

EPIGRAPIIIA INDICA

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N. P CHAKRAVARTI, M.A, PHD.,

CONTENTS.

The names of contributors are arranged alphabetically

ACHALLA, G. V. —	PAOL
No 23 A Grant of Gurjara King Javabhata III [Kalachuri] year 486 .	147
ALTERUR, A S. JI 1 D LITT -	
Three Maul harr Inscriptions on Lupus Kritz year 295	12
, 20 Two Interrptions from Shergadh	131
,, 48 A Note on the Date of the Manne Plates of Stambha Ranavalol a	293
Basca, R. G., M.A., Ph D. —	
No. 10. The Puri Plates of Madhayayarman Samyabhita	122
Brattacharaa P N —	
No 13 Badal himedi Copper plates of Indravarman	78
, 47 Nalanda Plate of Dharmapaladeva	290
Charravapti S N N -	
No 12 I our Ganga Copper plate Grants .	261
CHHADIA, B. CH., M.A., MOL, PRD -	
No 12 Indian Museum Plates of Ganga Devendravarman the year 308	73
" 21 Upalada Plates of Panaka Ramadova *	141
,, 31 A Note on the Tirry v Rock Inscription	196
, 40 Sonepur Plates of Maha Bharagupta (II) Janamejaya, the year 17	218
" 16 Utman-ai Lamp Inscription in Kharoshthi	259
Daver, S. R., Khan Shiff —	
No 58 A Note on the Rajapura Copper plates of Madhurantakadeva Samvat 987	214
Deb, Hapit Keising —	
No 34 Sone Past Bank Copper plate of Indrades a and Udas araja	222
Die sint, K. N., M.A. Rao Banadu	
No. 16. A Note on the Phor State Museum Copper Plate of Khambha H.	99
" 17 Flire Copper plate Inscriptions from Gaonri 1	101
Ko'ow Str', Pa D -	
No 6 Hidda Inscription of the year 29	35
,, 39 Allahabad Mu cum Inscriptions of the year \$7-	945
Klish amachabit, C.P., BA -	
No 37 A Note on the Parah Copper plate of Bhojadera	• 242
Krish alao Bhavalat V, BA, BL —	
No 25 I andil onda Grant of Ammaraja II .	161
LAW, BIMALA CHUI , PH D, M A, B L -	
No 36 A Pali Counterpart of the Nalanda Text of Pratity asamut padavibhanga	241
Majumdap, N G, M A -	
No 8 Nandapur Copper plate of the Gupta year 169	• 52
" 24 Mallararul Copper plate of Vijayasena .	105
,, 32 I our Copper plates from Soro	• 197

	PAGE
Majumdar, R C, MA, PhD —	
No 9 Srungavarapukota Plates of Anantavarman King of Kalinga , 10 Narasingapalli Plates of Hastivarman the year 79	56
, 10 Narasingapani Flates of Hastivarman, the year 19 11 Ganjam Copper plates of Vajrahasta III, Saka Samvat 991	62 65
	67
Mirashi, V V, MA —	
No 1 Pendrabandh Plates of Pratapamalla the [Kaluchuri] year 965	1
" 2 Anjanavati Plates of Govinda III., Saka year 722	8
" 14 Pattan Plates of Pravarasena II " 18 Mallar Plates of Maha Sivagupta (see also Pandeya, L. P., Pandit)	81
,, 26 A Note on the Dates of Uchchakalpa Kings	113 171
,, 33 Two Copper plate Inscriptions from Berar	201
" 41 Karıtılaı Stone Inscription of Lakshmanaraja [Kaluchuri] Samvat 593	255
,, 49 A Further Note on the Date of the Manne Plates of Stambha	295
Attach of the Ar Ar	•
NAGAR, M M, M A -	
No 29 Fragmentary Stone Inscription of Queen Uddalladevi V S 1294	186
Panchavurhi, R S, MA —	
No 15 Tandivada Grant of Prithivi Maharaja 46th year	88
" 28 Sangur Inscription of Devarava Maharaya Saka 1329	182
" 30 Sangur Inscription of Yadava Mahadevaraya Saka 1186	189
PANDEYA, L P, PANDIT -	
No 3 Arang Plates of Maha Sudevaraja	10
,, 18 Mallar Plates of Maha Savagupta (see also Marashi, V V, MA)	18 113
	110
RAMANATHA ANNAR, A.S., B.A.	
No 45 Four Pandya Records from Ukkirankottai	283
SANTATTA, H D, M A, LLB, PHD -	
No 43 Six Silahara Inscriptions in the Prince of Wales Museum (see also Upadhyaya, S. C.	
MA, LLB)	269
"44 A Stone Inscription of Yadava Ramachandra Sala 1222 (see also Upadhyaya, S C,	
MA, LLB)	281
Subrahvanya Ariar, K. V., B.A. —	
No 4 A Note on the Panchavara Committee	22
	~4
Uradhyaya, S C, M A, LL B	
No 43 Six Silahara Inscriptions in Prince of Wales Museum (see also Sankaha, H D, MA,	
LLB)	269
"44 A Stone Inscription of Yadava Ramachandra Saka 1222 (see also Sankaha, H. D., M.A., LLB.)	903
	281
UPADHLE, A. N., M.A. —	
No 5 Kolhapur Copper plates of Gandaradityadeva Saka 1048	28
Venkatasubba Ailek, V, BA —	
No 22 The Melpatti Inscription of Vijaya Kampivikramavarman	143
" 27 The Vailur Inscription of Kopperunjungadeva	174
Vias, Akshaia Kefrty, M.A., Samskriti Pt. —	
No 35 Sringi Rishi Inscription of Prince Mokala	
100 00 Stringt triserripholit of tritice morgin	230
NDEX — by B Ch Chhabra, MA, MOL, PhD	299
Fittle page, Contents, List of Plates and Additions and Corrections .	1-1m
· · · · · · · · · · · · · · · · · ·	4 -(4)

LIST OF PLATES.

3-		The Table II This case of the state of the s	*		-
No		Pendrabandh Plates of Pratapamalla the Kalachuri Year 965	between pages	4 &	5
"	2		to free prge	00.0	16
,,		Arang Plates of Mahasudevaraja	between pages	20 &	21
,,		Kolhapur Copper plates of Gandaradityadeva, Saka 1048	" "	30 &	31
,,		Hidda Inscription of the Year 28	to face page		42
,,		Three Maukhari Inscriptions on Yupas Kritz Year 295	between pages	52 &	53
,,		Nandapur Copper plate of the Gupta Year 169	to face page		54
**	8	Srungwarapukota Plates of Anantavarman, King of Kalinga	between pages	& 00	61
.,	9	Narasıngapallı Plates of Hastıvarman, the Year 79	",	66 &	67
,,	10	Ganjam Copper plates of Vajrahasta III, Saka Samvat 991	to face page		72
,,	11	Indian Museum Plates of Ganga Devendravarman, the Year 308	between pages	76 &	77
,,	12	Badal-humedi Copper plates of Indravarman	", "	80 &	Sı
,,	13	Pattan Plates of Pravarasena II 1 to 1v, a	11 29	86 &	87
,,	14	Pattan Plates of Pravarasena II w, b to v	to face page		88
,,	15	Tandivada Grant of Prithivi Maharaja, 46th Year	between pages	96 &	97
,,	16	Three Copper plate Inscriptions from Gaonri—	- 0		
•		A -Fragmentary Grant of the Rashtrakuta Suvarnnavarsha (Govinda			
		TV), Saka 851	to face page	1	106
.,	17	B —Plates of Valpati Munja V S 1038	between pages	108 & 1	109
,,	18	B-Plates of Vakpati Munja V S 1038 (II)	to face page		111
,,	19	C-Plates of Vakpati Munja V S 1043	between pages	112 & 1	113
,,	20	Mallar Plates of Maha Swagupta	" "	120 & 1	
••	21	Puri Plates of Midhai ayarmin Sainyabhita	" "	128 & I	
• • • • • • • • • • • • • • • • • • • •		Uprlada Plates of Ranaka Ramadeva	to face page	_	142
••	23	Melputti Inscription of Vijaya Kampavikramavarman	,, ,,		147
		A Grant of the Gurjara King Javabhata III [Kalachuri] Year 486	between pages		
**		Mallasarul Copper plate of Vijayasena	,, ,,	160 & 1	
**		Tandikonda Grant of Ammarija II	" "	168 & 1	
,,	27	The Vailur Inscription of Kopperunjingadeva	to face page		180
**		Four Copper plates from Soro—	to tare page	•	
"		A —Plate of Maharaja Sambhuyasas, the Year 260	to face page	9	200
		B —Plate of Somadatta the Year 15			201
	29	C -Another plate of Somadatta, the Year 15	n n		202
17		D -Plate of Maharaja Bhanudatta, the Year 5	" "		203
	30	Two Copper plate Inscriptions from Berar—	1 7 23	-	-00
**	-	A —Sisavai Grant of Govinda III, Saka Year 729	between pages	210 8. 9	211
	31	B —Lohara Grant of Goyinda III, Saka Year 734		220 & 2	
"		Sone East-Bank Copper plate of Indradeva and Udayaraja	to face page		228
"	33	Sringi Rishi Inscription of Prince Mokala	" "		236
•	34	Allahabad Museum Inscriptions of the Year 87			248
,,	35	Sonepur Plates of Maha Bhavagupta (II) Janamejaya, the Year 17	•		252
**	36	Karıtalaı Stone Inscription of Lakshmanaraja [Kalachuri] Samvat 593	** **		260
,,	37	Four Ganga Copper plate Grants —	" "		200
"	٠.	A —Plates of Maharija Jayavarmadeva	between pages	262.8	969
	38	B—Plates of Danarnavadeva		264 & 9	
1,	39	C—Plates of Bhupendravarmadeva	to face page		
#7	40	D. Plates of Panal a Javanaymadaya			267 260
"		Four Pandya Records from Ukhrankottar	between pages		
"	41 42	Utmanzai Lamp Inscription in Kharoshthi	to face name	286 & 2	
"	7.6	O through a sum of the state of	to face page	3	289



ADDITIONS AND CORRECTIONS.

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Page 2, last 1 —For Karana read Śrīkarana
     4, text 1 13 -For shal read shal
     7, (V 15) —For Brahmana read Brāhmana
 33
     9, 1 25 —For niyukta- read niyuktak-
     10, 1 25 —Omit I in the beginning of the line
     12, f n 2 -For n 4 read p 11, n 7
     12, f n 6 — For वल्लभनरेन्द्र read वल्लभन्द्र
     12, f n 10 — For Abhidhāna Chintāmanī read Abhidhānachintāmani
     12, f n 11 -For yeld read yeld
 ,,
     15, text 1 17 — For इत read
     16, f n 1 -For Vargaon read Wargaon
     26, 1 14 — For wukka read wukka
     27, 1 37 —For -Bhīm read -Bhīma
     27, last I — For °vārīm read °vārīm
     37, 1 9 -For Khema read Kshema
 "
     38, 1 30 —Insert In before 'Vinaya Pitaka'
     41, para 5, last 1 — For pacchaya read pachchaya
     46, l 27 — For Hötri read Hötri
 99
     53, 1 26 — For 8 read 7 (N G M)
 ,,
     53, last 1—For bounded on the south by
                                                       and on read situated to the south of
                 and to (N G M)
     55, text l 15 -For kā lam= read kālam=
 ,,
     55, text 1 19 -- For 8 read 7 (N G M)
 11
                            bounded) on the south by
                                                               and on read (
     56, 1 3 — For (
                                                                                . srtuated)
         to the south of
                                    and to
                                            (N G M)
     56, 1 13 —For 8th read 7th
                                (NGM)
 ,,
     64, f n 1—For XVIII read XVII
     66, text 1 13 —For Ranabhitōday- read Ranabhītōday-
 ,,
     67, f n 1, 1 2 —For Saka read Saka
     71, last f n -For 36 read 26
     75, top 1 -For 398 read 308
 2,
     77, f n 14 -For danda read danda
 "
     78, text 1 37 —For khandimala read Khandimala
     82, f n 5-For Podagad read Podagadh
     84, last f n-Insert the figure 8 before See
 "
     86, f n 9 —For °kritya read °kritya
     87, text 1 44 — For सेना ति read सेनापति
     89, f n 7 — For Brihatpröshta inscription of Umavarman read Brihatpröshthä grant of
          Umavarman
     90, f n 5—For Somavamsī read Somavamsī
     107, f n 2 - For vyāghatē read vyāghātē, and for karttavyā read karttavyam.
 ,,
     116, f n 5 — For Penthama read Penthama
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Page 141, text 1 14 -For stated read about
     144. I 11 -For Mıyaru- read Miyaru-
     147, l 6 -For Miyāru read Miyāru
 ,,
     156, f n 5 - For Indian Historical Quarterly read Above
 ,,
     165, 1 28 -For Lakulīsa- read Lakulīsa
     166, 1 26 -For Kanderuvatı read Kanderuvatı
     168, text 1 29 -For °रिवनीम read °रवनीम
     174, f n 8 -For Rajasımha read Rājasımha
     175, 1 4 -For verses read metres
     190 l 3 — For Chāvundarasa read Chaudarasa
     190. l 9 -For Changur read Changura
     192, last para 1 4 — For Arjunvād read Arjunavāda
    194, l 2 - For Bāsura read Bāsūra and for Chanjūru read Changūra
    194, 1 7 - For Bāsura read Bāsūra
    194, 1 9—For Changuru read Changura
    195, last 1 - For Bāsura read Bāsūra
    204, para 3, 1 13 — For -āśā vadhayah read āś āvadhayah
    206, f n 4 — For Tungabhadrā read Tungabhadrā
,,
    214, f n 2 — For Annasāvi read Annasāvi and for Sannasāvi read Sannasāvi,
    216, 1 4 — For Śrīvardhana read Śrībbavana
    220, f n 3 -For मौलिक read मौतिक
    221, f n 9 -For °श्रद्धिकेषु 1ead चतु स्तिश्रद्धिकेषु
    223, para 5, 1 5 — For nipa read nripa
    224, 1 2 — For Srīdhara read Śrīdhara
    225, f n 4 -Insert 223 after p and 1 after n
    226, 1 6 -For Mahāmanda- read Mahāmanda-
    226, l 11 — For Jayvijaya read Jayavijaya
    227, l 25 — For Chalukya read Chālukya
    227, 1 32 —For Silhanını read Silhanınī
    229, text 1 23 — For પ્રવાદના° read પ્રવાદેવા°
    242, 1 4 from below -For p 15 read p 16 and delete the first inverted comma
    242, f n 2 —For Ibid read C I I Vol III
    248, No 40, para 1, 1 4 -For Khambēśvaraī read Khambēśvarī
,,
    250, f n 14, l 2 — For śakala- read sakala
,,
    252, text 1 32 — For (स्तेष) read (स्रेष)
    262, f n 8 — For Jēda(gatā) śringa read Jēda(Jatā) sringa
    268, f n 1, l 2 — For Rā aka read Rānaka
    276, text 1 9 — For व्यमसि(श)व read व्यमसि(शि)व
 ,,
    280, 1 7—For Chamdije read Chamdije
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280, 1 13 -For Changa read Change

EPIGRAPIIIA INDICA.

VOLUME XXIII

No 1—PENDRABANDH PLATES OF PRATAPAMALLA THE [KALACHURI] YEAR 965

By Prof V V Mirashi, M A, Nagpur

These plates were first brought to my notice in February 1934 by Pandit Lochana Prasada Pandeya, Honorary Secretary, Mahākosala Historical Society, who desired me to edit them. I requested the Curator of the Nagpur Museum to procure the plates for my examination, which he kindly did through the good offices of the Deputy Commissioner of Raipur. The plates are in the possession of Thākur Gokul Singh, Mālguzār of Pēndrābandh, a village (N. Let. 21.39, E. Long. 83) in the Balōdā Bazār tahsil of the Raipur District, C. P., and it is said that they have been in his family for some generations.

They are two massive copper-plates measuring from 113" to 12" in length and from 71" to 8" in breadth and about 1" in thickness The first plate weighs 155 tolas and the second 133 tolas At the centre of the top of each plate there is a hole, \frac{1}{2}" in diameter for a ring to connect it with the This ring, which is also of copper, is circular in shape and about 4" in diameter, with a round seal 2 6" in diameter About one third portion of the ring was broken off when the plates reached me The plates were not, therefore, connected by the ring, but there is no reason to doubt that the latter actually belongs to the plates The weight of the broken ring with the seal is 16 tolas' The edges of the plates have been neither fashioned thicker nor raised into rims inscription is very well preserved and there is no uncertainty about its reading The plates are inscribed on the inner side only There are 35 lines in all, 17 being inscribed on the first plate and The average size of letters is 3" except in the last two lines the remaining 18 on the second where it is reduced to 2" On the seal is inscribed in the centre a crudely executed figure of Lakshmi, seated cross legged on a lotus seat, flanked on either side by an elephant with a jar in his uplifted trunk to pour water on the head of the goddess. In the lower part of the seal there is the legend Raja-śrimat-Pratapamalladerah in a horizontal line and below it appears a sheathed sword lying parallel to it The characters are Nāgarī The letters are deeply cut but not well formed Besides the usual form of L, there appears another in the conjunct Lsh and occasionally in kr, see di(vi)kramēna, l 9 and samkiānta, l 10 In writing conjunct letters the engraver has not distinguished between pa and ya and la and na, in some cases he has also incised pa for ma, see tasya, 1 6, Gökarnnau, 1 12 and Suvarnna-, 1 21, and nirmpita for nirmmita. A final consonant is shown by a slanting stroke at the foot of the vertical only in one case. vız, vasēt, 1 32, but contrast vandhūna for bandhūn, 1 6, satrūna for śatrūn, 1 9, etc for the superscript r and anusiāra are, in some cases, added before the sign for medial \bar{i} , cf -r-dīnē, 1 19 and mahatīm 1 19 The sign for avagraha in 1 2 differs from that in 1 26 superfluous syllable is scored off by two short vertical strokes at the top, see nr in 1 32 visarga which was wrongly omitted after lhamdana in 1 14 is written immediately below the line In two other cases the omission is indicated by a Lakapada, whose position and

form indicate whether the addenda are given at the top or at the bottom of the plate. A figure following the addendum indicates the line where the omitted syllable or word is to be supplied. Thus surpitah and ga which were omitted in 11 and 14 are supplied with the figures II and 14 respectively at the bottom on the first plate. Similarly $n\bar{e}$, which was omitted in the second line on the second plate, is incised with the figure 2 at the top of the plate.

The language is Sanskrit Except the customary salutation to Brahman in the first line and mention of the date and the place of issue in the last, the whole record is in verse. The verses, of which there are twenty-nine, are all numbered except the last one. As regards orthography we may note that v is generally written for b and the dental s for the palatal s (cf. Vrahmanë and Sivam in 1.1) and vice versë, eg, in $a s \bar{s} d = a s \bar{s} m a$ - for $a s \bar{s} d = a s \bar{s} m a$ -, 1.16, g is used for g in g in g in g is reduplicated only in a few cases, cf. g is used for g in g is g in g is g in g is g in g is g in g is g in g in g in g in g is g in g in g in g in g is g in g is g in g is g in g

The object of the plates is to record a grant made by Pratapamalla, a Kalachuri king of Ratanpur After the usual salutation to Brahman in the first verse, comes the description of the In the family of Manu, the primeval king, who was descended from the genealogy of the donor Sun, was born Karttavirya From him were descended the Haihavas Their descendants became well known as Kalachuris in the Chedi country In their family was born Kökalla who had The eldest of them became the lord of Tripuri He made his brothers eighteen very brave sons lords of mandalas In the family of their younger brother was born Kalingaraja has, inadvertently, omitted here one complete verse which occurs in cognate records' and mentions Kamalarāja, the son of Kalingarāja The present record, as it stands, makes Ratnai aia(I) the son and successor of Kalıngarāta From Ratnaraja (I) was born Prithvideva(I), the father of The latter's son was Ratnadeva(II), of matchless valour who routed Choda-Jājalladēva(I) From Ratnadeva (II) was born Prithvideva (II). his son ganga and Gökarnna in battle was Jagaddeva, the father of Ratnaraja(III) From the latter was born Pratapamalla the donor of the present plates From the description in the plates that, though a boy, he was a second Balı in strength, it seems that Pratapamalla came to the throne while quite young only important point in the otherwise conventional description of these princes is the mention of Göharnna as an associate of Chödaganga in the fight with Ratnadeva II I have, elsewhere,2 discussed in detail the bearing of this on the date of the fight Again, it is noteworthy that the present inscription has corroborated what Dr N P Chakravarti had already shown from the damaged Kharod inscription3, viz, that Jajalladeva II had a brother named Jagaddeva,4 the father of Ratna-Our inscription has omitted Jājalladēva II's name probably because he was a collateral

The next four verses (15 18) give the genealogy and description of the donee and state the occasion of the grant. There was a Brāhmana named Suvarnnakara of the Pārāśara gōtra and three pravaras, viz, Vasishtha, Śakti, and Pārāśara. He had a son named Divākara, who was proficient in the Vēdas. From him was born Sādhāra⁵ who was honoured by the Kalachuris. To him Pratāpamalla gave a village named Kāyathā situated in the Anargha mandala on the day of the Makara sankrānti. Then follow nine benedictory and imprecatory verses of the usual type. The last verse states that Pratīrāja, who was born in a Gauda family and was the light (i.e. the chief) of the Karana or Record Office, wrote on the plates with clear letters. The last line states

¹ See e g the Amodā plates of Prithvidēva I, above, Vol XIX, p 79, the Amodā plates of Jājalladēva II, sbid, pp 211 212, etc

² Cf the Sarkhō plates of Ratnadēva II, above, Vol XXII, pp 161f

³ Above, Vol XXI, pp 160 and 162

This king may be identical with king Jagaddeva glorified in v 1261 of the Saragadhara paddhats (Bombay Kanskrit Series, 1888, p 207)

⁵ See below, p 8, footnote 1

that the plates were issued from the victorious camp at Palasadā on Tuesday the tenth day of the bright half of Māgha in Samvat 965 The tithi and the year are expressed in decimal figures only

As in the case of most other records of the Kalachuri kings of Ratanpur, this date must evidently be referred to the Kalachuri-Chēdi era—Till now Ratinadēva III, whose Kharōd inscription dated Chēdi Samvat 933, was the last known prince of the Ratanpur branch of the Kalachuris. The present plates give us one more name, viz, that of Pratāpamalla, in this line—As a matter of fact the name of this prince was already known from some copper coins, round or hexagonal in shape, found in the vicinity of Bālpur on the Mahānadī—Mr Pandeya's conjecture that Pratāpamalla was a Kalachuri king¹ has been corroborated by the discovery of the present plates—It may be noted in this connection that like the seal of the present plates, these coins also bear the figure of a sword on the reverse² and can, therefore, be undoubtedly assigned to the donor of the present plates

The date of our record appears to be irregular, for according to R B S K Pillar's Indian Ephemeris, the tenth day of the bright half of Māgha in the Chēdi year 965 (taking it to be an expired year as in the case of most other dates in the Chēdi era) fell on Thursday, 23rd January, A.D 1214 and not on Tuesday as stated in our plates. If we take the year to be current, the tithi falls on Saturday, 2nd February, A D 1213. The discrepancy can, however, be explained as follows.—Though the grant was made on the day of the Makara-sankrānti, the plates were actually issued a few days later as in the case of the Kāvi grant of Jayabhata III. Now the Makara-sankrānti in the expired Chēdi year 965 fell on Wednesday, the eleventh tithi of the bright half of Pausha (25th December, A D 1213). The plates were, however, actually incised after about a fortnight on the tenth tithi of the dark half of Māgha, which (takīng the month to be pūrnimānta as in the case of other Chēdi dates) fell on a Tuesday. The engraver may have, by mistake, incised sudi for vadi. The corresponding English date is, therefore, Tuesday, 7th January, A D 1214

As for the geographical names mentioned in the present plates, Anarghavalli, as stated elsewhere, roughly corresponds to the modern Jänggir tahsil of the Biläspur District. The village named Käyathä is still extant in the form Kaitä about 14 miles almost due west of Pendrabandh and about 4 miles beyond the southern limit of the Jänggir tahsil. About Palasadā I may mention that there are several villages named Parsadā or Parsadi in the Balodā Bazār tahsil, but the village, where Pratāpamalla's camp was pitched, may be Parsodi about a mile to the north of Kaitā

I edit the inscription from the original plates

TEXT

[Metres Vv 1, 7, 9, 11, 15-16 and 19 28 Anushtubh, vv 2, 5 and 14, Upajāti, vv 3 and 12 Sragdharā, v 13 Šārdūlavikrīdīta, vv 8 and 18 Mālinī, v 10 Šikharinī, vv 4, 6 and 17 Vasantatīlakā, v 29 Indravajrā]

First Plate

1 श्री व्र(व्र) हाथ नमः ॥ निर्मु (र्ग्यु) स व्यापक निर्लं सि(श्रि) वं परमकार शं(श्रम्)। भावश्राह्य पर च्योतिस्तसी सद्र(ह्न) हाथ नमः ॥१॥

¹ Ind Hist Quart, Vol III, p 175

² I owe this information to Mr L P Pandeya who has kindly sent me some coins of this type

³ [The date may be Wednesday, 22nd January, as on this day the tenth tithi commenced I hour 45 minutes after mean sunrise —Fd]

⁴ Ind. Ant, Vol. X.VIII, pp. 220-21

⁵ Above, Vol XXII, p 163

^{*} Expressed by the letter with a dot on it.

- 4
- 2 ,यहेतंदग्रेम्सम्बं(ब)रस्य ज्योतिः स पूपा ५०पः ५राणः । श्रयास्य ५तो सनुरादिराजस्तदन्वयेऽभूद्भवि कार्त्ते-
- 3 ंबीर्यः ॥२॥ तस्माच्य्रनातिकीर्त्ते. सकलगुणधरा चेच्या नेकस का जाता. प्रत्यर्थिप्रच्योपतिकारिच्च-
- 4 स्यो मार्गणे कलाहचाः । तहंसा(गा)चेदिदेसे(ग्रे) वालचुिनित च स्याति-मीयुर्णा²रेन्द्रा जातः कोवासदेवो नः
- 5 पतिरिक्तिलस्थाभुजा भूमकेतु: ॥३॥ अष्टादसा(शा)रिकरिक्तंभविभग्न विसंदा: पुना व(ब)भृतुरितसी(शी)र्यप-
- 6 राख तस्य । तचाग्रजो चृषवरस्त्रिपुरीस(श) आशी(सी)त्यार्स्वे(र्ये) च मंडल-पतीन्स चकार वं(व)धून(न्) ॥॥ तिपासनू^रजस्तु
- 7 लालिगराजः प्रतापवन्हि(ज्ञि)चिपतारिराजः । जातोन्वये [हु] ष्टरिप्रभवीरिधयानना-
- 8 न्दु: गाप्ता तिनाध चंद्रवदनीजनि रत्नराजी विस्ती(भ्रती)पकारकर्णार्जितपुर्धसार. येन स्ववा(वा)हुस-
- 9 ग्रानिर्म्पि(मिं)तिदि(वि)क्रमेण नीत यस(श्र)सि(स्ति)भुवने विनिहत्य स(श)नून्(न्) ॥६॥ पृष्वीदेवोभवत्तसानृपः सा(शा)दूल-
- 10 विक्रम: । नखदर्षणसंक्रान्तनसभूपालसङ्खः ॥७॥ খব চবিংছবিদ্ধী(খী)राখय: ंसत्वालोना-
- 11 सनुपहितवालकोनधेसूर्त्तिः स्टतः [।*] सवाल[गु]णससूरः स्रो(श्री)सतस्तस्य स्तुर्व्विधुरिव स्वतानारधा(स्था)म जाजहादेव-
- 12 : ॥८॥ रत्नदेवीसवत्तसाद्धृतोपसविक्रमः । यश्रीडगंगगीकर्णी युधि चक्रे पराझुखीं ॥८॥ ततोसूटासीस-
- 13 चितिवलयविक्रान्त⁸महिमा हिमानीवलान्तेर्ज्जगदिष् यश्रीभिष्धं(र्ह)वलयन(न्) । ज रणे क्रहा(ह)हेषिहिपदलनदीचाहरिसमः

¹ Read aqui

The intended change of $\sqrt{1}$ to $\sqrt{1}$ here, is ungrammatical See Pānini, VIII, 4, 1 Read - $\sqrt{1}$ Read Fig.

^{*} Read - fars-

The vowel of \overline{q} is lengthened for the sake of metre. Many other records of the Kalachurus of Ratanpur read which seems to be proper, since such a word is required to be connected with wind. See Sarkhū plateš (above, Vol. XXII, p. 165, footnote 1)

⁵ Other cognito plates read [6 2.

^{&#}x27;s This word which was omitted here is supplied with the figure II at the bottom of the plate

The engraver had first incised the conjunct & but afterwards cancelled it and incised only the letter & at the top of H

⁶ The vertical stroke of a is not engraved

91 91 ħΙ ÐΙ 15 12 10 OI 8 8 9 9 ₽ ₹ 3 z

 $\imath\imath$

Ŧ8 Ŧ£ 37 37 30 30 87 87 97 97 ₹7 ₹**7** 77 22 50 07 81 81

- 14 सुत: पृष्वीदेवो दनुजदननस्तस्य नृपते: ॥१०॥ प्रचडाखडभूपानगु²ह्वकडूतिखडन. । [।*] जग देवोभवत्तस्मानृप स्प(प्रा)देन-
- 15 विद्रामः ॥११॥ तत्युनिधनकोत्तिः सक्तलकलन्जिस्सासुना भूषणत्रीः श्रीमानुत्पुत्त-महीनि-
- 16 कार्शनभयसी(शो)रामि(शि)भिर्व्याप्तिविश्वः(श्वः) । आशी(सी)दाशी(सी)मभूमीवलयपरिवन् ढपीढदो'काडलीला-
- 17 निर्दूतासे(शे)पवैरिचितिपतिनिवहो सूपती प्रताज: ॥१२ पुत्रस्य यसो(शो)-च्यि(व्य)लो-

Second Plate

- 18 ललहरीनिर्दूतदिग्मंडलो सूर्त्या निर्ज्जितसन्त्रयः समभवतश्री(च्छ्री)मलतापो नृपः । मूपालार्व्यवसो(श्रो)वर्णे
- 19 मुनिरसी प्सापालचूडामणिर्दीने विद्वानि हिने गुणिगणे नित्य हि चिलामणि:
- 20 हीस (श) प्रतापमक्की जगदेनसक्त: । पृथ्वीमध्यीमक्तरोत्कराभ्यां व(ब)लेन वा(वा)लोपि व(व)लिहितीय: ॥१॥
- 21 विस्तिथ्स(श्र)तिथारास(श्र)र इति प्रवर्त्तव्यः । सुवर्ष्णिकरनामाभूहीचे पारास(श्र)रे हिज: ॥१५॥ दिवाकरश्(स)मी लीके
- 22 तेनाजनि दिवालर: । येनाजानतमो नष्टं⁷ वेदतत्व(च्च)विदा सुवि ॥१६ ॥ तस्माद- जायत गुणी गुणिना गणे-
- 23 षु दान ददत्सु क्षपथार्थिजते(ने) वदान्य: । भूत्या भनोभवसमी महिलामनस्मु साधार इत्यमवनीत-
- 24 लसुप्रसिद्ध: ॥१७॥ अखिलजनविष्टो(छो) धर्माकोर्त्तिप्रतिष्टो(छो) जनिनजनविसु(ग्र)-હिर्ल्या(न्यो)यनिस्ना(प्॥)तवु(बु)ह्दि: । सक्तलगु-
- 25 ण्समूर्यः सत्यसाधारनामा वालपुरिक्षणमान्यो योभवत्तस्य पुत्रः ॥१८॥ तसी प्रतापमञ्जेन वायठा-

¹ The engraver first incised 7 and then corrected it into 7

² The vowel of \overline{q} was first incised as long and then shortened

^{*} The visarga after a which was omitted at first is incised below the line

The syllable η which was omitted here is incised with the figure 14 at the bottom of the plate. There are superfluous marks of $r\bar{e}pha$ on both $\bar{\epsilon}$ and $\bar{\eta}$

⁵ The curve of the medial & here is not clearly formed

^{*} The syllable ? which was omitted here is incised with the figure 2 at the top

⁷ The sense requires the form affaid here

- 26 इनर्घमङ्खे । यामी सक्तरमकान्ता दत्ता स्थल्पपूर्वम ॥१८॥ म(ग)ग्र मिद्रामन प्रक्रि) न गजाख्यं ये व्यवस्थि। व्यवस्थि। भूमिदान्यं(ग्य) चि-
- 27 मा(ज्ञा)नि फल मार्गा पुरदर ॥२०॥ प(व)एभिर्वसुघा दत्ता गजभि सगरा-दिसि. । यस्य यस्य यदा भृमिनतस्य तस्य।
- 28 तदा फलस(म्) ॥२१॥ भूमि य प्रतिस्त्रना(हा)ति यदा भूमि प्रयच्छित । उभी ती पुरवक्षार्थाणी नियती स्वर्णगा-
- 29 सिनो ॥२२॥ पूर्वदत्ता दिणातिस्यो यदाद्रघ पुरद्र । सधी सदीश्रतां से(ये)ष्ठ दानाच्छेयो छि पालन(नम्) ।२॥
- 30 खदत्ता परदत्ता या यी एरेए(त य)मुधरा(राम्) । म वि[छा]या किर्मित्वा पित्रिम सप्ट सम्मित ॥२४॥ ताउगाना सप्टम्न(से)ण
- 31 वाय(ञ)पेयम(ग)तिन च । गवा कीटिएटानेन भृमिएती न सु(ग)ध्यति ॥२५॥ पष्टिवर्षमप्रमाणि स्वर्गे तिष्ठति भृमिट. ।
- 32 খা'च्छेता चार्मता(ला) च तालेय नरक यर्भत् ॥२६॥ ४एन्टत(त) ५त चैवः यत्विविद्यामिचित(तम्) । খলিগুলি गीमायाः
- 33 ५२मेन प्रमस्य(भ्य)ति ॥२०॥ ययाप पनित स(म)क र्तन्निव(वि)दृर्ध्यिसपैति । एवं भूमिवात दान सम्ये सम्ये प्रशेर्दात ॥२८॥
- 31 गोडान्ववीय प्रतिशत्त्रमा(ना)मा विवार हुन्द्य थि॰ सी(श्री)करणप्रदीय । स्वत्र्याः स(श)य सर्वजनप्रमित्तस्याम(स्तासे) निर्मिण प्रकटेस्तु वर्मे ।[२८॥*]
- 35 सवत(त्)८६५ द⁶ पलसदामसायामिहि(तिवि) जयकदके ॥ सायस्रदि १० संगलदिने ॥

TRANSLATION

Om! Ober mee to Brahman!

(Verse I) Obcisance to that reality, Brahman, which is attributeless all personne eternal and auspicious, the ultimate cause (of the in items) and suprame hight, conservable by the mind

- (V 2) This foremost luminary of the firmament that is the Sun-the permesal Being. Then was (born) his son, Manu, the first of kings. In his disnest, was (born) Kartavirva on the earth
- (V 3) I rom him who surprised the same of Index were born on the earth in its Hubayas, endowed with all merits, who were hors to the chiphants in the form of hostile kings and wish-
 - The engreser first incised a and then corrected it into H
 - 2 which was first increed is corrected into a
 - 3 This danda is sujerfluous
- 4 There is a sulfable my after a but the engrance has indicated by two vertical strotus on it that the sulfable was mustake and is to be omitted
 - * Read House
- This syllable is superfluous. In the present case it can hardly be taken as the Kanerese genitive affix. [The portion in this line beginning with Palasada and ending with the danjas after lafate should perhaps have correst the beginning. It may be that the engraver finding out his mustake used this sign to indicate that this portion is not connected with the date—Ed.]

fulfilling trees to the supplicant The kings, who were (born) in their family, became famous as Kalachuris in the Chēdi country (In their family) was born king Kōkalladēva, who was a comet to the kings of the families of his enemies 1

- (V 4) To him were born eighteen, very valorous sons, (who were) hons in breaking open the temples of elephants in the form of his enemies. The eldest of them was the lord of Tripurī, and he made his brothers the lords of mandalas by his side
- (V 5) In (that) family was born their younger brother, Kalimgaraja, who exterminated the hostile kings by the fire of his valour, and who was the full moon to the day-lotuses in the form of the faces of the beloveds of the mighty warriors of (his) wicked enemies
- (V 6) He begat the moon-faced Ratnarāja, who had acquired a mass of religious merit by showing compassion to and conferring obligation on the (whole) world (and) who, destroying his enemies by the valour of both his arms, spread his fame in the three worlds
- (V 7) From him was born king Prithvīdēva whose prowess was like that of a tiger (and) in the mirrors of whose nails was reflected a host of princes who bowed to him
- (V 8) Then that glorious king's son was Jājalladēva who was, like the moon, without any spots, who was of radiant complexion and majesty, was the repository of good arts (as the moon contains the $kal\bar{a}s$), was endowed with an inestimable form, was virtuous (as the moon has a well rounded form), who possessed all the qualities and who was an abode of all merits
- (V 9) From him was born Ratnadeva of incomparable valour, who, in battle, vanquished Chodaganga and Gokarnna (lit made them turn their faces away)
- (V 10) Then was born to that king a son named Prithvīdēva, whose power extended to the bounds of the circle of the earth, who whitened the world with his lovely glory, like a mass of snew, who devoted himself to the extermination of his wrathful foes in battle, as a lion does (in the case of) infuriated elephants and who was a destroyer of demons (i e, wicked people)
- (V 11) From him was born king Jagaddeva, who possessed the prowess of a tiger and who destroyed the itch of fighting of all powerful kings
- (V 12) His son was the glorious king Ratnarāja, of wonderful fame, who was the excellent ornament of all Kalachuri kings, who filled the universe with the mass of his fame resembling a heap of blooming jasmine flowers, who destroyed all the hosts of hostile kings by the play of his massive arms, which were the masters of the circle of the earth to the (extreme) boundaries
- (V 13) Then was born his son, the glorious king Pratāpa, who has cleaned the circle of quar ters with the rolling waves of the ocean of his fame, who has surpassed Cupid by his form, who is the sage (Agastya) in drying up the ocean in the form of (hostile) kings, (who is) the crest-jewel of kings and who is always the philosopher's stone to the poor, the panegyrists, the Brāhmanas and the meritorious
- (V 14) Pratāpamalla, of great intellect, who is the lord of the earth, (and) the preeminent warrior of the world, and who, though a boy, is a second Bah in strength and has made, by his arms, this wide earth (look) small
- (V 15) There was a Brahmana named Suvarnakara in the Pārāśara götra, with three pia varas—viz, Vasishtha, Śakti and Pārāśara
- (V 16) He begat Divikara, who was like the sun in this world, who knowing the essence of the Vtdas, dispelled the darkness of ignorance on the earth
- (V 17) From him was born a meritorious (son), who has become well known by the name of Sādhāra, who, is (reckoned as) the (most) meritorious among multitudes of meritorious persons (and as) beneficent among those who make gifts out of compassion (and) who in form appears like the mind-born (Cupid) to the minds of ladies

- (V 18) Who was his (i.e., Divāhara's) son, the foremost among all people, v ho is famed for religious merit, who has caused the purification of the people, whose intellect is proficient in Nyāya (logic), who, being possessed of the whole multitude of merits, is truly called Sādhār i and who is honoured by the Kalachuri family
- (V 19) To him Pratapimalla gave, with a solemn declaration, on the Makara sanktanti, a village named Käyathä (situated) in Anargha mandala

(Here follow nine benedictory and imprecatory verses)

This ocean of learning named Pratiraga of the Gauda family, the light (i.e., chief) of \$\forall i larana (Record Office), who entertains pure thoughts and is famous among all people has written (on this) copper (charter) with elear letters

At the victorious cump pitched at Palasada, on Tuesday the tenth of the bright half of Magha in the year 965

No 2-ANJANAVATI PLATES OF GOVINDA III, SAKA YEAR 722

By Prof J. J. Mileshi, M.A., and L. R. Klikapni, M.A., Nagiup

The copper plates, which are edited here for the first time, were found in May 1935, in the possession of Mr. Nariy in Tukurum Pande of Ağıanıyatı or Ağıatı, a villige (Lit. 20° 55' N., Long. 78° 6' W.) in the Chandur Tiduq, about 22 miles almost due east of Amraoti in Bertr. We obtained them for editing from Mr. N. R. Puriml. of Nachangãon through the good offices of Dr. K. B. Hedgewir of Nacpur. The plates when first found, were covered with verdigits in some places but they have since been cleaned by the Government I pigraphist who has also landly supplied us with infilingressions.

Ther are three copper-plates each measuring 10.3" in length, from 6.5" to 6.9" in breadth and about 3" in thickness. The middle plate is slightly thicker than the others. Their ends are raised to serve is rims for the protection of the inscription. The first and third plates are inscribed on one add only and the econd on both the sides. At the centre of the proper right side, about 1" from the end, each plate has a circular hole about 6" in diameter for the ring is luch has connected it with other plates of the set. The ends of this ring, which is about 4" in thickness and 3.1" in diameter, were soldered into the societ of a soul. The latter is circular, 1.6" in diameter, and contains on a countersunk surface a representation of Garuda, sitting croleged on a lotus and facing full front. The scal does not contain any legend. The ring was not cut when the plates came to our hands. The weight of the plates together with the ring and the scal is $2281 \ tolar$.

The plates are turly well preserved. Some letter here and there are damaged by verdigins, but in almost all cases they are either be read from the traces left on the plates or easily supplied from other records of the Räshtrakütus, with which the present plates have a considerable portion in common. The names of the donces and localities are difficult of deciphering due to the careless manner in which the record is incised. The repetition of the names of most of the donces in 11.55.58 where their gotras as well as the shares assigned to each are recorded, has, how ever, helped us in the correct decipherment of some doubtful letters. There are 58 lines in all, of which fourteen are inscribed on the first plate, thirteen and fifteen on the first and second sides respectively of the second plate, and the remaining sixteen on the third plate. The last line

1 This verse primé facie seems to describe a per on named Satyas idhāra who was a so i of Sudhara mentioned in the preceding verse. But in that case, Satyas albara would be a queer name though the title. Dis shināpath i Sudhara, of Avanijanakrava Pulal is in may be cited in support of it. I think the poet shows in this verse how the name Sadhāra was truly significant. He was so called because he was the support (achara) of all virtues. There are thus two verses in praise of Sidhāra. An analogous instance is furnished by the Aidhanapur plates of Bhaskaravarman. See verses 17 18 (above, Vol. XII. p. 74) and footnote 11 (ibid., p. 77). [But of names like Vijaya sādhāra and Sumati sīdhāra in the Arthūnā inscription of the Paramīra. Mandanadēva (above, Vol. XIV, p. 303). On this analogy Sadhāra and Satye sādha a of the present inscription may be the names of the father and the son respectively—Ed.]

which is incised in the right hand corner of the third plate for want of space, is only 3" in length The letters are deeply, though somewhat carelessly, cut They do not, however, show through Their average size is about 3" except in the last four lines where it is reduced Several letters have identical or closely similar forms, so that in many cases it is difficult to 2" to say which of them is meant, see, for example, c, v and dh in radhah, 1 11, and cram, 1 35 and compare s in nasira, il 19 20, and patakais=, 1 17 with m in =agamad=, 1 19 Similarly, p and y are exactly alike in Paramabhattāraka, 1 28 and yathā, 1 31, so also, Iv and ksh in Iv-āpi, 1 18, and Again, the looped form of n stands for bh in a bhrū ubhamgam=, 19, bhaya-, 118, -bhyantara-, 1 41, etc., for 1 in -1 shayakaram=, 11 18-19, and also for the subscript d and the superscript t in danda, 1 10 and -ātapattra, 1 19 respectively The vertical stroke of A is not meised in some cases, eg, in Ishmapah, 1 5, Ishata, 1 11, Kutimasha, 1 56, Narauka and Chhathilumarashya, 1 57 and probably also in Kullail in-iti, 1 55 The engraver has again unad ertently omitted some words and syllables in a few places, eg, or=udhu-in 1 2, charu in 1 25, -Arah m 1 22, etc , and has wrongly repeated bhūpah m 1 2, dhāma m 1 4, s ödramgah sa-paril arah in 1 39, etc The words [nadī] Manicha], (1 37) and the letter sa in Vājasanē (1 57) which were at first omitted are engraved immediately below In one case the engraver has corrected his mistake by scoring out a wrong stroke, see Amjanaiamity in 1 37 where the curve for medial u of ju is cancelled

The characters are Nagari as in the Paithan plates of Gövinda III As regards individual letters we may note the following peculiarities —Besides the regular form of initial \(\bar{a}\) in \(\bar{a}\)sides, 1 1, another in which the letter is laid on its side occurs in \bar{a} chandro, 1 40. The medial \bar{a} is generally marked by downward vertical stroke, but in conjunction with 1, t, and h it rises upwards. occasionally ending in a curve, cf -prajā-vādhah, 1 11, bhattāral a- and Mahārāja-, 1 28 medial u is generally shown either with a serif as in Dantidurgga-, 1 7, or with a curve open on the left as in chatur-, I 6, but also occasionally with a loop as in Lrodhad=uthhata-, I 16, niquhta, 1 31, vindu, 1 52 and with a curve turned downwards in cases where the vertical stroke already ends in a serif as in ruchi-, 1 17 and Dhruta-, 1 22 Besides the usual form of the medial \bar{u} as in bhūpah, 1 2, tanūjah, 1 6, etc., there are two others seen in -rūpam, 1 19, and Several letters have more than one form, see for example, 1 in Rajadhiraja. -grāmal ūt, 1 31 1 16 and rajasu, 1 3, p in pranayishu, il 13-14 and nirwapanam, 1 14, bh in bhokta, 1 7 and a bhrū tibhamgam=, 1 9, l in Vallabha and dhūli both in 1 20 and ruchir öllikhit-, 1 5, v in to 1 1. Varrata, 1 8 and -targgo, 1 18, th in Chhathil umara, 11 34-35 and Vasishtha, 1 32, and finally the subscript d in Pandya-, 1 8, Mayural handi, 1 42 and danda, 1 10 N is generally shown with a loop and t without it, but the opposite forms also occur sporadically, see n in -abhidhano, 1 37. -bhyantara, 1 41, Vājasanē, 1 57, etc., and the superscript t in -ātapattra, 1 19 H occasionally shows a tail as in mahā-, 1 22 and r a loop on the left as in -ruchiro, 1 5, -prahāraih, 1 15, when the latter forms a member of the ligatures rya and ria it is placed horizontally as in sûrya, 1 42 The conjunct rth is marked by a curled curve turned to the left as in and pariamta, 1 40 samarthah and Parth-opamah in 1 23 The final form of t, which occurs in 11 7, 12, 49, and 50, is shown with an encircling curve

The language is Sanskrit Some of the names of the donees and götras, however, are in Präkrit, e.g., Chhathil-umara for Shashthīl umāra, Kramaītta, for Kramāditya, etc. The first twenty-seven lines which form the eulogistic part are in verse. Then comes the formal part of the grant in prose, which is followed by four benedictory and imprecatory verses of the usual type. The last four lines are again in prose, and record the name of the writer and the dūtaka of the record as well as the götras and shares of some of the donees. As regards orthography attention may be drawn to the following —(1) The consonant following r and that before y are occasionally doubled,

e q, Dantidurgga 1 7 and pād ānuddhyāta, 1 29 (2) A class masal is only rarily used for anuscāra, a g, a sānta, 1 10, paūcha, 1 36, etc (3) I is used for b throughout, cf vala for bala, 1 8, -iādhah for -bādhah 1 11, etc: (1) Ri is wrongly incised for ri in hanal āddri, 1 6, kriy ō'sarppan, 1 36, etc (5) Inuscāra is wrongly changed to n in ānsa pīthah, 1 5 and vice verā in mahattar-ādīm, 1 31, etc. (6) The palatal \(\xi\) and the lingual sh are wrongly incised for the dental \(\xi\) in injaya slandāga(vā)r, 1 12 and Chhathil umarashya, 1 57 respectivels

Besides these, there are several mistakes due to the carelessness of the writer or the engraver, e.g., the use of the unespirate t for the aspirate that in stityā, 1-13, the omission of ensarga before s in sampilta syād, 1-17, the use of anishāra to denote length in maham dēryā, 1-51 and Hamridra, 1-55. In the formal part of the trant there are some wrong sandhis, e.g., pralshē panīyō ā chandr ārl., 1-10., paranyindala, 1-12, etc.

The plates were issued by the Räshtraküta king Gövinda'III from his victorious capital at Mayürakhan if on the occasion of a talä parashar hit at the time of a rolar eclipse in the expired Saka your sovon hundred and twenty two. The date cannot be verified for mant of the necessary details. There was only one solar eclipse in the expired Sala very 722, we, that which occurred on the New Moon day of the month of Ashādha, the corresponding Christian data being Thur day, 25th June AD 800. This date falls in the reign of Gövinda III, a ho raled from eigen AD 791 to AD 811.

Like the corber Paith in plate? the precent in cript on incorporates many old acrees descriptive of the ancestors of Göxinda III, which are known from the older records of Dentidurga, Krishna I and Dhruxa. The culagratic part of the present plates in however, shorter than that of the Patha i plates, as cleven veres, etc., 3, 4, 10, 12, 17, 20-22, 25-27, which occur in the latter sare not included here.

The generalogy of Gövinda III is given here as in his other plates commencing from Gövinda I, viz., Gövinda (I), his son Kikla (I), his son Indra (II) his son Dantidurga, who defeated the immunerable forces of the Karattas which were elever in defeating the lord of Küüchi, the king of Kērala, the Chöla, the Pāndya the illustrious Hershi and Vajrata and who attained the position of Rājādhirāja Paramē vara his early defeating Vallabha, (his uncle) Krishna Subbatunga Akūlavar ha, the son of Kalla I, who defeated Rahappa and assumed the titles Rājā dhirāja and Paramē vara, his son Gövinda (II), his younger brother Dhruva, his son Gövinda (III), who was crowned ling by his father in super exion of his other cons. Gövinda III is here said to have assumed the brindas of Prithiā rallabha, Piabhādararsla and Śrīvalabla. There is nothing new in the culogistic verses, which, as evited above are copied from earlier records As in the Piithan plates there is here no reference to any of Gövinda's campugns in the north or the south

The object of the present inscription is to record the grant of the village Amjanavamti on the occasion of a solar eclipse to the following thirteen B-āhimanas—(1) Ruddappa Dīkshita, son of Gövvaika bhatta of Vasishtha qō'ra, who was a religious student of the Rigida, and a resident of Vōyaghana, (2) Durgappa of Kramaītta gō'ra v ho was a resident of Tal'vātaka, (3) Dēvadatta of Hīndra-gō'ra³, (1) Nārāvana of Kutimāsha (Kulmīsha²) gō'ra, (5) Hangappa,

Gövinda III seems to have weighed himself against gold before making the gift—of The Cambay Plates of Gövinda IV, II—16—17 and 50-53 above Vol VII, p—10—A similar expression tulă pi rusta sthit occurs in the Sämänga I plates of Dintidurga which I leet was inclined to talle as an astronomical expression (Ind. Ant. Vol. XI, p—114), but the expression probably qualifies the word mays which evems to have been omitted insdirecting.

² Abore, Vol III, p 103

² The gotras of nov 3, 4 68 and 10 12 which were nt that omitted, are supplied in 11 55 57

⁴ This name appears wrongly as Narana in 1 58

(6) Võppana of Häridra-gõtra, (7) Aiyanı of Mõggala gõtra, (8) Gantiyamma of Bhāradvāja-gõtra, (9) Lavvaiya, (10) Kasamana lob Kāsyapa gõtra, (11) Chhathikumara of Vājisanē(ya)-gõtra, (12) Nārauka of Sīgulii (Sāngali ?) gõtra and (13) Vādi. The revenue of the village was divided into eighteen (equal) shares of which the Dīkshita Ruddappa was given five, Dēvadatta two and the remaining eleven one each. The donated village was situated in the vishaya (district) of Achalapura and was bounded on the east by the village Rangalachhyi and the river Mari, on the south by the village Gōhasōdvā, on the west by the village Sallaimāla and the hill Timisa, and on the north by the village Kurē and Vatapura. The charter was written by Kukkaika, the ministeriin charge of peace and war, and the son of the military officer Sāmanta srī-Gauta, by the order of the Emperor (Gōvinda III), and with the consent of the Great Queen (Mahādēvī). The dūtaha was the illustrious Chākkirāja.

The present plates do not add anything to our knowledge of Govinda III's reign, but the mention of Chākkirāja as the dūtaka of the present grant is interesting. He evidently occupied a high position at Gövinda's court and is probably identical with the illustrious Chākirāja, the lord (adhirāja) of the entire Ganga-mandala, who made a request to Gövinda III to grant a vil lage to the Jama ascetic Arkakīrti to avert the adverse influence of Saturn from his sister's son Vimaladitya as recorded in the Kadaba plates of the reign of Govinda-III+ The circumstances which led to the elevation of Chakiraja, who was at first an officer at the court of Govinda III, to the position of the ruler of the entire Ganga province can now be clearly stated. The Ganga king was one of those princes who had come to the help of Gövinda II, when his brother Dhruva rebelled against him He was imprisoned by the latter who placed his son Stambha in charge of the conquered Ganga province The Ganga prince was released by Gövinda III after his accession, probably to create a rival to his brother who had become hostile to him. fully joined Stambha but was speedily defeated along with the latter Though Gövinda III magnanimously pardoned Stambha as implied in the Sanjan plates, he is not likely to have reinstated him as a ruler of the whole of the Ganga province. He must have placed some trusted? officer of his, like Chākirāja, in charge of some portion of the Ganga mandala to serve as a check on his brother Later on, when the whole Ganga country was annexed consequent on a second revolt-or, perhaps, the death of Stambha, Chākirāja must have been put in charge of the entire Ganga province as stated in the Kadaba plates. If the above reasoning is correct, Stambha's revolt and defeat must be placed between A'D 800, the date of the present grant and A'D 805. the date of the Nesan plates, in which the defeat of the Ganga king is mentioned for the first time?

- ¹ This name is written as Aīya[ni] in 1 56
- * The name appears as Kasamana in 1 56
- 2 The name of the falka is here wrongly mentioned as hotra
- 4 Above, Vol IV, p 332
- 8 Altekar-The Rashtrakutas and Their Times, pp 61 f.
- 6 Above, Vol XVIII, p 244; verse 185-

Though it is known from inscriptions that Gövinda III put down the rebellion headed by his elder brother. Stambla, it is nowhere stated that Gövinda pardoned him. But from the Manne plates (Ep Carn., Vol. IX., NI 61) of AD 802 and the Badanaguppe plates (Mys. Archl. Report 1927, p. 112) of AD 808, both issued by Khambhadeva (i.e., Stambha), ive tlearn that he was a subordinate of Gövinda. The former of these records states that Khambha miderithe giant specified in it with the permission of his younger brother while in the latter he acknowledges the suzorainty of Gövinda. There is no reason to suppose that he was placed in charge of only a portion of the Ganga mandala, since the two grants referred to above were issued respectively from Man yapura (Manne in Mysore State) and Talavananagara (Talakād in Mysore), the two important capitals of the

While editing the Kadaba plates Dr Luders has enumerated in detail the several circum stances which, in his opinion, create a suspicion about the genuineness of those plates The occurrence of Chākirāja's name in the present plates, though it cannot decide the question, may still be adduced as a point in favour of the genuineness of the Kadaba grant

As for the places mentioned in the present plates, Mayurakhandi where the King's victorious capital was situated is mentioned as the place of issue in four other published records. vız -Vanī Dindorī3, Rādhanpur4, Bhārata Itihāsa Samsodhaka Mandala5 and Kadaba6 plates In the first three of these the word 'vijayaskandhāvāra' does not occur plates', however, have it in common with the Kadaba plates Dr Buhler first identified Mayūrakhandī with Morkhande, a hill fort in the Sātmālā or Ajantā range, close to Saptasringi and north of Vani in the Nasik District and this identification has, since then, been accepted without question As Mayūrakhandī has been mentioned as a place of royal residence in as many as five records, it could not have been only a temporary site of the royal camp Besides in the present plates the charter is said to have been written with the consent of the Great Queen (Mahādēvī), who was, thus, probably present at Mayūrakhandī at the time of the solar eclipse The place may, therefore, have been the Rāshtrakūta capital in the time of Govinda III No other place has been mentioned as the capital in any of his plates We may, again, note in this connection that shandhāvāra is used in Sanskrit in the sense of a royal capital o also and the word vijaya (victorious) is not unknown as a prefix of its name 11 As for Buhler's observation that Mayurakhandi does not seem to have been Govinda III's capital, 'though it may have been an occasional place of residence' because 'Indian princes do not usually govern their dominions from lonely forts', we may point out that the difficulty pointed out

Ganga mandala Further neither in the record under publication, which contains the earliest mention of Chāki rāja, nor in another set of Manne plates issued by Gōvinda in Śaka 732 (Journal of the Mythic Society, Vol XIV, p. 88), is he called Ganga mandal ādhirāja, which epithet is applied to him for the first time in the Kadaba plates of AD 812. It is therefore likely that he was appointed to govern the Ganga mandala only after the death of Khambha, which must have taken place subsequent to the date of his Badanaguppe plates, viz, AD 808, and probably after AD 810, the date of the second set of Manne plates which does not style him 'the ruler of Ganga mandala'. So, the mention of Chākirāja—without even an official designation or title—in the Añjanavatī plates cannot help us in fixing the date of Stambha's revolt or defeat. All that can be said is that Stambha must have submitted to Gōvinda before AD 802, the date of the first set of Manne plates where also we find the earliest mention of the defeat and re imprisonment of the Ganga king—and not in the Nēsari plates of AD 805 as stated by Prof. Mirashi.—Ed]

- ¹ Above, Vol IV, pp 333 f
- ² [Chāl ɪrāja's name is found also in the Manne plates of A D 810, see n 4 above —Ed]
- ै सब्रखण्डीसमावासितेन स्था, etc Ind Ant, Vol XI, p 159
- 4 मयरखरीसमावासितेन स्या, etc Above, Vol VI, p 245
- ⁵ शीननूरवाहीसनावासितेन नया, etc Khare, Sources of the Mediæval History of the Deccan, Vol III, pp 27f (pub by B I S Mandala, Poona)
 - ^६ सपूरखिष्डिमधिवसर्ति विजयसान्यावारे चाक्तिराजीन विज्ञप्ती वह्नमनरेन्द्र , etc
 - र स्या स्थरखाडीसंभावासितविजयदंत(स्क)त्वाग(वा)रावस्थितेन below p 17
- ⁵ Ind Ant, Vol VI, p 64 The expression 'vijayasl andhāvārāvasthita' occurs also in two more sets of Gōvinda III's plates recently found in Berār, which record donations of villages in Berār
 - 9 See the above foot notes
- 10 The word is used in the sense of capital in the Mahābhārata, Ādiparvan, Adhyāya 185, verse 6, (Bombay Recension) and Bāna's Harsha charita, p 153 (Nirnaya Sāgar ed) Cf Hēmachandra's Abhidhāna Chintāmanī (ed by N C Bhattacharya) p 25 Note also in this connection the expression श्रीमहोद्यसमावासितानेवानीहरूव स्पत्तिसम्प्रतन्तिस्वादात् which occurs in many plates of the Gurjara-Pratihāras Mahōdaya was the capital of the Pratihāras Cf The Cambay Plates of Gōvinda IV, v 19 (above, Vol VII, p 38)
 - 11 Cf [angletagying in the Surat Plates of Vyaghrasena

by Buhler is of his own creation For we need not identify Mayūrakhandī with Morkhand, the hillfort in the Nasik District, where no early remains of any kind are found There is a village called Markandı on the bank of the Waingangā, 56 miles south east of Chāndā'in the Central Provinces It contains some twenty elaborately carved temples which have been described and enthusiastically praised by Cunningham¹ whose opinion Bloch² has endorsed As Cunningham says, it was once a large place, but frequent inundations have driven most of the people away The principal temple is called after Mārkandēya Rishi, there is another, named after his brother Murkand Rishi Both of these are dedicated to Siva and assigned to the 10th or 11th century A D by Cunningham There is another temple called Daśāvatīra dedicated to Vishnu to which Cunningham assigned a period two or three centuries earlier There are, besides, inscriptions on square monolith pillars which, on palæographic grounds, can be referred to the 6th or 7th century It is clear, therefore, that Markandi was a flourishing place in the time of the Rāshtrakūtas and may have been the ancient Mayūral.handī mentioned as a place of royal residence in several grants of Govinda III In later times, when its ancient name was forgotten, it seems to have been conjecturally connected with Markandeya Rishi Amjanavamtī the donated village still retains its name practically unchanged Achalapura, which gave its name to the district in which the above village was situated is identical with modern Ellichpur in Berār³ Most of the boundary villages can also be definitely identified in the vicinity of Anjanavati Thus, Gohasodva 18 Gahvā, 12 miles to the south, the village Sallaımāla 18 now represented by two villages— Salora, 23 miles to the west and Amla which lies about 5 miles to the south west, Kurē is undoubtedly modern Kurhā, 3 miles to the north-west and Vatapura is Vadur about a mile east of Kurhā Ramgalachhyı cannot be identified Timisa may have been the ancient name of the hills west of Anjanavatī and Mari that of a $n\bar{a}l\bar{a}$ flowing near by, which have no particular names now Vēyaghana and Talēvātaka where the donees resided are now represented by Waigaon 3 miles south and Talegaon about 10 miles south by west of Anjanavati

TEXT 4

[Metres Vv 1, 18 and 20 Anushtubh, vv 2, 3, 4, 6, 7, 11, 15 and 16 Vasantatılakā, v 5 $G\bar{\imath}ti$, vv 8-10 and 17 $\bar{A}ry\bar{a}$, vv 12 and 13 $Sragdhar\bar{a}$, v 14 $Upaj\bar{a}ti$, v 19 $Indravaji\bar{a}$, v 21 $Pushpit\bar{a}gr\bar{a}$]

First Plate

- 2 त्तिभिरमुद्यतमंडलायो [ध्व]स्तिन्नयन्निमुखो रणभवरीषु [1*] मूपः भूपः श्रुचि [ति]वा- स्तिः दिगन्तकी-
- ² Cunningham, A S R, Vol IX, pp 142 ff
- ² PRAS, E C, for 1907 1908
- This name is a corrupt form of Alachapura which is derived from Achalapura by metathesis. Hōmachandra has actually cited the present name to illustrate metathesis (4chalapurē chalōh) in his Prakrit Grammar (Siddha Hēmachandra, VIII, 2, 118) Achalapura is mentioned as the place of issue in the Tivarkhēd plates of the Rāshtrakūta Nannarāja, Śaka 553 (above, Vol. XI, pp. 276 ff.)
 - From the original plates and ink impressions
 - Expressed by a symbol
 - This word is superfluous
 - Read विभ after मुचि.
 - Read ात्वास The Aläs plates of Yuvarāja Gövinda II read सूपस्थामां वादवास.

- 3 त्तिगीविदराज इति राजसुः राजसिक्षः $\mathbb{I}[2^*]$. तस्थात्मजी जगितः विश्वतदीर्ध- कीर्तिरात्तीितिह।रिहरिव-
- 4 क्रास्त्रांस[ध]ास धारि] । [।*] । [सू]पस्तृ विष्टपत्रपा[तु] હાતિ: હાત જ્ઞાં: श्रीक किराज दित गीनस (પૂર્વ હિ)[सूव] ॥ [३*] त-
- 5 स्यः प्र[सित्त]कारट्युतदानदन्तिदन्तप्रहोरक्चिरोक्तिखितोन्स⁵ पीठः [।*']ः प्सापः चितौः चितौः चितौः
- $\mathbf{6}$, तनूजः सद्राष्ट्रसूटवानजाहु 6 विवेदराजः ॥[8^+] तस्बीपार्जितसहसः 7 तनथसतुरुद्धि-
- 7 વર્લા[યમ]। લિન્યો. [|,*] भीता सुवः খતकतुसદમ 8 भीदिन्तदुर्णराजीभृत् ॥[५ *] काश्चीमक(के)रलः
- 8 नराधिपचील⁹पागद्यश्रीहर्षव्रत्रटविंमेदविंधानदत्तं [। री नार्स्साटनं व(ब)लम[न]न्त-
- 9" सजेयमन्यैर्मृत्यैः वित्यिद्भरिष । यः सहसा जिनाय ॥[६+] अस्तृविभगमग्रहीत-
- 10 निशातशस्त्रभा¹⁰न्तसप्रतिहताज्ञमपेतयलं [[*], यो, वस्तरं सपदि दर्खव(ब)लेन विल्वा
- 11 राजाधिराजपरमेश्वरतासवाप ॥[७*] तिस्र 11 दिवं प्रथाते वक्षभराजिः चतप्रज्ञा- वा(बा)ध: [*]
- 12 श्रीनक्षराजसनुर्माचीपतिः, क्षम्यराजीसूत् ॥ [इ *] श्रमत्गत्ंगतुरगप्रवेदरेणू-
- 13 र्र्ड(र्ड्ड) กรุง (อโลง เข้ [1*] ग्रीक्षेपि नभी निष्तिलं प्रावहालायते स्पष्ट ॥[८*]
- 14 थिषु यथेष्टचेष्टं सभीद्दितमणसं [।*] तत्थणमकालवर्षी वर्षति सर्व्वार्त्तिनितः व्वीपणं ॥[१०*]

Second Plate , First Side

- 15 राइप्पमालमुजजातव(ब)लावले[पमा]जी विजिल्य निश्चितास्त्रताप्रहारै: [i*]
 - 1 The Alas plates read दीमनीति
 - * This word is superfluous
 - * Read स्तिविष्टप-
 - * This name generally appears as here The Paithan plates, however, give , Alone 15 , 301
 - FRead िमिखितासपीठ .
 - Read .. months --
 - 7 The Alas plates read (4444 and the Talegaon plates of Knshnaraja (above, Vol XIII, pp-279 ff) 'o dus
 - Read सड्य श्रीदलिदर्गा
 - Read चील as in the Paithan and many other plates
 - 10 The Alas and Talegaon plates read ชากุษษาโซตุเรา
 - 11 Read तिसान्दिव
 - 12 The Alas and Talegaon plates read dealing that and

- ·16 ध्वजाविष्यक्षांमिचिरेण यो हि राजांधिराजिपेरमेश्वरता 'तितान '॥[११ *] ज्री-[धादु]त्त्वातख-
- 17 इप्रस्तर्रचिचयैर्भासमान समितादाजांबुद्वत्वैरिप्रक्टंगजंधटाटीपसंचीस-
- 18 दर्स [1*] भीर्थ त्यका(क्वा)रिवंगी मर्यचिकतवपु: क्वापि हर्ष्टेव सद्यो दर्पी-भातारिचक्रचयन-
- 19 रमंगमध्यस्य दिहिंग्डरूपं ॥[१२ में] येन ग्रे(श्व)तातपस्तप्रहतरिवनस्त्राततापालां जासे [ना]-
- 20 सीरघूलीघवंलिताँगरसा वत्तमार्ख्यां(ख्य.) सदाजी [i*] स श्रीगीविंदरांजी जित-जगदह्यितस्त्री-
- 21 **यवैधव्य** हेतुस्तस्यासी[त्*] स्नुरेकचण्रण्यवितारातिमत्तेमकुंम: ॥[१३*] तस्यानु-
- 22 र्वाचीध्रुवराजनामा महानुमावी विततप्रतापं [:। र्वे प्रसाधितां प्रेषनरेन्द्र प्रक्तिः रेवे क्रिये
- 23 व व वा(बा)लार्क्कवपुर्व्व(र्व्व)भूव ॥[१४*] तस्थाप्यभूद्भुवनभारस्ती समर्थः पार्थोपमः पृष्ट्[स]मा-
- 24 नंगुणी गुण्ज' [i*] दुर्व्वीरवैरिवनितातुत्ततापहेतुंगोविंदराज इति स्तुरिनप्रता-
- 25 प ॥[१५[†]] यस प्रसुसतुर⁵क्दावकीर्त्तरासेदिवान्निक्षमस्य पितु: सकामाल्स-(त्। सं)त्स्वध्यने-
- 26 कतनयेषु गुणातिरेकान्सूर्डाभिषित्तन्यसम्मतसाश राज्यं गारिस्^{*}] तैनेदमनि-
- 27 लविध्वचलभवलीका जीवितमसीर [।*] चितिदानपरअधुखः प्रवित्तिती

Second Plate; Second Side

- '28 व्र(ब्र)स्निदायोयं ॥[१७५] 'स च परमर्भक्षारकामजाधिँदाज[पे]रमेश्वरश्रीमढांर्रावर्ष-
- 29 देवपादानुष्ट्यातपरसभद्दारकांमहाराजाधिराजपर्मेश्वरप्रवेचीवसमप्रसूतव-
- ั30 ชิश्वीवज्ञमॅनरॅंद्रदेव: ˈकुश्रली ॥ "सर्व्वानेव यंथाॅसंव(व)ध्यमानकॉर्न्संष्ट्रपतिविषयं[प]-तिश्राम-
- 31 क्टायुत्तकिनियुत्तकाधिकारिकामहत्तरादी समाज्ञापयत्यस्तु व: संविदितं विया मया सातापि-

¹ Read ∈ ऐव

² Read og

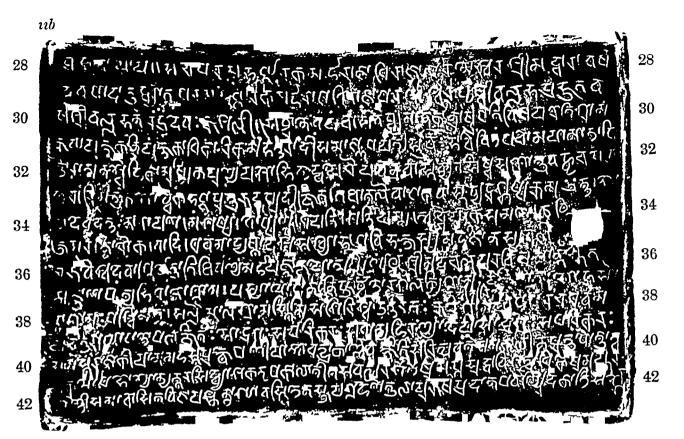
³ The Parthan plates read सहानुसावीप्रहतप्रताप

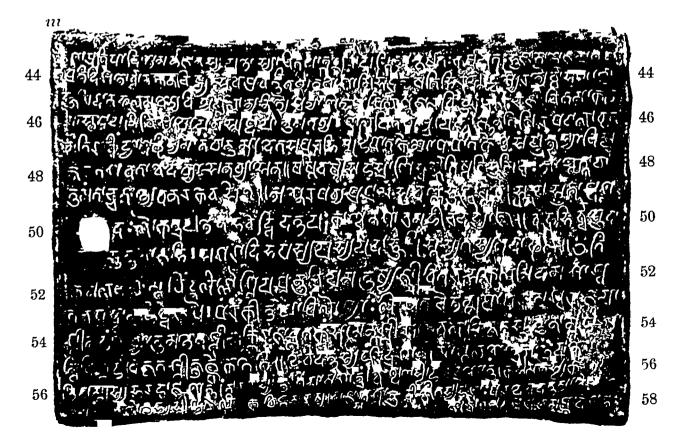
⁴ This syllable is redundant

s Read - यतुर्वाववदार- as in the Paithan plates.

Read महत्तरादीन्

- 32 चीरालनचे हिलासुभिकपुण्ययशोभित्रद्वये [व]यघन¹वास्तव्य विसष्टसगोचव(व)हृच-सन्न(त्र)-
- 33 ह्मचारिसस्रवागी वैलभ हपुस्तरहणदीचित । तथा तलेवाटनवास्तव्यदुर्भणमान्त्र । गीं-
- ્ર34 त 2 ા દેવદત્ત । નારાયત્ય । सगप्प । वोष्प $ar{\mathfrak{A}}^{3}$ ા પૈયનિ 4 ા गंतियमा । $ar{\mathfrak{w}}$ ियो 5 । कंसमप्प । छठि-
- 35 शुलर । नारीका । वादि । एवमाध्यष्टादशसंख्याभागविभक्तस्य म[हा]जनस्य [व(व)लि]-
- 36 चक्वैश्वदेवाग्निहोत्रातिथिप्ञ्चमहायज्ञक्ष(क्रि)योत्सप्पैणार्थं ऋीमदत्रकपुरवि[षया]न्तर्भेत-
- 37 ^१अंशु(ज) णवत्य सिंघानी ग्राप्तः यस्याघाटनानि पूर्वती रगलिख ग्रामः [नदी] सरि[च] द[चिणतः] [गी]हती
- 38 [द्वा]⁸थाल: पश्चि[म]त: सम्मेलालयामस्तिमसिगिरिश्च उत्तरत: कुरिया[म.] वट-
- 39 य [चतु]राधाटनोपलचितः सोद्रगः ⁹सपरिकरः सधान्यहिरखादेय[ः*] सोद्रंगः¹º सपरिकरः
- 40 समस्तराजकीयानामहस्तप्रचेपणीयो¹¹ श्राचन्द्राकिष्णिविचितिसरित्पवे(वे)तसमनाजीन[:*] पुत्रपीत्तान्व-
- 41 यक्तमोपभोग्योभ्यन्तरसिद्धा भक्षन्तरपकाल।तीतसवत्वरभे(श्र)तेषु म(स)ससु द्वाविभ-त्यधिकेषु संयूर-
- ¹ The first letter of this place name can also be read as ₹ or ₹ and the third letter is damaged by rust, but the reading given above appears probable, as it corresponds to Vaigaon in the vicinity of Aŭjanavati
- * Read statistiff | It may be noted in this connection that the enumeration of the götras in 11 55 57 starts with Eden The götra of Edin must, therefore, have been mentioned before Besides, the number of the Brahmin dones was only thirteen. So gömta cannot be taken as a name [Kramaitta probably stands for Skt Kramavit and not Kramāditya as suggested by Prof Micashi Kramāditya as a götra name does not find place in the Gotra Pravara nibandha I adamba It may be that the götra of Durggappa who was a kramavit, was omitted through inadvertence—Ed]
- , ³ With the first letter of this, compare ্রী in ধহার্ধারী in I 22 The name occurs again in I 56 where the first letter is clearly রী
 - That the first letter of this name is t is clear from the form [羽]如 which occurs in 1 55
 - 6 [Or probably Lachchaiya—Ed]-6 This expression should properly qualify 414 in 1 37 Read, therefore, 何知新
- 'The anustara on স্ব is clear on the original plate. The engraver first incised the medial স্ব of লু - and then cancelled it. Read পাব্যালাব্যমিদানী [The fourth-letter here looks more like pan than rum — Ed]
- This syllable can also be read as 37, but the reading given above is probable, since the name corresponds to Gahvā near Anjanavatī
 - This word appears as here in the Paithan plates also Read Alques as in many other plates,
 - 10 This and the next word are unnecessarily repeated here
 - 12 Road मचेपणीय भाचन्द्र।





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42 [ख] खीसमावासितविजयभ्यान्यागरावस्थितेन सूर्यग्रहणे .तुलापुरुषप्रदानप[र्व] खिंदु देशा-

Third Plate

- 43 ण प्रतिपादिती महाजनस्य [।*] यतीस्थोचितया व्र(व्र)ह्मदायस्ति(स्थि)[त्या] क्षषतः क[ष]यत. भुजती भोजयतः
- 44 प्रतिदिशतो³व्यो न केनचिद्वरासेधे प्रवर्त्तितव्य [।'] तथागामिसद्रनृपतिभिरसाद-ध्येरन्यैर्व्या सामान्य
- 45 भूमिदानपालभवेत्य विद्युत्तीलान्धनित्वेष्वर्याणि तृ[णा]ग्रलग्नजलविं(बि)दुर(च)चलं च जीवितमानल-
- 46 व्य स्वदायनिर्विशेषीयमस्मद्दायोनुसतव्य: रा(पा)लयितव्यस । यसाज्ञानितिस्वरपट-
- 47 मितराक्ति(च्छि)धादाकि(च्छि)धामानं वानुमा(मो)देत स पंचिमिक्नेचापातकेस्रोप-पातकोच सथुमा[:*] स्यादिल्-4
- 48 क्ष च त(भ)गवता वेदव्यासेन व्यासेन ॥ षष्टि वर्षे(पे)सहस्रोणि स्वर्गे तिष्ठति भूमिदः [1*] ग्राच्छेता चा-
- 49 नुसंताच निर्मे वसेत् ॥[१८*] अन्नेरपव्य(त्य) प्रप्र(य)म सुवर्ण्य भूर्व्वरणवी सूर्यस्ताच ग(गा)-
- 50 व: [1°] लीकावय ति[न] भवेषि ६त्त(तं) य. काञ्चन गा च भहीं च द्यात् ॥[१८*] व(व)हिंभर्वस्था
- 51 भुता राजिस. सगरादिम(मि:) [1*] यस्य यस्य यदा मूमिस्तस्य तस्य तदा फ[त्तं] ॥[२०*] इति
- 52 क्समन्दलास्वुविदुत्तीली नियप्र(म)नुचिंत्य सनुष्यजीवितं च [1*] सकतसिदमधाध्व-
- 53 त च वु(वु)द्वा न हि ५५पै: परकीर्त्तयो विलोध्याः [॥२१॥*] लिखित चैतन्त्रया घरिमीखराज्ञया
- 54 जीमहं(हा)देवानुमतेन श्रीचाबिराजदूतकं सामन्तश्रीगौतव(ब)लाधिकातस्तुना महासा-

¹ Pead विज्ञास्यात्वाचावस्थितेन.

The writer first wrote प्रीष and then thought of joining the last syllable with the initial उ of उदस Read प्रेयुद्दक्-

³ Read प्रतिदिशती वा

Pead ाहिति।

Read दुनना च

⁴ Read दलास्विन्द्रलीलां

- 55 स्विविग्रहाधिक्कतस्रोक्क[क्कैं1]केनेति । देवदत्तस्य हं(हा)विद्रगोत्त । मोगणगो[च] [म्र]इयने: [1] [ग]-
- 56 तियमस्य स(भा)रहाजगा(गी)च । नारण्खं कुतिमापगोच । योणणस्य हारिहं गोच । कसमनस्य का[ध्य]प-
- 57 गोसं । नारोकस्व मीगुलि [1'] क्ठिक्षमस्य वाजप्तन गोस्त (स्र) [1"] दीचितस्य सागाः पर(च) देवदत्तस्य [ही सागी]
- 58 मेषा एकादश [1*] ण्वसष्टादम सा[गा: 1*]

No 3-ARANG PLATES OF MAHASUDEVAR IJA

BY PANDIT L P PANDEYA

The charter which is edited below consists of three copper-plates and was first brought to light by me in March, 1929. I published a short notice of it in the English paper. The Hitavada" of Nāgpur in its issue of April 11, 1929. The plates were in the possession of a cultivator named Bhagirathi Sonkar of Arang in the Rupur District of the C.P. Nothing definite is known about the provenance of the grant except that it had been lying in the house of the owner for over fifty years—since the time of his father.

Arang has all the appearance of having once been a large and important city. Here and there are many fine old tanks with numerous remains of temples and sculptures, both Jain and Brahmanical. The only temple that is now standing is of Jain origin. It is popularly known as Bhanddewal from the fact that it contains three colossal naked Jain figures. The temple is richly carved and adorned with a profusion of sculptured statues on the outside, many of which are highly indecent. To the west of the town on the bank of a tank there is a small temple dedicated to Mahāmīyā. A description of this temple and also that of the other antiquarian remains at Arang has been given by Cunningham. Besides the present set, two other sets of copper plates were discovered at the place in addition to a fragmentary Brāhmī inscription.

The plates are held together by a ring the ends of which are secured in a circular seal about 3_5^{μ} " in diameter. The seal is identical with that described by Fleet in $C\ I\ I$, Vol III, p. 196. Its upper part shows the representation of a standing Lakshmī facing full front, on each side of her

- 1 The vertical stroke of the superscript & of T is not incised
- 2 Read नारायणस्य
- ² This name is evidently identical with नारीक in l 35 above, though here the medial stroke of क् is not incised
 - Read छुद्रिश्वम्स्य The vertical strolo of जा in जा is not incised
 - B Read वाजसनेव

ß

- 6 These letters are damaged by rust, but traces of the first and the last can be marked on the plate
- 7 Traces of a are visible on the plate
- ⁸ Hiralal also has noticed it in his List of Inscriptions in C P and Berar (2nd ed), p 106 A
- Since v riting this the plates have been acquired by the Central Museum, N\(\tilde{a}\)gpur, where they are now deposited
- 10 Cunningham, A S R, Vol XVII, pp 20 ff, see also Raipur District Gazetteer, pp 257 ff
- 11 See above, Vol IX, pp 342 ff, C I I, Vol III, pp 191 ff and Hiralal, List of Inscriptions in C, P and Berar (2nd ed), pp 94, 105 and 110

an elephant is standing on a water-lily, with its trunk raised above her head. In the proper right corner there is a figure of an expanded water hily and in the proper left that of a conch (sankha) Below is the legend in two lines. The rims of the plates are not raised. The plates measure 64" in length and 32" in breadth. The weight of the plates is 48½ tolas and that of the seal 45 tolas. The letters show through on the back of the plates, especially in the case of the last plate which was too thin and was, therefore, cut while incising the second and third letters of 1.21. The engraver has, therefore, left 1" of the breadth on the back of the last plate unincised. The first plate contains five lines of writing on its second side and the second plate has the same number of lines on its first side. The second side of the second plate and the first side of the third contain each six lines of writing, while the second side of the third plate has only four lines.

The characters belong to the box-headed type in which the inscriptions of the Vākātakas and the Rājim and Balodā plates of Mahāśiva Tīvararāja, are written ¹ The sign of the upadhmānīya occurs in ll 3, 8 and 17, and that of the phrāmūlīya in l 21 The numerical symbols for 8,² 9 and 20 occur in l 26 The language is Sanskrit and, excepting the five benedictory and imprecatory verses at the close, the whole record is in prose

As regards orthography, attention may be drawn to the use of n for n in $tnd\acute{a}\acute{s}apati$, 1 6, of n for $anusv\bar{a}ra$ in $adhyarddh\bar{a}n\grave{s}\bar{e}na$, 1 10 and of gna for $j\bar{n}a$ in siamuhh $\bar{a}g\acute{n}ay\bar{a}$, 1 25 26 In bhavamnti, 1 21, the $anusv\bar{a}ra$ is wrongly retained after its change to the nasal of the class to which the following letter belongs

The engraver was Drönasımgha, who also engraved the Kharıyar Plates of Maha-Sudevaraja and the Raipur Plates of the same king, both of which records were issued from Sarabhapura

The record is dated in the 8th regnal year2 of the donor Mahā-Sudēvarāja on the 29th The place of issue was Sarabhapura, which town or city has not yet been day of Varsākha Sambalpur town in Orissa, Sirpur (old Śrīpura) the ancient capital of Mahādefinitely identified kōsala on the bank of the Mahānadī, in the Raipur District, Sarabhavaram in the Godāvarī District, Sarapgarh or Sarabpur in the Gangpur Feudatory State in the E S A and Sarawa, a village near Sheorinarayan town in the Bilaspur District have been suggested by different scholars as the probable site of the ancient Sarabhapurà These suggestions have been made on the No authentic evidence has yet been found to confirm the identificasimilarity of names only But this seems certain that the dynasty held sway, at least over a part of Mahākosala present Chhattisgarh Division in C P -where about seven charters of this family have been They belong to three different kings -wz, Mahā Sudēvarāja, Mahā Jayarāja and discovered Mahā-Pravararāja

Mahā-Pravararāja's charter was issued from Śrīpura, which is no other than the capital town of Mahākōsala referred to in the Rājim and the Balodā Plates of Mahāsiva Tīvararāja who is styled as the supreme lord of Kōsala (Kōsalādhipati) The other charters were issued from Śarabhapura Whether Śarabhapura was also the capital of Prasannamātra and of his son Mānamātra is not known No copper charters of either have yet been brought to light

A silver coin of Śrī-Prasannamātra, the grandfather of Mahā Sudēvarāja and Mahā-Pravararāja and the father of Mahā-Jayarāja, with the legend inscribed in beautiful box headed characters was recovered from the bed of the Māna or Māndh³ river near Salhepah, a village lying in the

² C I I, Vol III, pp 291 ff and above, Vol VII, pp 106 ff

^{2 [}See below p 22 n 4 —Ed]

This river is a tributary of the Mahanadi—the great river of Mahakosala—otherwise known as Chitrotpala

Raigarh Feudatory State, E S A and is in the possession of the Mahākösala Historical Society at Balpur in the Bilāspur District

No materials are available to ascertain whether the town or city of Sarabhapura was situated on the Mahīnadī and whether it was ever the royal capital of the lords of Kōsala. Not a single charter out of the seven sets of plates of this family known to us, mentions its donor as 'the lord of Kōsala'. Nor does any set describe the village granted to be situated in the Kōsala kingdom. The only reference to the name 'Sarabha' is found in the Eran Posthumous Stone Pillar Inscription of Gōparīja, dated in the Gupta year 191 (A. D. 510 511), in which he is stated to be the daughter's son of one Sarabharīja

The present charter records the royal confirmation of the grant of a village named Sivilingaka situated in the Tōsadda bhulti, by the Pratihāra Bhōgilla The particulars of the donees and their shares in the village are as follows—

- (1) Yajiasvāmin of Kātyāyana götra, a student of the Madhyandina-kalha of the white Yajurvāda, one share and a half
- (2) Kumīravatsa of Bhīradvāja goʻra
- (3) Yajñasvīrun of Atrīja golra, a student of the Kānva šulhā of the white one share each Yajurvīda
- (4) Visikhasi imin of Kātyayāna göfra
- (5) Gölasvāmin of Kausika gotra, a student of the Mādhyandina šakha
- (6) Dimodarasvāmin, samo as abovo
- (7) Dimasvamin, same as above
- (8) Pañchalisvāmin of Bhāradvāja gotra
- (9) Dikshita Ayanîl a of Bharadvaja götra

Of the geographical names Tōsadda may be the Tōsarī village in the Patnā State, E S A Prof V V Mirashi identifies Tōsadda with Tusdā near Dumarpalli about 30 miles to the south east of Arang Sivilingaka is not traceable near about Arang and Sirpur (old Śrīpura)

I edit the inscription from the original plates 1

TEXT

First Plate

- $1 ext{ च्रो}^2 ext{ खिस्त } [I^*] પ્રસમુપાદિક મોપનત સામન્તમ જીટ ચૂં કામ પ્રિમાપ્ર-$
- 2 सेवास्बुधौतपाद्युगलो रिपुविलासिनोसीसन्तोकरणहेतु-
- 3 र्व्वस्वसुघागोपद ४ प³रममागवतो मातापितुपादानुध्यात-
- 4 મ્ત્રી માત્રા સુદેવરા અં તો સદુ(હું) મુત્તો યશિવિ જ્ઞિલે પ્રતિવાસિ-
- 5 क्षटुम्बिनस्समान्नापयति 1⁵ विदितमस्तु वो यथायं ग्राम-

Second Plate, First Side

6 स्त्र(स्त्रि) दश्रपतिसदनसुखप्रतिष्ठा [का *]रो यावद्रविश्रश्चितार। किर्णप्रति-

¹ Ink impressions of this inscription were also kindly supplied to me by Mr M A Saboor of the Nägpur Museum, through Prof V V Mirashi of the Nägpur University I am indebted to Prof Mirashi for very valuable suggestions towards the correct reading and interpretation of certain portions in the text

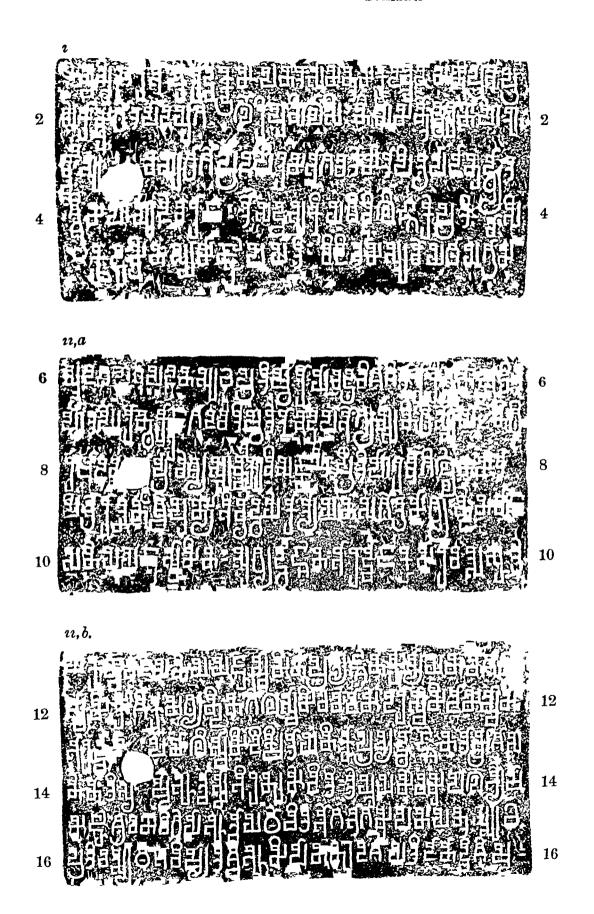
² Expressed by a symbol

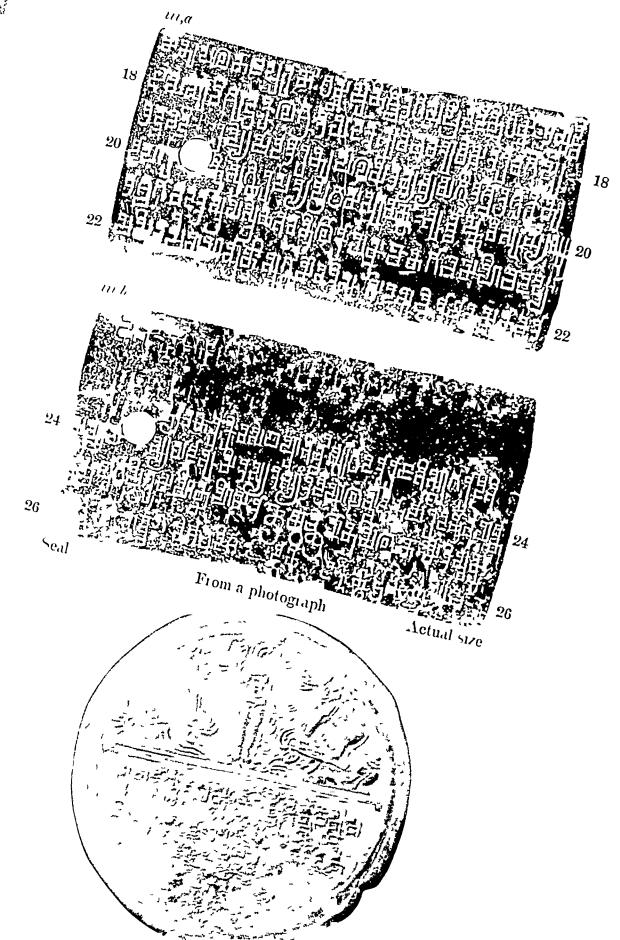
³ The engraver had begun to incise ma after pa, but later on corrected it into ra

The subscript r appears like the sign of medial r:

⁵ This mark of punctuation is shown by two dots

ARANG PLATES OF MAHASUDEVARAJA





- 7 इतघोरान्धका $[ilde{ t}]^{ ext{ iny 1}}$ ज 2 गदवितिष्ठते तावदुपभोग्यस्मिनिधिस्मोपनिधि-
- 8 रचाटभट³प्राविश्यसार्व्वकरिवसर्ज्जित.4\प्रतिहारभोगिस्नेन माता-
- 9 विचोरालनञ्च पुर्खासिहद्ये काल्यायनसगोचमाध्यन्दिनवाज-
- 10 सन्ययज्ञस्वासिनः(न) अध्यद्धिन मारदाजक्षमारवस्र आ(वस्रा)चे-

Second Plate, Second Side

- 11 यजाख्वाजसनेययज्ञस्त्रासिन(नी) प्रत्यह्नेन कात्यायनविशा ख]-
- 12 खामिकौशिकम(बा)ध्यन्दिनगोलखामि एवं दामोद्रखामि दामखामि
- 13 भारदाजपञ्चालिस्वामि दीचितायनीका[न्*] प्रत्यदीद्वीन ताम्ब्र(स्त्र)शास-
- 14 नेनातिसृष्टो भूत्वासाभिरनुमोदितः [1*] ते यूयमेवसुपलभ्येषा-
- 15 साज्ञास्वल्विधेया भूत्वा ययोचित भोगभागसूपनयन्तस्तुखं
- 16 प्रतिवतस्यय [1*] भविष्यतस भूमिपानतुदर्शयति [1*] दानाहिशिष्ट-º र

Third Plate ; First Side

- 17 सनुपालनज(क) पुराणा धकर्मेषु निश्चितिधय×प्रवद्गित धरर्मे(स्प्रेम्) ॥(।) तस्त्राहि(द्वि)-
- 18 जाय स्विश्रदञ्जनश्रुताय दत्तां सुवं भवतु वो सतिरेव गीห[म्] 🛭 🖰 10
- 19 तद्भवद्भिरप्येषा दति(त्ति)रत्तपालयितव्या [।*] व्यासगीता(ता)याच श्लोकात्त-
- 20 दाहर्रान्त [1*] अग्नेरपत्य(त्य) प्रथमं सुवर्ण्ण ॥11 सूर्व्वणावी सूर्यसु-
- 21 ताच गाव[: ।*] दत्तास्त्रयस्तेन भवं(व)न्ति लोका यक्षाञ्चनं गां च मही-(हीं) च ददात् [॥*]12
- ¹ The letter ra which was first omitted is written below ja of jagad with a kakapada sign and the anusvara meant for ra is placed on la

Ð

- ² The cross on $\overline{\neg}$ shows that a syllable was omitted
- 3 Ta 18 written below the line
- 4 The usarga is superfluous
- Bead अध्यद्धी भेन.
- 6 Read प्रत्यं श्रीन.
- 7 Read ग्रत्यधारीन
- 8 The medial 1 sign which was first engraved above tah by mistake has been cancelled
- 9 There are two small horizontal strokes here
- 10 Metre Vasantatılakā
- 11 The sign of punctuation here is superfluous
- 12 Metro Indravajrā

22 पष्टि वर्षसहस्राणि सर्गे मोटित भूभिद[: ।*] श्राच्छेता चानुम(म)न्ता च ता

Third Plate , Second Side

- 23 न्धेव नरके वमे[त् ॥*] वहुभिर्व्वस्था दता(त्ता) राजभिकागरादिभि[।*]
- 24 यस्य यस्य यदा भृमित(स्त)स्य तस्य तदा फल(नम्) [॥^९] । सदन्ता(त्ता) परदन्ता(त्ता) वा यका-
- 25 द्रच युविष्ठिर [1*] सहीमाहिमताञ्जूष्ट दाना च्छ्रेयोनुपालनिमति [॥"] भ्वमु-
- 26 खारन(ज्ञ)या सब्ब(बत्) ५ वैशाख डि २०८ उमी(ली) र्र्ण द्रीण[मिन्ने]न॥

The Scal

- 1 प्रस[न्नाराषी]वसमाति]मानि]मानिन्दुजनमर्नाः ।*]
- 2 त्रीमला · · · · [गा]सन [॥*]

No 1-A NOTE ON THE PANCHALARA COMMITTEE

BY K V SUBRAHMANYA MAYER, BA, COMBATORS

One of the principal duties of the village assemblies, of a hatever description they may be, sabhā, ār or nagara, was to seeme to the king the taxes or incomes due by the village as a whole. These incomes been to have been once for all determined and entered in the accounts of the State, the nādu and the village. The various assemblies mentioned above are given a latitude of free action in the general management of the lands in the village, but are made primarily responsible for the realisation and payment to the State of the incomes due to it. Subject to this responsibility, they seem to have been empowered to dispose of lands according to circumstances, viz, to compound taxes on lands given away as dētadānas, bral madēyas, pallichehandas, (ālāohōyas, etc., to afford facilities for making the waste lands arable, to authorise the opening of channels, tanks and the like for improving farms, and to regulate the supply of water both for drinking and for cultivation purposes. Besides this responsibility, their chief function appears to have been the management of endowments made to temples and charitable institutions in the villages under their jurisdiction, the well being of the subjects, local administration of justice, etc., for which they seem to have been vested with necessary powers. For carrying out these varying duties, the members of village assemblies appear to have formed themselves into different committees.

¹ Metre Anushtubh

² The syllables Gigi which were omitted here have been incised below the line with a Likapada sign

³ Read opalanam || 1/1

⁴ [I am inclined to read this symbol as 7 —Ed]

[•] Metro Anushtubh Read the latter half of the verse as Sermat Sudërardjasya sthirair jagali tasanam(m) following the other plates of this ruler

Of such committees, the Pañchavāra-vāriyam¹ is one Beyond the mere mention of the name Pañchavāra vāriyam we have not as yet been able to understand the object for which it was formed And this is the case with the other vāriyams as well Neither does the designation of this committee give us a clue as to the probable sphere of its work. In the compound Pañchavāra vāriyam, the latter part, viz, vāriyam, has been understood to mean 'a committee' as in the case of the other groups², the first part, viz, Pañchavāra, like tōttam, ēri, kudumbu, Ialani, with which the other committees were connected, may denote the object of prime concern of this body. Pañchavāra, however, is not a simple word like tōttam, ēri, etc., but is a compound in itself with a qualifying particle. Literally, it may be rendered into 'five shares' (pañcha five, vāra=share)

There are a few inscriptions which throw some light on the interpretation of the term $Pa\tilde{n}chavara\ \iota\bar{a}riyam$ We give below extracts from these, with translations and short notes, from which it will be seen that it was a committee concerned in the realisation of the revenue in kind due to the king on certain class of lands amounting to five shares ($pa\tilde{n}cha-v\bar{a}ra$) out of the six of the entire assessment

EXTRACT I 3

Ll 54 61 ala[n]du araıy öy =oru mä=chchey yum olu[kkavı]ppuramum=olukkuppuramum a[r*]chchan ibhögamum äga 1-nm[la*]ttäl panchaväramum echchögum ner[v]äyamum vettivedinaiyun=chennir podivi

TRANSLATION

For olullavi, olukku4 and archanābhōga, (the incomes from) this land, viz, pañcharāram, echchōru, nīriāyam, vetti, iedinai, and chennīrpodivi

NOTE—The earliest use of the word pañchavāra occurs in this extract from an inscription dated in the 21st year of the reign of the Pallava king Nripatunga (circa AD 865), found at Tirukkandiyūr in the Tanjore District—Here, it will be noted that the word pañchavāra is used as the name of one of the dues on land, being grouped with echchōru, nērvāyam, vetti, vedinar and others, all of which we know from numerous epigraphs to be the names of taxes or fees

¹ Line 10 of the first Uttaramallūr inscription published in the A S R for 1904 05, pp 131 ff, describes the method of selection of the members of the committees of Paūchavāra vārīyam and Pon vārīyam in the following words —

Pañchavāra vārīyattukkum pon vārīyattukum muppadu kudu[m]b[i]lum mup[padu] kuda[v ō]lai iṭṭu śċrīyāl o[ru]tturīi=kl udav ōlai paṇ[t]tu punnīruvārīlum [a]ruvār pañcha[vāra*] vārīyam avīd(āvad) āgavum [i*] aruvār p[on] vārīyam=avīd (āvad) āgavum [ii*]

This means "for the Paüchavāra committee and the gold committee, thirty pot tickets shall be put in for the thirty Iudumbu and one man for each chēri shall be taken and of the twelve persons (so taken), six shall constitute the Paüchaiara committee and (the other) six shall constitute the gold committee" The second Uttaramallūr inscription describes more clearly how the members for these two committees were selected Lines 13 and 14 of its text run as under—

Paūchavāra v[ariya]t[tukkum] pon vā[ri]yattukku muppadu (k)kudumbilum kudav ōlaikku pēr tīṭti muppadu vā[y ō]lai kattum puga [it]tu mup[pa]du kudav ōl[ai] parittu muppadilum [paŋŋ]irandu pēr [pa]rittu-kkolvad āgavum [i*] paritta paṇṇirandilum aruvar pon vāriyam aruvār paūchavāra vāriyamum āvaṇavāgavum [i*] The passage means "for the Paūchavāra committee and the gold committee, names shall be written in the thirty ludumbu for pot tickets and thirty bundles with covering tickets shall be put in and thirty pot tickets shall be taken from (these) thirty, twelve persons shall be drawn Of the twelve (so) taken, there shall be constituted six for gold committee and six for Paūchavāra committee"

2 It will be unnatural to take tāriyam in paūchatāra tāriyam in a sense different from what it connotes (viz, committee) in other places in the same inscription

38 I I, Vol V, No 572

*olukku and oluklar; seem to be some kinds of oblations.

EXTRACT II 1

I-nnilattāl vanda pū ppopnum pañchavāramum vēlikkāšum nīrvilaivum ulļitta antarāyangalum vetti muttaijāl echehörgu kkūrgunel uļļitta kudimaigaļ eppērpattadum engal ūrgaļ mēlē ērgi i nnilattāl vand i igaij iļjehehi

TRANSLATION

All the internal taxes (antaiāya) inclusive of pū ppou (gold due at harvest) paūchaiāram, vēliklāsu (the lāsu due on vēli), and nīrvilai (water rate), as well as all ludimai inclusive of vetti, multaiyāl, echchāu and lūrgunel, accruing from this land, shall (hereafter) be imposed on our village and this land shall be enjoyed free of taxes

NOTE—From this extract it is made plain that pañchaiāra is one of the internal times or fees (antarāya) accruing from lands such as pū ppon, vālillāšu and nīrvilai, which incomes, ve know from other inscriptions, were due to the king from lands—The fees forming the antarāya are, in this inscription, differentiated from another kind of fees named ludimai

EXTRACT III :

- L 8 köv Irājakāsarīpanmar āpa udaīyār brī Rījādh[1*]rājadāvarku yāndu 28īvadu Jayangondakōļa mandalattu
- 9 Öymü nüttu=kKitkkay nättu=l Kıdangıl ana Mummadısölanıllar [üröm] mla vılaıy-avanam [1*] engalür=tTıruttın[disvaramu]daıya mädöva[r]
- 10 köyihl éri Irijadhirajavitankar Sandösvaradövar palkal konda käsu 100 i kläsu nügun=kondu ningalöy=enrum samtradittavar siddhäya=ppanehavaram ut-
- 11 pada-chchilvariyum peruvariyum elläm irukka ittövar-iraivih anubavikka-kkadavaräga virukkudutta nilam ivadu [i*]
 - 18 śrī Rījādh[1*]rījavitankarku nīnga]=iraiyili divadānamāga virrukudutta
- 19 parīsāvadu [i*] ūrārkum črī vēndum siddhāya pañchavāram bilvarīgaļu[m*] marrum eppērpatta irai kalippittu=tfiruttindisvar imudaij īrkēy=iraiyili dēvadāna
- 20 mäga anubavikka-kkadavärgaläga virgukkudutta milattil uludu kudigalai eppör patta iraimarra kättapperädömägavum=ipparisu virgu vilai käsum Sa
- 21 ndöśvaradovar pakkal vilai pporulum=igai pporulumāga=kkondu ivv-ūrum črīvum= igaiyili dovadānam=ākki [vi]rru vilaiyāvanam šeydu kuduttom
- 22 Tiruttindisvaratt=elundaruluvitta Irājādh[i*]rājavitankadīvar Sandīsvaradīvar[k*]ku Kidangil āna Mummadisōlanallūr=ūrōm

IRANSLATION

In the 28th year of (the reign of) king Rājakāsarivarman alias Udaiyār Rājādhirājadāva, we, the village (assembly) of Kidangil alias Mummadisājanallūr in Kītkai nādu, a sub division of Övmā nādu, (which was a district) of Jayangondasāja mandalam, made the following sale deed of land (We) received from Rājādhirājavitankar Śandāśvaradāvar of the temple of Tiruttindīśvaramu daiya Mahādēva of our village 100 kāśu Having received (this amount of) one hundred kāśu, we seld the (following) land, ourselves paying for it, as long as the moon and the sun last, all (the dues of) śilvari and peruvari including siddhāyam, paāchaiāram, etc., and the god enjoying it free of taxes

¹S I I, Vol III, No 64 unpublished portion ²S I I, Vol VII, No 842

In this wise, we sold (the land) as a tax free dēvadāna to the god Rājādhirājavitankar Causing the deduction of all kinds of dues such as siddhāyam, paūchavāram and šilvari required (to be paid) to the ūi and the tank, we sold and gave the land to (the god) Tiruttindīšvaramudaiyāi to be enjoyed as a tax free dēvadāna We shall not (let) this land for cultivation or receive any kind of dues thereon We, the village (assembly), of Kidangil alias Mummadisēlanallūr, having sold the land in this wise, and having received from Sandēsvaradēvar the sale amount and tax amount, made this village and the tank a tax-free dēvadāna, drew up the sale deed and gave it to Rājādhirājavitankar Sandēšvaradēvar set up in (the temple of) Tiruttindīšvaram

NOTE —The above extract is from an inscription of the time of the Chōla king Rājādhiāja I, dated in the 28th year of his reign (=A D 1040), found at Kidangil in the South Arcot District. The inscription registers a sale of land—together with the right to three fourths of the tanks irrigating it (this is found in the unextracted portion of the inscription)—to the temple of Tiruttindīsvaramudaiyīr at the place, by the \bar{u}^* assembly. In this, the assembly, after acknowledging receipt of the price of the land sold and the amount for making it tax free, states that it had caused the taxes due on the land to be deducted (from the accounts) and conveyed it to the temple to be enjoyed as a tax free $d\bar{e}vad\bar{a}na$, the $\bar{u}r$ assembly meeting the taxes due on the land and the tank. Here also, as in the second extract $pa\tilde{u}chav\bar{u}nam$ is mentioned among the taxes due from lands, eg, $siddh\bar{u}yam$, silvar and peruvar

EXTRACT IV 1

L 4 ırandu tırunandāvılakk=erippadarkku pañchavāra kkālōd-okku[m*] nāliyāl tingal

5 padın-aru-nālı urı ālākku neyyum köyılukkē kondu senru

TRANSLATION

E 🛼

For burning the two perpetual lamps, sixteen $n\bar{a}l$, (one) un and one $\bar{a}l\bar{a}kku$ of ghee, as measured by the measure equal in capacity to the pañchavārakkāl, shall be taken monthly to the temple

NOTE—The above extract is dated in the 14th year (-A D 9834) of the reign of the Chōla king Parakēsarīvarman Uttama Chōla and states that the quantity of ghee given to the temple must be measured by the nāh equal in capacity to the measure called pañchavāraklāl Incidentally this inscription helps us to understand that pañchavāra is a payment in kind and that for measuring it a special measure was employed which derived its name pañchavāraklāl from the use which it was put to From one of the Takkōlam inscriptions of Parāntaka I,² we get the information that the capacity of a pañchavāra measure (maraklāl) was 7 nāh and 1 uri as measured by the Rājakēsarī nāh Thus the pañchavāra marakkāl was less than the ordinary marakkāl only by 1 uri

EXTRACT V 3

L 27 Palan dēvadānamāna Pūngudi nilam pauniru-vēliyināl mun dēvarkku nīkki irukkakkadava panchavāram nel-

28 lu arunūrru-kkalamum Musittaikkudi nilam nāl-vēliyināl dēvarkku nīkki irukka-kkadava pañehavāra-nell=i-

¹S I I, Vol VII, No 114

² No 261 of the Madras Epigraphical Collection for 1921

^{* 8} I I, Vol III, No 151

29 runürzu II damum a dexarlas gruppadīja laudi mīlda grupalis, sa pard Sgāva du mudal varijalatu laudutt aruļi

50 rru [*]

TRANSLATION.

In order that the exchanged lass of polar of polar of reference had presented to be retained and pad to the design from the total except find of the difference by the except find of the difference of the form the form of leader the except find the design from the form of leader the except find the difference of the first find the except fixed and the first find the except fixed and the first fixed fixed fixed from the except form the except form the except fixed from the except form the ex

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ETTRACT VI.

L 20 Ivar gullur, "I im inche in

21 [n] dla plisă a Sundra Pentus de l'al lan openda que presente aipe en la tuklu [n] ntarisamum panchupik sandisiklara appreum maiful a esperataris, sure urpaja däruklu mittil

22 kālu lālum mudal kira Pāņdis all relle mutkalarum talā viņ erela viļairda mlattukku izvarīdusil [o]oru pādi, um e] [va]irau [ti] sipo illaitukķu viļ inda rilattukku māttīl tira[ma]m irandum [pa] Joam izva[ii] sizviļaliza izv āndi radal ituppa

¹⁸ I I, Vol V. No 118 pp 170 1

^{*}Read kunyataraciet izum

23 dāga: ittu varıyılār eluttitta ulvarıyum nam $\bar{o}[lai]yun=tara$ chehonn $\bar{o}m[l^*]$ kaikkondu ippadı cha[ndrā]dityavat śelvadāga=kka[l^*]hlum sembilum vet[ti]kkolgaveņru tiruvāymo[h]ndarulinār [||*]

TRANSLATION

In respect of payment of taxes of this village, the lands shall be measured by the rod Sundara-Pīndyan kōl of twenty-four feet length, the crops examined, and on lands on which crops had been realised, for antarāya and viniyōga, for achchu, kāriyavārāchchi, vettipāttam, pañchupīli, sandu(sandhi)vigrahappēru and for all other payable dues, there shall be paid from this year one fourth kāśu and three kalam of paddy as measured by Vīra-Pāndyan (-kāl) during Kār on each mā of land, one half of this rate shall be paid on lands sown in Tulā and crops raised, two tiramam shall be paid on each mā of land in which el, varagu, tiraippul and viungu had been harvested, and that this same rate shall be (levied) for paśānam also and that a copy of the tax register signed by the variyilār as well as a copy of our order shall be issued. Thus receiving (it), let the same be engraved on stone and copper so that it may remain in force as long as the moon and the sun last

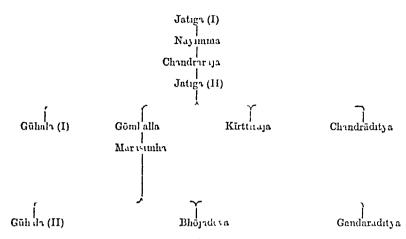
NOTE —This inscription is dated in the 8th year and 988th day of the reign of Māravarman Sundara Pāndya II and is of importance in several ways . In the first place it lets us know that arrangements existed for the periodical inspection of crops and land, that assessment was charged only on such of the lands as had been sown and crops realised, that this assessment was paid both in kind and in money, which included a number of fees, small and great following are stated to be the rates, viz, 3 kalam of paddy, and 4 kāśu, on each mā for Kār, half of this rate for Tulā cultivation, 2 tiranam (drammas) on each mā for the cultivation of el, varaqu, etc , for paśānam also, the above rates prevailed The information would have been complete and left nothing to be desired, had the inscription specified the quantity to be paid for each item Even as it is, it serves a very useful purpose as we shall see presently rate given for mā, the assessment for a vēli works out to 60 kalam of paddy and 5 kāśu covered all the taxes payable on land, antaraya and others, mentioned and unmentioned as the inscription puts it, some of which were given in kind and others in money shown that one of the items included in the antaraya was panchavara and it was 50 kalam for Therefore, deducting this 50 kalam, the balance of 10 kalam and 5 kasu should have been the charge for all the other items put together Thus, the single item of pañchavāra, amounting to as much as 50 kalam out of 60 paid in paddy, seems to be the prime source of the state The proportion of this item of pañchavāra to the entire income in paddy being five-sixths, an explanation of the connotation of this term is furnished 'The duty of the Pañchavāra committee may therefore be taken to be the realisation of this important revenue Here we may note also that a few Sanskrit charters make mention of committee assemblies and that one in particular has reference evidently to the Pancharara committee. Verse 6 of the Kolavennu plates1 of Chālukya-Bhīm II, in describing the donee of the grant, has " yat-putra pautrāh patavõ vatavõ vāragōshthishu" The Masulipatam plates2 of the same king, besides employing the term vāragoshthi, refer to panchavārī The verse in question runs as follows -

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, "yat putra-pautrā vatavō vāragōshthrshu vāgmrnah |
"pañchavārīm samāpayya sampūjyantē mahājanarh ||
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¹ S I I, Vol I, p 45

^{*} Above, Vol. V, p 137, v 8, see also p 138, n 7

The genealogy of the Silāhāra dynasty given in these plates is as shown below —



It agrees with the usual genealogy of the Silahiras of Kolhāpur with the differences (1) that here we have no mention of Ballāla, a brother between Bhōjadīva and Gandarāditya, and (11) that Gūhala (I), in these plates, is shown as the elder brother of Gōmkalla which information we have got here for the first time. In other Silāhīra plates² we are only told that Gōmkalla and Gūvala were the sons of Jetiga, but in the present record Gūhala is definitely mentioned as an agraja which cannot mean anything but an elder brother a Gūhala is called īsa here, and in the plates published by Bhagvanlul Indrum we also get tad bhrātā Gūralō rājā unjut āru vajō= bharat. But it is very difficult to say in the light of the available materials whether Gūhala ruled the country any time, for it appears to have been usual to call all the royal brothers as iājā, etc. Possibly Gūhala died early and without any issue. That might explain why Gōmkalla is so prominently mentioned, and after him Gūhala is mentioned casually, though he was the elder brother

As to the contents of the plates, the grant opens with a few verses giving the genealogy of Ganuarādityadēva of the Kolhāpur branch of the lilāhāra dynasty. Then we have a long list of the titles of this ruler. Gandarāditya, in response to the request of his minister Maillapayya, is stated to have granted lands at Kōmnijavāda which is in the khampana (something like our modern Taluk) of Kōlavalli in the district of Miriāji, for the repairs of the temple of Khādādītya at Brahmapurī in Kōllāpui a and for the maintenince of eight Brahmins whose names and gōtias are given. The grant was made in the Saka year 1048 when Gandarādityadēva was in his camp at Vallavāda grāma. The grant concludes with the usual verses of curse on those who may violate the conditions of the grant

A few words may be added regarding the localities mentioned in these records The Śilī-hāras are called Tagarapurararādhīśvara, and about the identification of the city of Tagara

¹ Sec J B B R A S, Vol XIII, p 8 Bhandarl ar, Collected Works, Vol III, p 175

^{*} See Khare, Sources of the Medicial History of the Decean, Vol I, p 33

² [The word agrays here has probably to be tallen in the sense of 'the first born son' (i.e., Gönhalla was the eldest son of Jatiga). The Silahāra grant of Mirasimha dated Salla 980 published in the Inscriptions from the Cate Temples of Bicstern India (pp. 102 ff.) states clearly that Gühala was the younger brother of Gönlalla. The Kascli plates of Bhōjadōva (An Rep of the Bhārata Itihāsa Samēōdlala Mandala for Salla 1835, pp. 222 ff.), which also contain the verie under discussion give the reading āditah in place of agrayah. Thus we find in the plates under publication the same order of descent of the brothers, viz., Gōnhalla, Guvalla, Kīrttirāja and Chandrādītya as in other Silāhāra charters—N. L. R.]

much has been written. Flect's identification of Tagara with Ter is now generally accepted. I might, however, refer here to two latest papers on the subject. Prof. K. G. Kundangar proposes that Tagara should be identified with Torke. But it is difficult to derive the form Torle from Tagara, and moreover, the place is nowhere called Tarkshyapura from which he has tried to derive it. Recently Prof. Hiralal has pointed out that a Vidyadhara dynasty is associated with Ter, twelve miles to the north of Dharisia or modern Osmanabad in the Nizam's Dominions. He indicates the possibility that Nila and Mahānīla, two Vidyadhara princes from Himīlaya, vere the ancestors of Silāhāras, and they migrated to Ter for some political reasons. Thus Prof. Hiralal confirms, on the authority of Karal anda chariu and other literary sources, the opinion of Hect that Tagara should be identified with Ter near Osmanabad. Vallavāda is to be identified with Valayavāda also called Valavāda, the site of the present Rādhīnagarī about 27 miles to the south west of Kolhāpur. Köllāpura is the present Kolhāpur, and Brahmapurī is, even to this day, a local name of a part of Kolhāpur adjoining the bank of the river Prūchagang 7. Miriāji is to be identified with Miraj, and Kōdavalli with Kōdōlī about seven miles, to the east of Kolhāpur Kōmmjavāda is not identified, but it might have been a small village near about Kōdavalli.

The date, Samvara, Achadha sul la Chuturthi, Sala 1048 of the plater, askindly vorked out for me by Principal R. N. Apte, corresponds with Scturday, 26th June 1126 A.D., which was a day of Karka samkranti

TEXT

[Metres vi 1-3, 5, 9, 10 Inushtubh , vi 1, 6, 8 Sardalar il radia , v 7 l pajati]

First Plate

- 1 Svasti srī [||*] Jayaty=īvishkritam Vishnör-vārāham kehöblut-īrnavam [l*] daļ shin ömna (önna)ta damehtr āgra viérāmt i² bhuvanam
- 2 vapuh [|| I ||*] Āsīd=vidyādharah pūrvam nānmī* Jīmūtavāhenah [i*] par ārtham jīvītam yāna Garudāya
- 3 mvēdītam [[12 ||*] Sīlāhār āl hya vam⁴0=yam Tagarēšvara bhūbhrītām [[*] tad vamst Jatīgō nāma jā-
- 4 tö bhübhrich-chlikhämanih l [| 3 ||*] Svasti éri Jatiga kehitifa tanayö Näyiroma nömä np-
- 5 pah putras=tasya cha Chamdrarāt=prithu jakīc=tasy=īpi sūnuh kila [1*] samjūto Jatigo
- 6 jagaj jana nutah krīmāms-chas tam(n) namdanō Gōmkallo bhuxi bhūmi pīla ti
- 7 lukas=tasy=Tpy=abhūd=agrajah* l [[t]]*] Gūhalēšo=tha tad bhrātā Kirttirājo=nujō=
- 8 sya cha [l*] Chamdrādītyas=tatas=tasya chakrā rījjam=akamtakam l [l5 ||*] Srīmad Gōm-kala-bhū-
- 9 mi-pāla tanayah erī Mārasimhō nṛipas=tat-sūnur=nnṛipa maulh(h) lāhta pa
- 10 da śrī Gūhal ākhyō nrīpah [/*] tad bhrītā bhuvi Bhōjadēva-nrīpatir=vair ībha pamehehā (chā)-
 - ¹ See Karnāļaka Suhitya-parishat patrike, October, 1934
- ² See Introduction to his edition of Laral and a charm, pp 41 ff, and his article in the Annals of the B O R I., Vol AVI, pp 4 ff
 - * In these plates very often anusrara is used in place of parasararna
 - A Read nămna
 - 5 [See note 3 cn p 29 Ed]

शहर हो है जिस तह है जिस है जिस है जिस है जिस है जिस है है

3()

} ‡

- 11 nanaś=chakrī rājyam=akhaudītam pritha yaśā lamkaśa¹ tullyam(lyam) ikila l [l 6 ||*] Tasy= ānujō dha-
- 12 rmma dharō dharitry im dadhāra varnnān=akhillā(lā)n=sva dharmmē [l*] dhairy āgra-dhuryō Dhanadō dhanānām

Second Plate First Side

- 13 śrī Gamdarāditya iti prasiddhah [[7 | *] Dîn-ānātha-daridra duhkhí-vikalla(la) vyākīrņanānā
- 14 vidha-prāni trāna par īyanah pratidinam gupt-ākhya-dānčna yah [1] yah krishn-ājina-dhē-
- 15 nu-bhūmy-ubhayatomukhy ādi-dīna-pradah sasvad=V(B)rahma-mati-pravīna-hridayo bhū-dova-ka s
- 16 lpa drumah || [8 ||*] Svastı [l*] Samadlıgata-pamchamahāśav (b)da Mahāmamdalēśvaras= Tagara pura-
- 17 var-ādhi≼varah śrī-Śilāhāra narīmdrō Jīmūtavāhan ānvaya-prasūtas=suvarna Ga-
- 18 ruda dhvajō maruvamka sarppa² ayyana si(sim)hō ripu-mamdahka bhairavō vidvishta-gaja kamthirava
- 19 iduvar-īdityō rūpa Nārāyanah Samvāra-sidhdhi(ddhir=)giri durga-lamghanah Kali-yuga-Vikram ī-
- 20 dityah śri-Mahālakshmī lav (b)dha-vara-prasād-ādi-samasta rājāvalī-virājita-
- 21 frīman-Mahāmamdallē(lē) švarō Gamdarādītya dēvō dushta nigraha šishta-pratipālla(la)-
- 22 na-purassaram sva dharmmën=aika chchhatram=upabhumjanö Vallavada-gramë vidanuvri-
- 23 tyū(ttyū) sukha-samkathā-vinōdēna vijaya rājjyam(jyam) chiram kurvan virājatē [i*] Tat-pā-
- 24 da-padm opajīvi-mahāpradhānona Kaditāmātya-Maillapayyena mahā-tīrthē

Second Plate Second Side

- 25 6rī-Köllāpurē V(B)rahma-nirmmita-V(B)rahmapuryām -śrī-Khēdāditya-dēvassya(sya) jīrnaprīsī-
- 26 da samudhdh(ddha)arana-purassaram Trikūta prāsādam vinirmmāya tatra (V(B)rahma-Vishnū pra-
- 27 tishth īpya tatra dharmma-chikirshayā vijāāpita-śrī Gamdarādityadēvas=tad=adhigammya (mya) ...
- 28 Saka-varshīshu sahasr ōparyy-ashtāchatvārimšati gatāyām (1 varttamāna-Parābhavasamvatsa-
- 29 r āmtarggat Āshādha-sukla chaturthyām Šamvārē... dalshināyana samkrāmtau Mirimji dēš-
- 30 targgata-Ködavallı khampan anuvarttını Kömnijavada-grame tatratya-Narga-
- 31 vumda-Rājaya-Sēnayābhyām Nārgāvumda sāmyabhūtam Kūmdi damdēna nivartta-
- 32 na dvayam mānyam chaturvimsati-hasta vistaram magilam=ashta-bhōga tēja-sāmyam cha kraycn=ādāya
 - Apparently there is a scribal error " I propose the reading Lamkeka"
 - 2 Read maruvalla sarppa

- 33 grāmi bhūmi midhyč tčn=aiva daindčni chatvāri nivarttanāni nikshipva shan-nivarttanāni minjim kiitvā ta
- 34 t-pritiv i lhdham¹ millivim kutruvam cha kritvä chaturviménti-ha tim vistarim nivčšanam any id=asht ichatvärimšadh(d) dhasta vi-
- 35 starum nivēšinam ch=ēty=ēvum dvāsuptati hastu vistaram magilum ch-ēty=ētat=sarva Nārgūvumdum sāmyum kiitvā tan mu
- 36 dhyt V(B)rahmapuryām 4 ī Khēdādīty idēva sannidhau dvādašānām v(b)rāhmanānām svēta vrīhy odanēna ādhaky ādi sūpēna ghri-

Third Plate

- 37 tīna takrīna chaturblih šākaišecha bhōjanāva tāmbūlāya cha tīn-aiva dam līna mānyam mvarttana dvayam
- 38 malayam cha kuruyam cha magila madhyë chaturyyimëti hasta vistaram nivësanam cha ashta bhoga tëja-
- 39 sāmyan chetty ettat (Tathā tat-sarvan dharmma prachintakāh Gautama götrā Gaingādharachaturvatdi bhatt öpādhaā-
- 40 yīh Bhīradvāja götrā. Gövinda(nda) kramavidah. Atrī götrā. Bhīskara Chaturvvēdinah. Jīmadagnya
- 41 Vatsa götri Niriyana bhattih Bhāradvāja götrö Midhavah Kāsyapa götrö Vāmanah Dhan
- 42 yā(y1) gōtrī Vishnu bhattīh Bhāradvīja gōtrō Vāmanah čvam=ashtau v(b)rīhmanāh tōbhyah pratyōkam
- 43 tēn=aiva damdēna vappaka šata chatushtayam magila-madhyē pratyēl am shadh(d) dhastavistaram nivē
- 41 sanam cha tath'i tat-Trikūta pr'sādasva klamda sphutita jīrnn öddhūrāya tēn=aiva damdēns vappaka sata chatu
- 45 shtəyini övam=ötət=sərvvanı pāda prakshālana dhārā-pūrvvakam sarvva-namasyam sarvvavā(bā)dhā-pərihāram ธารง นังล-จาใน
- 46 ddham rījakīyānām=anamguli prēkshanīyam ā-chamdr ārkkam dattavān | État=sarvva dha rmma-göptārō V(B)rahmapuri-
- 47 mahājanāh | Va(Ba)hubhir=vvasudhā dattā rājabhih Sagar ādibhih [i*] yasya yasya yadā bhūmis=tasya tadā phalam | [i 9 |i*] Sva da-
- 48 ttām para dattīm vā yō harēta vasumdharām | shashtir vvarsha*-sahasrīm vishthāyām jāyatē krimih || [10 ||*] Mamgalam mā(ma)hā śrī [h||*]

TRANSLATION

(Line 1) Welfare! Prosperity!

(Verse 1) Victorious is that Vishnu's manifested form of a boar which has agitated the ocean and which has the earth resting on the tip of its uplifted right tusk

(Verses 2 8) Formerly there was a Vidyādhara, Jīmūtavāhana by name, who, for the sake of others, offered his life to Garuda This family, called Śilāhāra, (18) of kings (who were) the lords

¹ Read pratibaddham.

² Read shashfim varsha

of Tagara, in that family was born a crest-jewel of kings Jatiga by name Welfare ' The prosperous lord of earth Jatiga had a son, king Nāyımma by name, his son was Chandrarāt of great fame, to him in turn was born a son, Jatiga by name, who was praised by the people of the world, and his prosperous son was Gomkalla who was a saffron-mark (on the forehead) of all the kings on the earth His elder brother was king (2 \$\tilde{\ell}\$ Gühala, his younger brother was Kirtirāja, and next to him was Chandraditya who made his kingdom free from all the troubles prosperous lord of the earth, Gōmkalla, had a son, viz, king Mārasımha, his son was king Gühala by name whose feet were fondled by the crowns of kings, his brother was king Bhōjadēva who was a lion to the elephants in the form of enemies on the earth, and who is reported (lila) to have consolidated his kingdom with wide fame like that of the king of Lankā (1)2 His younger brother is the famous Gandarāditya who is a protector of Dharma on the earth, who has maintained all the Varnas in their respective duties, who is a courageous and foremost leader, and who is a Kubera of treasures Day to day he is engrossed in sheltering by anonymous gifts the various living beings that are distressed, helpless, poor, miserable, maimed and wandering, he bestows, in both the ways,3 eminent gifts such as the skin of the blackantelope, cows and lands, his mind is skilled in reflecting on the eternal Brahman, and he is a wish-fulfilling tree to the Brahmins

(Ll 16 23) Welfare! The prosperous Mahāmandalēśvara Gandarādītyadēva—who is honoured by all the royal titles such as one who has obtained pañchamahāśabda, a Mahāmandalēśvara, the overlord of Tagara, the best of towns, the prosperous Śilāhāra Monarch, one born in the lineage of Jīmūtavāhana, one who has the banner of golden Garuda, one whose shelter is sought by the serpent, a lion to his father, a Bhairava to the inimical Mandalītas, a hon to the elephants (in the form) of antagonists, the sun of the archers, Nārāyana in handsomeness, one who achieved success (even) on Saturdays, one who seized the mountain forts, a Vikramādītya of the Kali age, and one who received the favours of the boon from Śrī-Mahālakshmī—is carrying on for a long time his victorious reign enjoying the sole mastery of the kingdom by carrying out his

¹ [See p 29 n 3, above —Ed]

² The reading prithuyasa lamkasa is decidedly defective, and the metre too is spoiled I have taken it as $Lamk\bar{e}\delta a$

³ Ubhayatah refers to gifts given in two ways, namely, openly and anonymously [Dr Chhabra correctly points out that $ubhayat\bar{o}mul\,h\bar{\iota}$ has been used here in the sense of a parturient cow, a gift of which is highly eulogised in the Smritis Cf Hēmādri, $Chaturvargachint\bar{u}mani$, Dānakhanda, prakarana 7—Ed]

⁴ The correct reading should be marutakla sarppa The nasal here is due to that deceptive sūnya (called nolls) used in Old Kannada script which has two values, when it is fat with space inside it means that the next consonant is duplicated, when small it is an anusvāra Maruvakla is a Kannada word, a further corruption from maru or mare pokka or hokka from the root maru or mare pogu 'to seek shelter' It is a title of the Śilāhāras, because they are Garuda dhvajas, the serpent being always at the mercy of Garuda [Mr N Lakshminaray in Rao suggests that it would be better to interpret the expression as a 'serpent to the hostile army' taking maruvakla to mean 'a hostile army'—in which sense it is widely used in Mediæval Kannada literature—than to consider both the component parts of the word as corruptions (i.e., of mare and pokka) Maruvakla sarppa corres ponds to Skt paru bala sarppa which is found among the birudas of the chief Mārasingha of the Sēnāvāra family which, like the Silāhāras, claimed to belong to Jimūtavāhan ānvaya and Khachara (i.e., Vidyādhara) vamśn (see Ep Carn, Vol VI, Cm 94)—Ed]

⁵ Ayyana simho again a Kannada word 'a lion(like son) of his father', meaning a pet and brave son of his father This reminds us of the Kannada phrase 'bappare huliya', meaning, 'Bravo, my tiger', generally addressed by the father to his son

^{&#}x27;Idurar is a Kannada word meaning 'those that put (an arrow to the bow)', 'those that shoot arrows', that is, the archers

duties (stadharmina), by punishing the wicked and protecting the good, and spending his time merrily in happy talks in his standing camp¹ at Vallaväda-gräma

(Ll 23 39) Kadıt imitya Maillap 13 ya, the Mahā pradhāna dependent on his (1 e., of Gandar
ädityadīva) lotus like feet, after repairing the dilapidated temple of 4rī Khīdādītyadīva, situated
an Brahmapurī, created by Brahman in the great holy place of 4rī Kōllāpura, built a Tril ūta
prāsāda, installed there (the images of) Brahmā and Vishnu, and with a desire to do some religious
act requested Gandarīdītyadīva who understood it (1 c., his desire). And when the Sala years
one thousand and forty eight had clapsed, in the Parābhava year, on the fourth day of the bright
half of the month of Āshādha, on Siturday, on the Dal shināyana saml rānti, he bought, by paying
the cost, from Rājaya and Sīnaya of the Nārgīvundar family in the village of Kōminjavāda in the
Hampana of Kōdavalli in the province of Miriāji two mitartanas of non tavable land (mānya) that
had the rights of Nārgāvundas, measured by the Kūndi pole, and a plot for a house twenty four
cubits in extent with the eight rights, etc., then he added thereto from the land in the village, four
nitartanas measured by the same pole, and thus made six nītartanas of land free from tex, etc.,*

*[constructed] a house 21 cubits in extent and another 18 cubits in extent—thus in all 72 cubits in extent—All these had the rights of the Närgävundas—In Brahmapnri, in the presence of (the god) krī Khūdādityadāva, he gave two ritartanas of land measured by the same pole with a house 21 cubits in extent along with eight rights, etc., to twelve Brahmins for their food with rice of white grains, with broth made of ādhalī and other pulses, with givee, butter mill and four vegetables and for tāmbūla

(Ll 39 14) Then there are these eight Brahmine all of them intent on religious practices Gangādhara Chaturvīdi Bhattöpīdhvāya of Gautama goʻra, Gövinda kranivvid of Bhāradvāja götra, Bhīskara Chiturvīdin of Atri götra, Nārīyane bhatta of Jāmadagnyu Vetsa göʻra, Mī dhava of Bhīradvāja götra, Vī mana of Kīšyapa götra, Vishnu bhatta of Dhanañjava göʻra and Vāmana of Bhāradvāja göʻra. To each of them were granted 100 tappalasa measured by the same pole and to each a house six cubits in extent. Similarly for the repeates of the broken partit, etc., of the Tril ūta prāsāda 100 tappalasa were given by the same measure.

(Ll 44-17) This saria namasya (grant) which is free from all obstacles, which is faultless with regard to its income and which is not to be touched by finger (even) by the royal officers, is made to last as long as the sun and the moon after a libration of water and a washing of the feet. The Mahājanas⁷ of Brahmapurī shell protect all these religious gifts

(Verses 9 10) [These are two of the well-known imprecatory verses]

(L 18) Auspicious glory 8

- ¹ Vidanuritiya is probably to be taken as meaning 'following the custom of a rifu (i.e., camp)'. It reminds us of a similar expression in Kannada trants bifired meaning 'in the camp'.
- 2 Nargaturi das are those who are now known as Nadazaudas, a Kanmida word meaning 'heedmen of the country'
 - 3 Magila means a ente for a house
 - 4 The meaning of malaiam, etc., is not clear. The same phrase is spelt differently in Il 34 and 38
 - 5 It should be noted that some names are in singular and some in plural
 - 6 Vappala is a measure
 - 7 Mahājanas were members of a particular assembly probably something like our Pafichas
- 8 My thanks are due to my colleague Prof. K. G. Kundangar who helped me an translating certain technical terms in the plates

No 6-HIDDA INSCRIPTION OF THE YEAR 28

BY DR STEN KONOW, OSLO

The credit for bringing this record to light belongs to Professor F W Thomas In a paper contributed to the Journal of the Royal Islatic Society, 1915, pp 91 ff, he draws attention to some remarks by Masson about a Kharoshthi inscription he had found at 'Tope No 13 of Hidda' on an earthen jar, and which he had copied A hithographed reproduction is found opposite p 262 of the Ariana Antiqua

Professor Thomas further tells us that, in going through Masson's papers in the India Office I ibrary, he found 'a number of attempts at decipherment of one or two Kharöshthi inscriptions', and one of them proved to be the very record reproduced in the old publication. There were several attempts, and Professor Thomas reproduced the most careful one and published his reading of the inscription, which was subsequently, with some alterations, reproduced in my edition of the record in the Corpus, pp. 157 ff

The copy published by Professor Thomas is far from being satisfactory, but the way in which he was able to rearrange the sequence of the letters and bring out the meaning is highly to be admired. But now new material has come to hand, which makes it possible to read the legend with greater certainty

In a letter of the 13th December 1935, Dr E H Johnston writes 'In the course of cata loguing the Masson papers in the India Office Library, I have come across a number of copies of the inscription on the Hiddah jar Most date from after Masson's return to England early in 1842 and have no special value. Three however are on blue paper, one seems to be a new working copy, written out for an attempted transliteration. The others are on two strips of paper, which Masson pasted on to another sheet of paper after his return to England'

Fuller particulars about these last-mentioned copies were given in another letter from Dr Johnston of the 13th January 1936. The copies are on two strips of blue foolscap, measuring 55 by 315 millimetres and 98 by 313 millimetres, respectively. I regard them as Masson's originals for various reasons. That he looked on them as particularly important is shown by the fact that he has cut them out of the particular sheet on which they were and pasted them on to another sheet, this must have been done after his return to England, as the kind of paper on to which they have been pasted shows. Masson used this blue foolscap almost exclusively in 1834 and many of his original sketches of the Topes of Hiddah and Chaharbagh are on similar paper, having been done that year (1834) at the time of excavation. The writing is done with a broader pen than he was in the habit of using. There are at least a dozen copies of this inscription mong his papers, most of them made after he had left Afghamistan, and in every case except this the copy was evidently made in order to put between the lines an attempt at transliteration. No room has been left for such writing on these strips, though you will notice some remains of such an attempt at the bottom. I imagine the first strip was left incomplete after a riting the first line because of the disfigurement by blots'

With the lind permission of Dr Randle, the Librarian of the India Office, excellent photographs of these strips have been prepared, and I have been authorized to make use of them for an eventual new edition of the record

There cannot be any doubt that Dr Johnston is right in considering these strips as Masson's original draft. And we can also see that the incomplete strip is the first one. It has partly been corrected in the second. And we shall find several certain indications which show that the copies reproduced in the Ariana Antiqua and in Professor Thomas' plate have been made from our strips

The arrangement of the letters is the same as in the published plates, and it is clear that the two lines of the inscription run all round the jar, and that Masson failed to see where the record begins. Professor Thomas, ingenious restoration of the sequence is absolutely certain, and I shall follow it in my ensuing remarks, using the abbreviations A for the Ariana Antiqua plate, B for the copy published by Professor Thomas, I for the first strip and II for the second

The first word is correctly given as sambatsarae in I — In II the anuscāra hook is more rounded, and Masson has added an a mātrā above sam, probably because the top of the al shara was blurred. This wrong a stroke is then found both in A, which here faithfully reproduces II, and in B, which represents a combination of I and II

The ensuing athausative 20 1 1 do not call for any remark. We can only see that Masson first misread the u, but corrected it in II

Then follows mase with a bottom strole crossed by a horizontal, bent downwards at both ends and surmounted by a curved upright, below se in I, while these additions have been omitted in II, evidently as the result of closer inspection, so that we must certainly read mase. The bottom strokes return, however, in B, where they are the same as in I, and in A, where there is only a long horizontal

Then comes Apelae in I In II the pe and the final c have been slightly modified. In A pe has been misread as pi, and la, which is a little mischapen in I, has been miswritten. In B the two different forms of c have been entered, that of II in the line, that of I, slightly mischapen, above

The ensuing sastheli is quite clear, but it is hardly probable that sta with the vertical to the right had a different sound from the ordinary sta. The word itself is, as we know, Iranian, of Av sand 'to appear', Khotanī Sika sasta 'appeared'. Between the letters sa and sthe there is in II a long vertical stroke. It is impossible to tell why Masson has inserted it

The hi of the following dasahi is misdrawn in II, the bottom having been continued into the preceding sa, causing a break in the left bar of the latter. Both forms are reproduced in B

The i of the ensuing i'a (not i'e as read by Professor Thomas) has an angular top in I, and this form recurs in A, and also in B, where, however, the rounded form of H is added above the line, is a is misshapen in A, and in B a second form has been added above the line, ve cannot say from which source

In the word pratisthapita we can clearly follow the process of deterioration. I is quite clear, though the upright of stha is separated from the cross bar. In II the horizontal of pra protrudes slightly to the left of the vertical, and the bottom of the final ta has been lengthened, and a short vertical has been added, so that the al shara looks almost like ro. The results can be seen in the apparent phra, the disjointed stha and the misshapen ta of A, and in the similar pra and the splitting up of tistha into three al sharas in B

In the word read as [ra]atamtimi by Professor Thomas, we can now see that the apparent hook which he took to be a mutilated ja is a clear ma. The preceding ra shows a short horizontal stroke protruding to the left just above the bottom in I, so that we could think of reading ro. But it is absent in II, and as the same rama recurs in 1-2, the reading seems to be certain Rama can hardly be anything else than the name of a person, probably the Indian name, which aircady occurs in the Rigital

The alshara following after rama looks like tam, but can also be a shortened cursive ram. Then comes an evidently misdrawn letter in I, while II has an unmistakable fia. A and B give both forms, one above the other, and here again clearly show their dependence on I and II. With the ensuing mi we thus get ramatam fiams or ramaram fiams. If it were possible to assume a

doublet tanya besides taniya 'own', which we read on a Tor Dherai potsherdi, we might think of connecting ramatamñami with the following thubami 'in the Stūpa belonging to Rāma', but we have no reason for supposing the existence of such a variant, taniya itself being doubtful and probably only the final portion of ataniya. The word raña, Skr aranya 'wood, grove', on the other hand, occurs in connection with thuba on the Kurram casket

'The Rāma wood' is then the name of the place where the stūpa was situated, and most probably the real name Cf passages such as Takhaśilae nagare—utarena—prachu deśo—Kshema nama—atra śarıram [pra+]tithaveti 'in the town of Takshaśilā,—to the north,—the eastern quarter,—Khema by name,—here he establishes a rehc' (Taxila copper-plate, with the enumerating idiom which we know so well from Marāthī), ime pradistavita bhagavato dhatuo dhammaraie Takshasi[la*]e tanuvae bosi(dhi)satvagahami 'these relics of the Lord were established in the Buddha relic stūpa of Takshasilā, in his own Bodhisattva chapel' (Taxila silver scroll), Chhadaśilae śaiira praistaveti gahathubami 'in Chhadaśilā he establishes a relic in the house stūpa '2, Vagiamarig(r)aviharam(r)i thu[ba]m(r)i bhag(r)avada Śakyamune śarira parithaveti 'in the Vagramariya vihāra, in a stūpa, he (sc Vagramariya) establishes a relic of the Lord Śākyamuni' (Wardak vase), etc The last mentioned passage shows that such a name can be derived from the name of a hving person

In my edition of the Kalawān record I have shown that the list of Yakshas in the $Mah\bar{a}$ - $m\bar{a}y\bar{u}r\bar{i}^3$ contains details which may be of interest in connection with Kharōshthī inscriptions, but that the forms of the names used in the Māyūrī must sometimes be checked by the help of the Chinese and Tibetan versions of the work. I beheve that such is also the case with reference to our record

In the Mahāmāyūrī 1 83 we read 'Lankeśvaraś ca Kaprśyām Mārīcī Rāmakakshayām' 'the lord of Lankā (i e, Rāvana, is the Yaksha) in Kaprśī, Mārīci in Rāmakakshā '

Now the arrangement of the various localities in the Mahāmāyūrī is roughly geographical, and we are probably justified in assuming that Rāmakakshā should be looked for in Afghanistan Professor Helmer Smith has drawn my attention to the fact that the irregular form -kakshayām for -lakshāyām may point to some corruption. Of the Chinese versions one has lo mo-k'i lo, i.e., Rāmakhilē, which is just as unsuitable in the rhythm as Rāmakakshāyām. Yi-tsing gives o lo mo lin 'the forest of Rāma', and the Tibetan translation dga bahi tshan tshin 'the wood of the pleasant one'. From these renderings we learn that the literal meaning of the name was 'Rāma wood', and from the fact that Mārīchi and not Rāma is mentioned as the Yaksha of the place, we must necessarily draw the inference that the Rāma wood was not considered to be a grove dedicated to a Yaksha or other supernatural being called Rāma, but as a place founded or owned by a person of the name Rāma

As indicated above, the Rāma grove was most probably situated in Afghanistan, and I think that we are justified in assuming that it was the very same 'Rāma grove' which is mentioned in our record. Since the inscription in 1-2 contains wishes for the welfare of Rāma, he was probably at that time the owner of the wood, and we may draw the inference from the Mahāmāyūrī that his name stuck to the place also in later times, after his death

The Hidda inscription would then be the oldest record in which this 'Rāma grove' is men tioned. It is, besides, written in prose, and we have every reason for assuming that it contains the genuine form of the name. The author of the Mahāmāyūrī, who, according to Professor

¹ C I I, Vol II, Pt I, p 176

 $^{^2}$ Kalawān inscription, \textit{Ep}^- Ind , Vol XXI, pp 251 ff

^{*} Cf the late Sylvam Lévi's important paper, J A, XI, 11, 1915, pp 19 ff

Smith's observations, is remarkably careful with regard to the rhythm, could not use $R\bar{a}m\bar{a}rany\bar{g}$ in his verse. He therefore chose a synonym of aranya, as indicated by Yi tsing and the Tibotan translation. Khila might be a translation of aranya, taking this to me in 'wilderness, desert', but the word does not suit the metre and is evidently a later 'improvement'. Kakshayām might be considered as a metrical license instead of lalshāyām, but then kalshā is not known to have had the meaning 'wood, forest'. Kalsha, on the other hand, has this sense, and it is, therefore, I think, probable that the author of the Mahāmāyūrī wrote Rāmal alshale, and that this was subsequently changed to lalshayām by somebody who did not know that there was a 'Rāma wood', but knew the word lalshā

After ramanamam both I and II have thubans samplamitena nasalarmiana, i.e., nasalarmina in the stupa, through the Nasalarmika Samphamitra. The shape of gha is a little irregular, and the loop is half open in II, which has led to a mis hapen gha, with the better form above it, in B. No importance can be attached to the fact that the initial na of nasakarmiselva looks like a cerebral na. Since we have a dental na in the beginning of nineana, 1.2, it is clear that the two characters are not distinguished in such a way that the apparent n is used when initial and the apparent n between vowels, in which case we should have to assume that n in reality denotes the dental, and n the lingual n. It is, on the contrary probable that the clear distinction between n and n which we find in the Dutremi de Rhins manuscript only corresponds to the actual state of things in a restricted area and is partly due to the influence of literary tradition, while the North Western Prakait generally only knew the dental n^2

The designation ratalarmila is used in two other Kharoshtha records. In the Taxila copper plate we read, according to Professor Thomas' evident correction, mahadanapati Patila saja uvaihac[na*] Rohimmitrera ya imami samgharawi raickarmika 'the great gift lord Patika to gether with the Upadhyava Rohmimitra, who is raid armika in this lihi ra' killa inscription, I 12 runs sadha Budhilena navalarmigena 'together vith the navalarmika Buddhila' The term is also met with in Brihmi inscriptions, of Profe sor Lüders' List, and in several passages in Pali literature, to which Professor Smith has been good enough to give me some references. According to Kaccayana 353, Saddaniti 786-23 a nicalamenta 1- one who is entrusted with a naval amma, a monk or a nun selected by the Saugha in order to act on its behalf Vinaya Pitaka II, 159, ll 22 ff, we read about people who undertal e some naval arima and take care of the monks who supervise the work (natal ammam adhithenti), and the Buddhis gives in structions about the choice of such bhikkhus. A natalammila monk is to be zerlous so that a Vihara may be completed quickly and dilapidated portions repaired (navalammilo, bhill have, bhillhu ussuklam āpajjissati linti nu lho vihūro lhippam pariyosanam gaccheyā ti, lhanda phullam patisamkharissati), and he should be selected by the Saingha after such assistance has been requested by some householder In Vinaya Pitala IV, 211, Silha wants to build a Vihara and asks for a nun as natakammikä, and the bhikkhunisangha deputes the nun Sundarinandä for the purpose She constantly repairs to Silha's residence and asks for various implements (casim detha, pharasum detha, lutharım detha, kuddalam detha, nıl hadanam detha ti), while Salha con stantly goes to follow the progress of the work (Fatiliatam janutum) In accordance with such passages Buddhaghösa, Samantapāsādīlā on Vinaya Pitaka II, 160, I 12 seys that the naiala nmika does not do the manual work, but supervises the progress (laddhanaval animena bhikl hunā vāsipharasu nikhādanādīni gahetvā sayam na lātabbam, katākatam jānitabbam) In Vinaya

 $^{^{1}}$ Professor Turner has been good enough to tell me that in Shina Skr $\,n\,$ regularly appears as $\,n\,$ and $\,n\,$ as $\,n\,$

² Göttingische gelehrte Anzeigen, 1931, p 6

a Professor Thomas explains saja = sadya 'at present' I identify it with I edic such 'together'

Priaka IV, 34, ll 2 ff we read about the Alavaka monks that they were engaged in narakamma (navakammam karontā), and that they cut down trees or had trees cut down But one of the monks, who was felling a tree, was warned by its devatā not to destroy her dwelling in order to make one for himself, and the Buddha speaks about the offence in connection with the destruction of life which was inevitable when a tree was cut

A navalammila may reside for a prolonged period at one place In Vinaya Pitala II, 15, Il 29 ff we read about the venerable Sudhamma, who stayed with the householder Chitta as his navalammila, and in Jātaka IV, 310, Il 13 f about residence as navalammila in a great Vihāra in Kajangalā (āvāsiko hotu mahāvihāre, navalammiko hotu Kajangalāyam), and the commentary here speaks of a dilamdated Vihāra (jinnavihāra), ie, one in need of repairs

It is evident from the above quotations that the naiakamma was of different kinds, from the building of a Vihāra down to various sorts of repairs Manorathapūranī I, 31, 1 15 speaks of a navakammīka in connection with Uposatha halls, almshouses, etc (uposathāgūrabhojanasālādīni), and such work was formerly considered as a good means of banishing distracting thoughts (porānakapandītā pana navakammam katvā pī vitakkam pachhindimsu, Papañchasūdanī II, 91, 1 18) And in Vinaya Pītaka II, 172 we hear of several minor kind of navakamma such as heaping up clay or earth, replastering a wall, making a door or a socket for a bolt, white-washing, etc

A naval armila is consequently in most cases a monk, acting on behalf of the Sangha in supervising new buildings, repairs, etc., and such was evidently the case with Sanghamitra What he had to superintend may have been the erection of the Stūpa, or some repairs, or even only the putting down of the relic

For the second line the new material consists of one copy only, viz II As seen by Professor Thomas, we must evidently begin with the sixth alshara from the end

The first word is certainly edena, though the e- stroke of de is curved and joined to the upright in such a way that Masson in A and B has introduced a small loop

The next word was correctly read as Luśalamulena by Professor Thomas, who pointed out that the u of ku and the final na are missing. The new copy shows definitely that I was wrong in assuming that the ensuing e was misdrawn for na. After sa follows in II what looks like a second sa, corrected to na, and then a cancelled letter which looks as an unsuccessful attempt at writing a la. In A both these letters are clumsily imitated, one above the other, while B seems to combine them into one misshapen akshara. What looks like sa corrected to na might be the na we miss after le, in which case we would have to infer that it had been misplaced in the original. It is, however, more probable that Masson has forgotten to cancel it properly. The dot before the ensuing la is, as Dr Johnston informs me, not in ink, but the remains of a drop of moisture

Then follows, as read by Professor'Thomas, etesha dharmana, where the final na is misshapen in A

The next alsharas were read lokela vija by Professor Thomas, while I suggested to read abhibhut. The new copy clearly shows that the first alshara was la. A comparatively long sloping line descends towards the left from the underside of the hook of la, which itself is continued on to the vertical. It might be taken to be the o-stroke, which, however, protrudes from the vertical in other inscriptions. It is therefore possible that it is of the same kind as the superfluous and meaningless stroke between sa and sthe in sastheli II, 1 It is considerably shortened in B and it has led to a distorted sign in A. The next alshara is certainly bhi, as stated by Professor Thomas, and the new copy clearly shows that it is followed by bhavima

The curve of ma is here narrower than in rama, 1.1, and we understand how Masson has come to write the hook which has been misinterpreted as a mutilated ja. If we bear in mind that the nom ploof in has es frequently ends in i in Pali and Pralrit, it become ecvident that we must trinslate labhi (or, lobhi) bharima "mix we become powered (or, decirous) of," and the usual wording of such wishes in other texts favours the reading labhi

With regard to the ensuing yisha, which is perfectly clear in all copies, it is, of course, possible that it corresponds to SI to ya' sha'. But in the first place, we should expect sho for shat, and, in the second, the pirallelism with the preceding ste hadharmana leads us to expect yesha, so that ya is probably a missiring or misseding for ye. But then it resims almost certain that the alglara following after dharma must be some and not that, so that we must read dharmanam. The use of varieties of second must be now difficulty, as we have already seen. As a matter of fact the alshare in que tion looks more like name than that Ard there is also another difficulty in reading that This that would have to be connected with the following e to that, corresponding to SI to Ishay. But the regular development of old to have no dialect is to become a round written with a sign which has been variously transliterated to the ard other, and which clearly denotes the cerebral fineative known from Dardie.

It cannot be objected that the arms "rais suspinous. We have the came uncertaint, in Ishunammi, ramãani, thubani. I half only mention in passing that in all other instances of the genitive plural in our record a conconant follogs, half here the next sound is a so el. But it may be worth a half remembering that final arms a virten a in the Dutremi de Rhins minuscript, and still see can see that the final national reades itself felt, so that, e.g., Pali side no sa is represented by sida bis and not sida to

E must then be tillen to the following elstern, which we not me cannot be be but rout be ta, a reading which Professor Thomas mentions as possible

Then follows what he read as dlo, but s hich looks much more like to and may be the encline personal pronoun of the second plural, used in a well-red sense 'you see', much like the corresponding \bar{u} in Khot in Sike

The next two alsharas seem to be systa. A has systa. I do not any more third that the can adopt Professor Thomas' emendation of tax systa to b. Wester, because Masson's new copy seems to be so reliable throughout. The only way of explaining systa I can third of is that the cabove sya has come in in the tame way as the coff stribituration. If I is also as used by Professor Thomas, and that there has been in invisible i matra in ta. I would therefore read syati and translate may we become possessed of the collections of which diarras this may be, i.e., of which diarras the following may consist (or, be the cause).

The next passage can be read vithout any doubt, as done by Profe sor Thomas sariar sariasatiana nirianasanbharac bhaiata. The final ra of sarira is provided with a small hool, which has become a regular anusiāra in 1, but there is no reason for reading fariram. The r loop of (sa)ria runs into the vertical of the preceding sa, the top of the sa of satiana has been connected vith the upright of the ta of tia, and there is an apparent bar to the right of the vertical of ria in niriana, which evidently is only the disjointed continuation of the a stroke of the preceding ni. The result is that we find various distortions both in A and in B which here again clearly show their dependence on II. Saria looks like sam and a mutilated ria, satiana has been split up and mutilated in different ways, the ria of niriana looks

² Cl Turner, Gypsy Lore Society, Monographs No 4, p 11

² The form atalasa ra (A ² 15) shows that we have to do with the acc pl, and that abalassars in the Dram mapada is due to a misunderstanding of the original

almost like 1ka, and in B slightly differing forms have been added above the na of this word. In A, moreover, the bha of sambharae, has been slightly distorted.

The whole sentence is a blessing of the same kind as the final clause of the Taxila silver scroll. We may only be in doubt whether sarira should be connected with the preceding eta, in which case we might think of construing $y[e^*]$ sha dharmanam with nirvanasambharae and taking bharatu as a further explanation of syeta, i.e., syati 'to the nirvāna equipment of which dharmas for all beings this your sarīra might serve'. Such an explanation seems, however, to be rather hard, and it is more in accordance with the usual formula to translate 'out of which dharmas this may result let the sarīra be for the nirvāna equipment of all beings', or, more probably, 'of which dharmas this your sarīra may consist (or, be the cause). Let it be for the nirvāna equipment of all beings'

As already indicated the next word is clearly ramasa, and the suspicious form rajasa instead of $ra\~no$ of the king disappears from the dialect. The form rajasa in the Niya inscriptions corresponds to Skt. $r\~ajyasya$

Then comes a difficult alshara, which Professor Thomas describes as an 'unintelligible form, which seems to contain a y'. He read the ensuing letters as griprachamya and added 'We have a sufficiency of parallels to prove that the idea intended is that conveyed by the word agrapratyam śa, and we are free to choose between two suppositions—either there has been a misreading of agrapracham śa (confusion of ya and śa being easy), or the inscription had employed a synonym, possibly $agraprach \bar{a}ya = agrapraty \bar{a}ya$, in which the second member had the (rare) sense of "tribute," "share"

As long as we did not know Masson's original copy, we were justified in assuming that his reproductions were not quite reliable. Now we cannot do so any more, and we must assume that the 'unintelligible' letter, which has become quite disfigured in A and B, is a fairly reliable copy of what Masson saw on the jar So far as I can see, it is possible to read it as no, the alshara being turned backwards in a similar way as the de of edena, but it is more probable that we have to do with a misshapen a Then follows griprachaya The p of pra shows the same protrusion, only more pronounced, as in pratisthapita 1 1 The same is the case in A, and also in B, where we find two slightly varying attempts at rendering the The bottom of cha is curved like the bottom of dha, but it does not seem possible to read cham Prachaya may represent Skt pratyaya as well as pratyāya The latter word is, so far as I know, only found in lexicographical works as one of the meanings of lara, eg, ın Hēmachandra's Anēkārthasangraha 405 karah pratyāya sundayōh rasmau varshopalē pānau 'hara means toll, trunk, ray, hail, hand' We have no right to assume that it could mean Moreover, it is a priori unlikely that prachaya in a Buddhist inscription is any thing else than the well-known pratyaya, Pāh pacchaya

If the reading a is correct, we thus have ramasa agri prachaya, where agri=agrē It is hardly allowed to connect this agri with the ensuing prachaya into a compound. There cannot however, in my opinion, be much doubt that Professor Thomas was right in supposing that what is meant is to invoke a blessing on Rāma as the person who is to receive the principal share of the punya connected with the establishment of the relic, just as we read in the Wardak vase inscription mahiya cha Vag(r)amareg(r)as(r)a agrabhag(r)apad(r)iyamsae bhavatu may it be for the sharing in the principal lot for myself Vagramareya,' where the person there singled out is the owner of the Vihāra, which fact makes me inclined to think that Rāma in our inscription occupied a similar position, i.e., that he was the donor or owner of the Stūpa and not an eponymous Yaksha

If I am right about the purport of the sentence, (a)gri means or it is 'in future,' the locative of agra 'first, principal,' and means about the same thing as agrapratyamsa. With regard to prachaya, if it is not miswritten for prachasa, i c, prachamsa=pratyamsa, we may doubt whether it is to be taken as a nominative or as an ablative, but the former seems to me to be the proper explanation

I cannot finish these lines without paying my tribute to Professor Thomas for the sagacity and ingeniousness with which he has succeeded in solving almost all the problems connected with the Hidda record at the hand of the inferior reproductions at his disposal. And I should also like to give expression to my admiration of Masson's achievement. Without apparently under standing a single word he has left us a reliable and extremely careful copy, which gives an almost perfect reproduction of the original

With some confidence I then give the following text and translation

1 LXT

- L I sambatkarae athavikatihi 20 4 4 mase Apelae sasthehi dakahi 10 ika I shunammi pratisthapita karira Ramaramñami thubami Samghamitrena navakarmiana(-ena)
- L 2 edena k[u]salamule[na*] etesha dharmana labhi bhavima y[e*]sha dharmanam eta vo syeta (syati) sarira sarvasatvana mivanasambharae bhavatu Ramasa agri prachaya

TRANSLATION

In the twenty eighth—28—year, in the month Appellaios, after ten—10—had appeared, in this instant was established a relic in the Rāma grove, in the Stūpa by Samghamitra the superintendent of work. Through this root of bliss, might we become recipients of these dharmas, of which dharmas this your relic may be Let it lead to nirvāna equipment for all beings and be the support in future (or, the cause for the foremost share) for Rāma

No 7 -THREE MAUKHARI INSCRIPTIONS ON YUPAS KRITA YEAR 295

By Prof A S Alterar, Benary Hindu University

The three Maukhari inscriptions, that are being published here for the first time, were discovered by me at Badvā in Kotah State in Rājputāna on the 1st of March 1936 in the course of a tour of archeological exploration organised by the State Historian, Dr Mathuralal, at the instance of the Kotah government. Badvā is a large village, about 5 miles south-west of Antah, a railway station on the Kotah Bina line of the GIP Railway. The stone pillars, on which the inscriptions are engraved were at the time of their discovery situated outside the village, about half a mile to its east, at a locality known as Thamb Tōran which is obviously a vernacular form of the Sanskrit expression Stambha Tōrana. This name was probably given to the locality, about 1,700 years ago, when two stone structures, partially resembling an arch, were raised there by the erection of four sacrificial posts by the Maukhari rulers, then ruling over the territory. At the time of their discovery only three of these pillars were in situ, one inclined at an angle of about 80°, and the other two lying flat on the ground. One of the latter pillars had to be raised before inkimpressions of its inscription could be taken, as it had fallen with the inscribed side downwards. The remnants of the fourth pillar could be found at a distance of about two furlongs, where a

¹ The Kotah government is taking steps to remove these pillars to Kotah

1 36 544 117 FARS 9.5474 34.56 54.77 34.00 3.54. **** हेट अपरे प्रेड के के के के कि के कि के कि के के कि के कि के कि कि कि के कि कि कि के कि कि कि के कि कि कि なっていっていっというとうなるのできないなれたなけれていま かんだってるとかいっところう

Hidda Inscription of the Year 28



portion of it was discovered converted into a satī stone On one side of this stone are still to be seen the letters $yaj\tilde{n}\tilde{o}$ of the original inscription of the 3rd century A D It is therefore clear that this fourth pillar also bore an inscription, similar to, but not identical in its contents with those on the other three

The two pillars of the front row were separated from each other by a distance of about 25 feet. The rear row, of which only one pillar was in situ, stood behind the first at a distance of about 25 yards. The ends of the yūpas turn inwards to their proper right, as will be seen from the accompanying photograph, two yūpas, standing at a distance of about 25 feet with their inclined portions facing each other, must have appeared like the lower portions of a tōrana. This may have been the reason, as I have already suggested, for the name Stambha Tōrana being given to the locality, probably ever since the time of the erection of the pillars

Each of the three pillars is described as a $y\bar{u}pa$ in the inscription engraved upon it texts declare that yūpas should be made of wood The Kātyāyana-Śrautasūtra vividly describes the expedition for securing a suitable stump for this purpose 2-how the tree is to be felled, how its superfluous branches are to be chopped, etc Different results are promised to the sacrificer according to the tree that may be selected for making the $y\bar{u}pa$ The Antarēya Brāhmana lays down that the yūpa itself was to be offered as an oblation at the end of the sacrifice 3 No wooden yūpas have, however, been so far discovered 4 The stone ones, that we have come across so far, begin from the 2nd century A D, and seem to be an innovation introduced for commemorative purposes by the advocates of the Vedic revival, probably with a view to emulate Buddhist pillars like those of Aśōka We have so far discovered only four complete stone $y\bar{u}pas$, besides the present three In the early centuries of the Christian era the stone yūpas, commemorating different sacrificers, must have been fairly common, otherwise the word yūpa would not have acquired the sense of a jaya stambha 5

It is interesting to note that the practice of erecting commemorative yūpas runs counter to the sentiments expressed in this connection by the authors of the Grihyasūtra and Dharmasūtra literature. Their writers probably flourished just after the time of the Upanishadic and Bud dhist revolt against the practice of slaughter of animals in sacrifices. Many of them like Vāsishtha, Baudhāyana, Vishnu and Āśvalāyana declare that the touch of a yūpa is as polluting as that of a funeral pyre or a woman in her courses, the Hiranyakēśi Grihyasūtra says that by touching a yūpa one brings upon oneself the guilt of whatever faults may have been committed in the sacrifice of It would appear that with the revival of Vedic sacrifices, the leaders of society and of the new movement ceased to subscribe to the above views of the Dharmaśāstra writers

- ¹ In the inscriptions on the pillars completely preserved the word yayño does not occur
- 2 VI, 3
- 3 II, 1
- ⁴ The wooden post, bearing a fragmentary inscription, discovered at Kirārī (ante, Vol XVIII, p 152), does not look like a $y\bar{u}pa$ It has a lalasa at the top, which no sacred text recommends in the case of a $y\bar{u}pa$ Its inscription is too fragmentary to determine whether it was a $y\bar{u}pa$
- 5 Cf च्यामिनिर्विष्टसहस्रवाहरप्टादमहीपनिखातयूप । श्रनन्यसाधारणराजभन्दो बसूव योगी निल नार्तवीर्य ॥ Raghu $vam \delta a$, VI, 38
 - $^{\circ}C\!f$ યુપचितित्रसम्मानरजस्त्रलास्तिका अचीनुपस्य स्थार। श्रम्युपेयादप द्रति । $^{
 m IV}$, $^{
 m 31}$
 - ⁷ I, 5, 9, 5
 - ⁸ 22, 69
 - III, 6, 8
- 10 Gf न યૂપસુપલ્પ્રેત્ । દુરિષ્ટ યજ્ઞસ્ત પ્રતિસુધિત યહોવાસુપલ્પ્રેશિત્ । I, 5, 16, 16, I the commentator सालद्श = dds c દુરિષ્ટિનિતિ મૂતનિદ્યાતસનાપ્ત एव यागे પ્રતિષેધો નાસનાપ્તિ ।

and began to encourage the construction of stone $y\bar{u}pas$ as a triumphant and enduring testimony to the revival of the old Vedic religion $Y\bar{u}pa$ is a veritable thunderbolt, says the Attarcya Brāhmana. Hindu champions of the revival of the Vedic religion were obviously as groud of their commemorative stone $y\bar{u}pas$ as Indra was of his thunderbolt

Detailed instructions have been given in the Vedic literature about the shape and size of the sacrificial post. The height was rigidly fixed only in the case of the Vājapāya sacrifice, where the post had to be made 17 cubits high, in the case of other sacrifices it could vary from five to fifteen cubits. After the leaves and branches of the stem were cut off, it was to be given an octagonal shape, for that was the shape of the thunderbolt of Indra, and yūpa is a thunderbolt. The stem was not to be straight, it was to be curved both at the top and the centre, the concavity in either case facing the same side. It was never to be made tapering at the top, for such a post was supposed to hasten the death of the sacrificer. At a distance of two to eight inches from the top of the post was to be slipped in a ring or katala, technically known as chashāla, which also had naturally to be octagonal in shape. Yūpa resembled in its external appearance a Brahmachārin, so it had a girdle at its centre and a triple upauīta across it. It was to be covered by a number of cloths?

These detailed instructions about the nature of the yūpas do not seem to have been known to the sculptors responsible for the construction of the stone yūpas of King Mūlavarman of Borneo, for they are roughly dressed stones of irregular shape. In India, however, the Hindu revivalist tried to conform to the requirements of the sacred texts as far as possible. Thus none of the com plete and undamaged yūpas discovered so for is pointed at the end They all bend at the top The yūpas on the Asiamīdha coins of Samudragupta show a bend at the middle also, the omis sion of this feature in the case of stone $y\bar{u}pas$ —for we do not find it on a single $y\bar{u}pa$ so far dis covered—is probably to be attributed to a greater regard being paid to artistic beauty than to the injunctions of the sacred texts. A stone pillar showing a bend in the middle and at the top would be hardly graceful. The portion above the ground of the three yūpas at Badvā is actagonal, the underground shaft of two of them is, however, square. The shafts of the yūpas discovered at Isāpur and Bijayagadho are, however, square at the bottom and This departure from the requirements as laid down in the sacred texts also seems to be due to architectural considerations. A pillar square at the bottom and octagonal above was probably regarded as more graceful than one octagonal throughout. The

44

¹ II, 1

⁻ Latyayana Śrautasūtra, VI, 3 The cubit is to be the cubit of the Lajamana The Satapatha Bruhmana, I owever, allows any height for the yūpa, see III, 6, 1, 26

³ Astarcya Brahmana, II, 1 The Satapatha Brahmana connects the eight sides of the shaft of the post to the eight syllables of each line of the Gayatri metre (1, 2, 1, 5). This is a functial reason

The Satapatha Brahmana requires it to be जानत उपस्टिद्यनती सम्भ and not ज्यनती स्थ्रे, 🗓, ७, ४, ३, the Katyāyana Srautasātra lays down that it should be सम्बागीपनत्स । VI, I

⁶ Cf Satapatha Brahmana, XI, 7, 4, 3, ध्य यथ यून द्वाय भवति स ह कपोती नाम । यनाइम पूप कुकते पुरा हायुपेडम लोकमित।

⁶ Katyayana Śrautasūtra, VI, 1, 26 Some authorities permitted a chashāla made of wheaten dough See Satapatha Brahmana, V, 2, 1, 6

^{*} Šatapatha Brāhmana, III, 7, 1, 21 For the resemblance between the sacrificial post and a Brahmachārin, see Rigiēda, III, 8, 4 & 5

^{*}Vogel, The I upa inscriptions of King Mulaiarman from Koetei, p 202, [As Dr B C Chhabra has pointed out they might not have been intended to represent sacrificial posts, see J A S B Letters, Vol I (1935), p 41—Ed]

Annual Report, A S I, 1910 11, pp 40ff Fleet, C I I, Vol III, p 253

architect responsible for the $y\bar{u}pa$ at Nandsa seems to have paid scanty regard to the sacred texts, for he has fashioned a pillar entirely circular. None of the pillars at Badva has a girdle at the middle, we can, however, see it clearly on the $y\bar{u}pas$ of the Asiamēdha coins of Samudraguptra and on one of the two Isāpur pillars. Our $y\bar{u}pas$, like all the rest discovered so far, do not show any upavila. Nor do they show any cloths carved round them. Probably it was felt that it would not be easy to show this detail in stone, and so the architects in all cases discovered so far, have omitted it. Cloths fluttering like banners at the ends of the $y\bar{u}pas$ on the coins of Samudragupta seem to be the ends of the cloths with which the $y\bar{u}pa$ was to be covered. The $y\bar{u}pas$ on these coins have pedestals, no traces of these were discovered near the $y\bar{u}pas$ at Badva. Sacred texts do not recommend them

The total height of two of our $y\bar{u}pas$ is 13' 3" and that of the third 15' 8", the length of the shaft underground is about 4' in each case. Each of them has a square $chash\bar{u}la$ about eight inches from the top, as laid down in the sacred texts. The portion above the $chash\bar{u}la$ bends inwards, as is the case with all the other sacrificial pillars discovered so far

The inscriptions on these $y\bar{u}pas$ have been written not in horizontal lines, as is the case with the Isipur pillar, but in one long vertical line, reading from the top to the bottom, and about 8 feet in length 4 The inscription on the yūpa of Balasimha, however, is written in two such vertical lines on two different facets of the octagonal pillar owing to some natural defect in the stone in the first facet Each of these lines is 4 feet and 8 inches long of the normal letters is about 18", of letters with verticals like ha, ra etc., about 4", of conjunct letters like kla, sya, etc., 42" and of conjuncts with medial vowels like tri about 6". The letters on the yūpa of Balasımla are slightly bigger and broader, and seem to have been engraved by a different mason, copying a manuscript written in a different duct The Characters bear a general resemblance to those of the third century A D in general, and to those on the Nāndsā yūpa in particular, engriced 13 years earlier 5 We do not see here any precursors of the Eastern variety forms of the Gupta alphabet Medial \bar{a} and \bar{c} strokes are still indicated by horizontal lines (except in some rare cases like di in Somadica in inscription B) usually attached at the top mo of Molharch the vowel sign is attached in the middle Ya has developed a loop in its left limb, and when the last member of a conjunct, it shows all possible varieties of form times it is archaic,-tripartite and with a curved back (cf. sya in sullasya in the first line of the record of Balasimha, in this same inscription, however, is to be seen the relatively later bipartite form in -simhāsya) Normally, however, this letter shows a loop on the left. In inscription G, there is the stop m at the end, it is denoted by the normal form of the letter ma, but smaller in size and written below the line as is usually found in the writing of this period

Numerical Symbols for 200, 90 and 5 occur in each of the three records. The signs for 90 and 5 are the usual ones for the period, but the additional stroke attached to the symbol for hundred in order to convert it into 200 is rather unusual. Instead of a short horizontal stroke being attached to the vertical, in each of the three inscriptions we find the horizontal stroke first taken upwards and then led right across the top of the symbol to more than half its breadth. That this modified symbol stands for two hundred is rendered absolutely certain by its being identical in form with the symbol used in the Nāndsā yūpa inscription. In the latter record the

¹ Ind Ant, Vol LVIII, p 53

² Allan The Catalogue of the Coins of the Gupta Dynasties, Pl V, Nos 9 14

^{*} Possibly the garlands round the top of the Yūpas discovered at Isāpur may have be a intended as substitutes for the uparita

⁴ The inscription on the Bijayagadh pillar is also vertical and written in the same manner

^{*}Ind Ant, Vol LVIII, p 53

dite is also expressed in words and the import of the numerical cymbol engraved there is thus absolutely certain. As will be presently shown, the year 295 of the record has to be refer red to the Vikrima era. The earliest known inscription of this era is that on the Nāndsī yupa, which is dated in the year 282. This record, however, has not yet been properly edited.

The Language of the record may be described as incorrect San krit. Kritela at the beginning of the inscriptions seems to be a mistake for Kritath. Among other most illes may be pointed out Phalyana for Phalyana, panels for panelame and kris for free. The reading dalphayam is absolutely certain on the yūpa of Balasanha, it seems to be a mistake for dalphia. In the inscriptions on the yūpas of Sōmadōva and Balas rdhama saharram has been spelt as ralastram. Usually no sandhi rules have been observed, the solitory exception being Mölharer-Bala pattrasya in the inscription on the pillar of Balasanha.

Each record commemorates the performance of a Trivatra sacrifice. The Tailiring Semilia gives a detailed description of the origin and nature of this period? We are told that Projupate invented it for Vesus, Rudras and Adition and von thereby the three worlds. The Karlka yana Sraulasūra declares that by the merit of this merihee, the sacrificer can some for him elf whatever is threefold (trieda) in all in both munding and spiritual? This exertifice is an anglean of Agnishtomic, Okthor and Atrictes exertifice, performed on the first excendent third days respectively. Its full name is Gargi Trivatra, it varieabled the Trivatra in horse vas irrivolated on the second days. The wording of the concluding portion of each record Trivatra and massaya dalshingam(nā) garām ahasrais appears to be such ted by that of the concluding sentence of the description of the exertice in the Lauring S. Atra (VII, 15) where we read,

तदेतलंकस्त्रवन सम्भ्रम स्तीनिय सम्म्र दक्षिणा सन्सम्भित, स्वर्गी लीका,।
The Mankham specificers give precious the same amount of dalsh no no pre-cribed by
the special texts. As a matter of the American section.

the energy texts. As a matter of fue, Trirera serifce 1—been around 1 in one place as Sakasra dalstina Trirera. Out of the e-1,000 co. 8,333 were to be given every die, in groups of ten, the three that remained every die, along with the those north one, which was required to be variegated in colour, were to be give sto the Hermon the Linds of the merific

The fragmentary $y\bar{u}_l$, discovered at Newsi, records the performance of a V-papilan agentice by at least three brother. The three recriteria at Bodyl, though brothers, though different commemorative $y\bar{u}_l$ as. Their number we four but the name of the fourth periheer has perished along with his commemorative $y\bar{u}_l$, of which only a trightent could be discovered and recovered.

The names of the brothers, who a memory has been preserved by the recommemorative pillars, are Balavardhana, Somadava and Balasimina. They are decribed as the sons of Mölchari Mahāsanāpati Bala. The term Mölchari is a mere variant for Neukhari and thus our record, which is dated in the year 295 of the Vikrama ora, is the earliest dated Maukhari record to be so far published. The Maulhari family of Bala is undoubtedly earlier than the house of Yajñavarman ruling in Bihār, as the former was ruling in Rājputāna in the first half of the 3rd century A.D., and Yajñavarman cannot be placed earlier than the fourth

¹ Ibid, arte, Vol XIV, Appendix, p 1, No 1

^{*} VII, 15

³ XVI, 21

⁴ Taittiriya Samhita, VII, 15

⁵ Sanl hayana Srautasūtra, XVI, 21

⁶ Satapatha Br , MIII, 4, 2, 1

Memorrs, A S I, Vol IV, p 120.

^{*[}Ses p 52 n. 8 below.-Ed]

century A D The seal discovered by General Cunningham in Gayā district bearing the legend *Mokhalinam* in Aśōkan Brāhmi is still the earliest Maukhari document, but it bears no personal name ¹

The term Maukhari connotes that the family was founded by a progenitor named Maukhara, if he was a real historical personage, we have now to place him earlier than the third century A D Whether the Maukhari families of Bihār, Kanauj and Badvā were all descended from him, we do not know. No evidence is available at present to establish any family connection between these three houses. The tarman-ending names of the members of the Bihār and Kanauj Maukhari families, along with the epithet Lishatrasthitēr=dēšilah given to one of the members of the former family, make it clear that they were Kshatriyas by caste. Three of the four names of the members of the new Maukhari family, Bala, Balavarddhana and Balasimha, confirm the same conclusion. It is also interesting to note that all these Maukhari rulers are seen to be zealous patrons of the Vedic sacrifices.

None of the Maukhari chiefs mentioned in these records were known to us so far ⁵ Bala, the head of the family, is designated as Mahāsīnāpati It is, however, not easy to determine the precise political status denoted by this title Sīnāpati, the title by which Pushyamitra, the founder of the Sunga dynasty, was known even to posterity, is a humbler title than the one given to Bala in our records Bala, therefore, may well have been more than a mere general In contemporary Āndhra⁶ and Ikshvāku records, however, this title seems to denote a feudal chief of considerable importance, ruling over a fairly big district ⁸ It would appear that the Maukhari Commander in chief Bala was very probably enjoying a similar status He does not seem to have been an independent ruler

If he was not independent, whose feudatory was he? This question cannot be confidently answered at present. At the time of our record, i.e., in A. D. 239, the Kushānas were too weak to exercise any paramount control over southern Rājputāna, even if we suppose that the accession of Kanishka took place in c. 120 A. D. From the very brief and imperfect summary of the Nāndsā yūpa inscription published so far, it would appear that in A. D. 226, i.e., 13 years earlier than the time of our record, the rule of the Western Kshatrapas extended up to Nāndsā, which is about 70 miles nearly due west of Badvī 10. It is therefore not improbable, that the imperial overlord of

- 1 C I I Vol III, Introduction, p 11 It may be pointed out that the facsimile of this important seal has never been published and that its present whereabouts are unknown
- *See Kaivata on the Patanjala Mahabhashya on Panini IV, 1, 79 Our record does not connect the Mau kharis with Asvapati, the Madra king, as does the Harahā record The Madras were originally in the Punjab, and if the statement of the Harāhā inscription is true, it is likely as my colleague Dr R S Tripathi has suggest ed, that lile the Milovas and Yaudhovas the Maul haris also may have had their home in the Punjab, from where they may have gradually migrated south eastwards. If so, this movement must have begun very early, for we find the Maukharis in Bihār in the 3rd century B C. It is, however, possible that the connection with Asvapati may be more Puranic than historical
 - * C I I, Vol III, Inscription No 49
- 4 For the Bihār family's patronage of the Vedic religion, see abid, Inscription No. 49, v. 1. For the Kanaul family's patronage see v. 7 of the Harāhā inscription, ante, Vol. XIV, p. 116. These references are not merely conventional.
- A Mathurā in eription dated in the year 80 mentions Bala as a son of a certain lady (ante, Vol I, p 392, No 24) If we place Kanishka in c 120 A D, then the date of this Bala would be c 200 and it would be possible to identify him with Bala of our inscriptions But from the fragmentary Mathurā record it does not appear that Bala, mentioned therein, was a Maukhari
 - 6 Ante, Vol VIII, p 94
 - 7 Ante, Vol XIX, p 1
 - * Ibid , p 6
 - Ind Ant, Vol LVIII, p 537
 - 10 Nandsa is 36 miles from the railway station Bhilwara on the Chiter Ajmer line.

the Maukhari Commander in chief Bala was the Kshatrapa ruler Vijayadāman, who was ruling from A D 238 to 250 ¹ If agreeing with Prof. Rapson' and disagreeing with Dr D R Bhandarkar," we place Isvaradatta Ābhira's intervention in A D 236, it is probable that Bala may have been compelled to transfer his allegiance to the interloper, provided he had made his power felt up to Kotah

From the Chandravalle inscription of Mayürasarman, the famous founder of the Kadamba house, it appears that he had defeated the Pallavas, Punadas, Traikūtakas, Abhiras, Pāriyātri kas, Sakas and Maukharis! Since the record mentions specific Lings and dynactics defeated, we cannot suppose that it cout ins mere empty housts. All except, the first two powers in the above list, belong to Central or Western India. The date of Mavurasarman is, however, not definitely fixed, but I think the view of Dr Krishna that he flourished about the middle of the 3rd century A D, t is to be preferred to that of Mr Moraes who places him a century later ! If such be the case, then our new Maul hari inscriptions will throw considerable light upon the political situation of the time. It has been suggested that the Maul horis defeated by Mayürasarman were the Maukharis of Bihar, but it does not appear from the list of Mayurasarman's victories that he had extended his sphere of activity much beyond Western India . If, as rugge ted above, the Maukharis of Badua were the feudatories of the Sulas (and of the Abhiras also during their temporary ascendancy) then it is very probable that the Maul haris whom Mayurakarman de feated were some of the descendints of Bala. After defeating (or encountering) the Trul utakas and Abhīras, Mayūras irman att icked Central Gujarāt - He was there opposed by the Salas, a portion of whose forces were under the command of their Maul hari feudatories of Central India This circumstance is very probably responsible for the victory over the Maul haris claimed by It does not seem that he had ever invaded Bihar

It would appear that at the time of the performance of the exercises in A.D. 239. Mahāsanē, pati Bala was still alive. His sons were probably occupying subordinate positions in his principality. None of them seems to have made much progress in his official exceet, as no title like Sāmarta or Sēnāpati or Dandanāyaka is associated with any one of them?

The date of the records is given at the beginning of each of them in identical phrases. The expression used is —Kritchi 200, 90, 5, Plalgina sullasya pañel i di

In order to get at the real meaning of the first word used here, it is necessary to compare the expression with similar ones occurring in early Indian inscriptions. Relevant passages to be considered are the following —

- (1) Kritayör=diayör-ivarsha salayör-diyislitayöh 200 80 2 Chaittra pürnamäsi(syä)m Nindsi pillar inscription (Ind. Int., Vol. LVIII, p. 53)
- (2) Kritīshu chaturshu varsha satīshv-ashtāvin(m) tīshu 100 20 8 Phālgura(na) bahulasya pañchada svjām-īta yām=pūrv tāyām Bijav agadh pillar inscription (Fleet, C I I, Vol III, p 253)
- (3) Srī(r=m) Mālava gan āmnātī prakastī Krita samjūitī ēkashashty adhikī prāptī samā sata chatushtayī dinī Āsiðja kul lasya pañchamyām Mandasor inscription of Naravarman (ante, Vol XII, p 320)

¹ Rapson, Catalogue, etc., p 129

³ Ibid , p exx. r

³ Annual Report, A S I , 1913 1f, pp 227 45

Archwological Survey of Mysore, Annual Report, 1929, p 50

⁵ Ibid , p 56

^{*} The Kadamba I-ula, p 71

^{&#}x27;[See p 52 n 8 below -Ed]

- (4) Yātēshu chatu[r]shu Krı(Kṛı)tēshu śatēshu sausyarshvā (? shthā)šīta sõttara-padēshv= iha vatsa[rēshu]|| śuklē trayōdaśa dinē bhuvi Kārttikasya māsasya—Gangdhār inscription (C I I, Vol III, p 74)
- (5) Kritēshu chaturshu varsha śatēshv=ēkāsīty uttarēshv=asyām Mālava pūvvāyām 400 80 1 Kārttika-śukla pañchamyām —Nagarī inscription (P R A S WC, 1915-16, p 56, Memoirs A S I, No 4, p 120)

Besides the present three records, we have thus five other instances where the word Krita is used in connection with the reckoning of an era—Out of these, in three passages, viz, Nos 1, 2, and 4, the term Krita alone has been used and in the remaining two, viz, Nos—3 and 5, it is used along with a reference to the Mālavas—In the two other Mandasor inscriptions, one of Kumāragupta and Bandhuvarman¹ and the other of Yaśōdharman² the term Krita has been omitted altogether and the era is indicated as $M\bar{a}lav\bar{a}n\bar{a}m$ gana sthity \bar{a} and $M\bar{a}lava$ gana sthit $vaś\bar{a}t$

The controversy connected with the interpretation of the term K_{I} used in the above passages has not yet closed. That all the above passages refer to the years of the Vikrama era is now admitted, but why the terms K_{I} teshu, K_{I} tayōh, etc. have been used in connection with the era is not yet definitely known. On the analogy of the passages Nos. 1 and 2 above, it is clear that K_{I} term like V_{I} to our inscriptions is to be corrected into V_{I} and is to be taken as governing a term like V_{I} the which is understood. The usual locative is here supplanted by the instrumental. But the meaning is the same, V_{I} , when V_{I} wears 295 had passed away.

Dr Fleet, while discussing the passage No 4 above, was inclined to hold that yātēshu Kritēshu vatsarēshu should be interpreted as 'when fully completed (480) years had passed' He held that kritēshu is more or less synonymous with yātēshu. The passage No 3 above, however, makes it clear that kritā cannot be taken in that sense, but is clearly the proper name of the year or the era referred to in that document. While discussing the passage No 3 above, the late MM Haraprasad Sastri suggested that Kritā was the proper name of the first year of a cycle of four years current in ancient India. He could substantiate his theory only by supposing that Bijayagadh and Gangdhār inscriptions, which are dated in the years 428 and 480 respectively, expressed expired years. This theory is now no longer tenable, for in our present records and in the passage No 1 above, the years mentioned are 295 and 282 respectively, and still they are described as Kritā. In a cycle of four years, these years would be 3rd and 2nd respectively or 4th and 3rd, if we take them to be expired years. MM Sastri's theory has therefore to be abandoned in the light of the new data

While commenting upon the passage No 3 above, Dr D R Bhandarkar has observed that time has not yet come for suggesting a definite interpretation for the word Krita³ He was inclined to hold that Krita was not the name of a king or royal dynasty associated with this era. To him it appeared that what is now known as Vikrama era was invented by the people or astronomers for the purpose of counting years and was consequently originally known as krita or 'made'. We do not so far know of any great astronomer having flourished in c 57 B C. None of the famous Hindu astronomers like Āryabhata, Varāhamihira or Brahmagupta is known to have attempted the founding of an era. Astronomers in ancient India have invented eras like the Saptārshi and the Kaliyuga ones going back to pre historic times, they are not known to have founded eras commencing at any specific historic date

¹ C I I, Vol III, p 81

² Ibid , p 152

^{*} Ind Ant, Vol XLII, p 163

What then is the meaning of the term Azita in the above parages? I see no reison why it should not be taken as the proper name of the era. From the passage No. 3 above it is clear that though the cra was traditionally handed down in the Malaya tribe, it was I nown as Arita. The term Krda there does not designate my particular year of the era, but the whole collection of years, of Krita samjüite elashashty adhile prapte sama sata chatushtaye. The eri may have been originally known by that term because of the name of its founder. Arita as a per onal proper name is not familiar in later Indian history and literature, but the case eccurs to have been different in earlier times. Kitta was the name of one of the Visvedevas, Va udeva had given it to one of his sons from Röhmi, a pupil of Hiranyanibha was I nown by that name, and fathers of Upa rich ira and Harvayan's were christ ned by it? What inherent improbability is there in postulating that the so called Vikrama era may have been originally tarted by a lang named Krita? Ac cording to the Ligrarupa, I rita has also the sense of fruit or reward. This me iming seems to be connected with one of the Vedic meanings of the word,- "booty" At the time of the found ing of the cra, a king named. Krita may probably have accord a mer grable victory and you great booty (Irite). To commemorate the victory an era was start dealled Krita, named aft r its founder and his great achievement

This theory is only a tentative one. I admit that so fir we have no evidence hereover of a king named known is founded by the middle of the 1 teentur. B. C. But it is not improbable that in course of time we may discover a ling of that name ruling at that time. It is also true that an eri named after lime know a fould be linear by a toudhita expression like Kärta varifa or sandatera, on the analogy of the expression has a toudhita expression like Kärta varifa or sandatera, on the analogy of the expression has a toudhita expression for him plates of the time of Sa and erigs. The author of early inscriptions were not positionally strong in Sinskrit (in it, for instruct exidenced by the present intercriptions) and the expression have a (same as ara) for him overal eventually a corposition has a not been used in such cases. Thus in the Sand plates of karpadexa? And did nother as 1145 and in the Bhudres are inscript on of the time of Chaulidan lime. I writed idial added in the very 1195, we have the expressions I claim a same it 1146 and 1195 and not I adversa same at 1148 and 1195. Similarly we come across the expression I claible Sanda and not Vālabl year rats. There is therefore nothing unusual in the very of the era of ling krita leing known is ky till earshail or keelet ateaux I in or kritayar retsara setayoh.

The foundation of the Vikrama era is still shrouded in importable mosters. Dr Sten Konow has suggested on the authority of the Kālalāchārya lailānala that the era vas founded by lang Vikramāditva of Mīla a mecommemorate nof his ousting the Sil is from Lija ymi, where they had obtained a temporare noting. What is stited by the Luna tradition is not, however, confirmed by the epiar plued date. If we analy eithe in criptions where the Vikrama era has been used, we find that the earliest insurance of ir known of the term Vikrama being associated with the era occurs fall 701 year. The foundation. This Vikrama is for the first time called a ling only in the 11th century of the era. It is therefore clear that in the

¹ See Monter Williams' Sanskrit I nglish Dictionary under Kri^ti

^{2 4}nte Vol VI, p 111

³ Ante, Vol I, p 317

⁴ Archwological Survey Report for Western India, No 2, Appendix, p xm, No 56

¹ Una inscription ante, Vol IX, p 4

⁶ Ante Vol XIV, pp 293 5

Dhimiki inscription of Jaikadeva, Ird Ant , Vol XII, p 155

⁶ Lklingji inscription of Naravähana, dated V 1028, J L B R A S, Vol XXII, p 160

295

first seven centuries of this era, its connection with a king named Vikrama was altogether un known. If, as the Jaina tradition asserts, king Vikramāditya of Ujjayinī, the expeller of the Sakas, was the founder of the era, it has to be admitted that people had completely forgotten his memory within 250 years after his death. We shall have to suppose that it was somehow revived in the 11th century, probably due to the historic researches of the time, and that the era came to be renamed after him. This seems to be altogether improbable.

The precise interpretation of the term krita being for a long time doubtful, the earliest proper name associated with the era was for a long time considered to be that of the Mālavas horn had observed that from about the 5th to the 9th century of this era it was believed by poets to be specially used by the princes and people of Mālava 1 The Mālavas, however, do not seem to be connected with the foundation of the era. It is interesting to note that in the three earliest instances of the use of this era, viz, the present records and the passages Nos 1 and 2 above, the Malayas have not been associated with the era at all The term Krita alone is used to denote The same is the case with the Gangdhar inscription of the year 480 (passage No 4 above) The passage No 3 above is the earliest instance, known so far, of the association of the Mālavas with the era, but there it is expressly stated that Krita was its proper name, though it was traditionally handed down among the Mālavas.2 The evidence available so far shows that the association of the Malavas with the era commenced sometime towards the middle of the 5th century A D, as evidenced by the passage No 3 above Towards the end of that century its original name Krita was dropped, as would appear from the name of the erain the Mandasor inscription of Kumāragupta and Bandhuvarman 3 People of the 8th century believed that the era was founded by a Mālava ruler 4 Down to the 4th century, however, the Vikrama era was known as Krita and was not known to be connected with the tribe or king of the Mālavas The supersession of the name Krita by Mālava is paralleled by the supersession of the name of Gupta era by the term Valabhī era in western India

The geographical position of the places, where $Y_{\overline{u}pa}$ inscriptions and inscriptions with the term Krita occur, is worth noting Yūpa inscriptions have been found at Isāpur, Bijayagadh, Badvā, Nagarī and Nāndsā Bijayagadh is about 50 miles south east of Isāpur, Badvā is about 140 miles south-south-east of Bijayagadh, Nagarī is about 90 miles east of Badvā, and Nāndsā is about 40 miles north east of Nagari It would appear from this that eastern Rapputana played an important part in the revival of Vedic religion Krita era inscriptions have been discovered at Nāndsā, Badvā, Mandasor, Bijayagadh, Gangadhār and Nagarī Mandasor is about 100 miles south-west of Badvā and Gangadhār is about 36 miles east of Mandasor South eastern Rājputāna was thus the country where the designation Kila was current. It is worth noting that it is precisely in this area that the term Malava came to be later associated with the era, for Mandasor, Nagarī Kanaswa and Gvārāspur are situated in the same sector of the country It is therefore clear that in this province the term Malava superseded the earlier name Krita after the 4th - century

The inscriptions mention no places The village where they were discovered, is known as Bidvā, it is not improbable that Badvā may be a contraction of Balavādī and that the modern humble village may have been once a flourishing capital,—founded by the Mahāsēnāpati Bala,

¹ Ind Ant, Vol XXI, pp 403 4

² This is no place to discuss the precise interpretation of the terms Mālaia gan āmnātē, Malaia gana sthitt takat and Mālaiānām gana sthityā. All these refer to the established usage in the Vālava tribe. I do not think that the era has anything to do with any tribal organisation of the Malavas.

³ Fleet, C I I, Vol JII, p 81

⁴ See Kanaswa inscription, Ind Ant, Vol XIX, p 57

who may have been the founder of the Maukhari branch in Kotah state. Its present population is only about 1,600, but half a century ago, it is said to have been four times more populous

Before concluding, I would like to express my deep indebtedness to Major-General Ap Onkar Singh, CIE, Dewan of Kotah, and to Dr. Mathuralal, State Historian, Kotah, for procuring the photographs of the Yūpas and supplying valuable information for the preparation of this article

TEXT 1

A The Yapa of Bulavarddhana.

L I Siddham [*] Kritčhi(Kritaih) 200 90 5 Phalguna(Phālguna) suklasva paūchč di śri(śrī)-mahū sčnāpatčh 2 Mökharčh² Bala puttrasva Balavarddhanasya yūpah[,*] Tri rāttrasammitasya dakshinyam(nī) gavām sahashram(sahasram)'[i*]

B The Yapa of Somadova.

L I Siddham[1*] Kritčhi(Kritaih) 200-90-5 Phalguna(Phālguna) (ul lasva paūchē di £rī (krī)-mahā sčnāpatčh * Mökharčh* Bala puttrasva Somadčvasva yūpah[*] Tri rāttra sammitasya dakshinyam(nā) gavām sahashram(sahasram)¹[1*]

C The Yupa of Balasimha.

- L 1 * Kritchi(Kritaih) 200 °0 5 Phalguna (Phalguna) (uklasya pañcha da(di) (ri(4ri) mahūschāpatē[r] Mökharē
- L 2 r-Bala-puttrasya Balasimhā(ha)sya vũ hahī(pah) [*] Tri rītra sataraitasva dalshi nyam(nā) gavām sahasram [*]

TRANSLATION

Well accomplished! On the fifth day of the bright half of Philguna (of the year) 295 by Krita(years, this) sacrificial pillar (was erected) by Bilavardhana (55madis of a inscription B and Bilasimha in inscription C), son of Bila, the glorious Möl hari commander in this fig. The fee of a thousand cows as laid down for the Trivitra energies (was duly queer to Brilliana).

No. 8-NANDAPUR COPPLR-PLATE OF THE GUPTA YEAR 169

BY N. G. MAJUMDAP, M.A., INDIAN MUSEUM, CALCUTTA

This copper plate, which is edited here for the first time, has been in the possession of Mr Ganapati Sarkar, Zemindar of Behäghtti, Cilcutta, since 1929. I first saw it at the Annual

- I I rom ink impressions
- *Read pater=
- 3 Read Mokharer
- 4 There is a triangular symbol at the end
- There are two symbols at the end of this record, one triangular and the other circular
- The word sildham has been omitted in this record
- 7 The letter sha is a result of the engraver's carelesaness
- * [According to the text Molhard and set mala sindpoted would refer to each of the three brothers and not their father Bala. Since all the three bear the title of mald-sindpots it is to be presumed that it was meant to be only a title of nobility as in the inscriptions of the southern Ikhālu rulers—Ld]

THREE MAUKHARI INSCRIPTIONS ON YUPAS KRITA YEAR 295

A The Yupa of Balavarddhana

Left half

Right half



The Yupa of Somadeva

C The Yupa of Balasımlıa

Fust line

Second line

SCALE ONE-EIGHTH



Exhibition of the Asiatic Society of Bengal, held on the 3rd February, 1936 Subsequently, at my request Mr Sarkar very kindly handed it over to me for decipherment and publication. So far as available information goes, the copper plate comes from a village called Nandapur¹ which lies on the southern bank of the Ganges, at a distance of about two miles to the north east of Surajgarhā in the District of Monghyr. The plate is said to have been fixed to the wall of a niche in a dilapidated temple close to the site of a Sira-linga locally known as 'Burhānāth Mahādēva' According to reports collected by Mr Sarkar, Nandapur and its neighbourhood are full of ruins representing an ancient site, a part of which has perished due to the erosion of the river bank

This is a single sheet of copper, measuring about $7\frac{1}{2}'' \times 4\frac{1}{2}''$. It bears inscription on both sides, there being in all nineteen lines of writing of which fifteen are on the obverse and only four on the reverse. A seal is attached to the plate, which originally must have borne an inscription. But it has since suffered much from corrosion with the result that none of the letters is at present preserved. Probably two letters are also missing in line 4, just where the donee's name was mentioned, and a few are damaged, or partly obliterated, in lines 17 and 18. The rest of the document is in a fair state of preservation, and the engraving is, on the whole, well executed

The characters belong to 'the eastern variety' of the Gupta Alphabet (cf. la, sha, sa and ha) as found in the Dhānāidaha, Dāmōdarpur, Baigrām and Pāhārpur copper plates, being typical of the writing prevalent in Bengal during the fifth century AD. Attention may be drawn to the hook like sign for medial \bar{a} aftached to the bottom of some letters in making up the sign for the medial \bar{o} , eg, in $G\bar{o}ralshita$ (l. 12), which occurs also in other records of the period. Another form of the medial \bar{a} sign is also used, in the shape of an upright stroke hanging from the right side of the $m\bar{a}tr\bar{a}$. When applied to na and ma this stroke is lengthened, reaching the bottom of the letter where it is slightly bent to the left, eg, in $Br\bar{a}hman\bar{a}$ (l. 3) and $samm\bar{a}nam$ (l. 15), in which we must recognize an advanced form of the sign 2. The forms of the final t and m are noteworthy, eg, in $vas\bar{e}t$ (l. 19) and dattam (l. 13). The numerical signs for 4, 100, 60, 9 and 8 occur in the inscription (ll. 13, 19)

The language of the record is Sanskrit prose, excepting that there are two imprecatory verses in lines 17-18. The phraseology will be found to tally in many respects with that of the Baigrām copper-plate ³ As regards orthography, we should note the use of both ba and ιa . But the writer of the document has failed to distinguish between the two letters in the words $b\bar{a}hya$ (ll 5, 9), stamba (ll 5, 9), kutumbin (ll 2, 13) and $Bandhud\bar{a}sa$ (l 8), in all these instances the sign for va being used instead of that for ba ⁴ The consonants ka and ta are often doubled before a subscript r, eg, in $viklray\bar{o}$ (ll 6, 9), $g\bar{o}ttra$ (l 3) and $ksh\bar{c}ttra$ (l 13), although the word vilraya is spelt with a single ka in line 10. Some of the consonants following a superscript r are occasionally doubled, eg, in $pravarttan\bar{a}ya$ (l 4) and dharmma (l 11)

The charter was issued from a village called Ambila It records the purchase of 4 kulyavāpas of fallow land within the village of Jangōyikā, at the rate of two dīnāras per kulyavāpa, by
the Vishayapati Chhattramaha, and the transfer of the same property as gift to z Brāhmana,
to enable him to perform 'the Five Great Sacrifices'. The name of the donee ending in
siāmin cannot be made out with certainty. He was an inhabitant of Nanda vīthī and Khatā
pūrana agrahāra, and belonged to the Kāsyapa gōtra and the Chhandōga (charana of the Sāmavēda). The land was bounded on the south by the plot given away to Gōrakshita and on the

¹ It is marked as 'Nandpur' in the 1" scale map of the Survey of India (Sheet No 72 K 3 and 7) published in 1925

² Cf eg, Faridpur grant of Göpachandra, Ind Ant, Vol XXXIX, Pl III (facing p 204), 1 24

³ Ante, Vol XXI, pp 81 82

⁴ Similarly in the Baigram copper plate the letter ia instead of ba occurs in stamba in line 5, while ta is correctly employed in stamba in line 11, in bahya in lines 5 and 11, and in kutumbin in line 2

west by the land known as Göpühbhöga. In the present transaction, the Vi hayapati Chhattri maha himself was the applicant and appeared before the Adhilarana to secure the plot of land by means of a tāmra patta. The matter was enquired into and reported on by the Record keepers (Pustapāla) Pradyötasimha and Bandhudāsa. The land was measured by the standard unit of 8×9 nalas, following the recognized cubit length of Darvvikarmma, as in the Baigrām charter. The copper plate is dated the 8th day of the bright half of Vaisākha, the year 169, which is referable to the Gupta ora of 319 AD. The date would thus correspond to the year 488 AD.

I am unable to identify Aribala whence the charter was issued, or Jangoyikā, the village in which the plot of land was situated. But the name 'Nanda vithi' has perhaps survived in 'Nandapura' where the plate is said to have been discovered. That the document was drafted, engraved and issued from Bengal, or more precisely from North Bengal follows not only from the nature of the script but also from the close agreement of its phraseology with that of Bugram and other plates of this century discovered in North Bengal. Moreover, from the mention of 8×9 ralas and the standard cubit length of Darvakarmma, the conclusion becomes irresistible that the land that was so measured and given away must have also belonged to the same region, although the donee himself resided at Nandapura in the Monghyr District of Bibar.

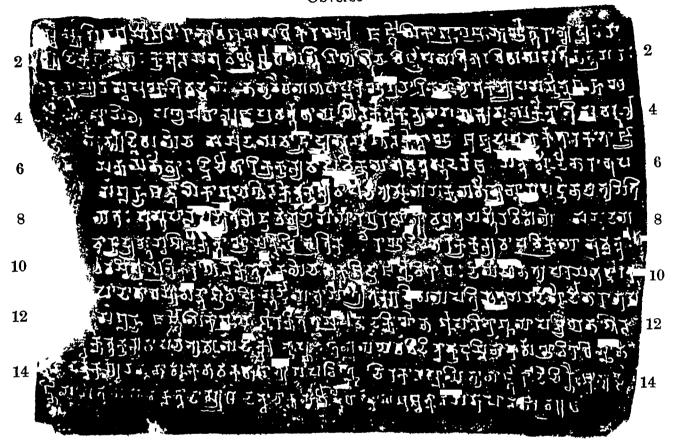
TEXT !

Oburse

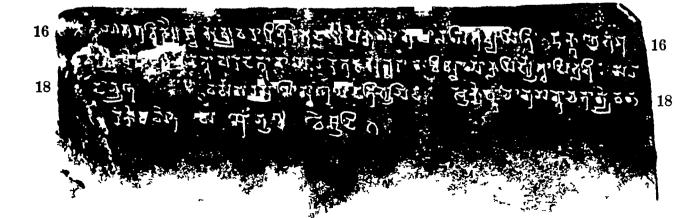
- I Svista-Amvi(mai)la grīm īgrahētāt i visvāsim iddid itanām(nom). Jangöyikā grēmē Brāhman öttarān imvvivahā
- 2 rs ādi kutumvi(mbi)nah kukilam anuvarniv i bādhi vanti(t.) lil hanti(ti) chi [[*] Vijā īprījati nah vishrījaprīti Chlinttramaliali
- 3 iehehhāms=aham sva punv Thavjiddhav? Nanda vatheva Khatāpūraņ i_srahārike Chehhāndōga Kāsvapa sa göttra brāhman
- 4 svāmino panelm mahā yana pravattenāva ladel hēttra kulvavā pa elektushtavam krītv=ātisrashtum [[*]]
- 5 Yushmad vishayê edin samudava vä(bîjhv îdv istani i(mba) klala kslêttrînîm. sasvad îchandr arka târaka bhōji ilnît]
- 6 m-akshava nīvyāh dvi dinārikva kulvavāpa vikkr või nuvņittas tud arhatha mattö shtau dīnārān=upa
- 7 samgrīksa Jangöyikā grāmē Phila Phēttra Pulv vāpa chatushtavamsal shava nīvvāss tāmrapattēna dātumsata [[*]
- 8 Yetah Pustapīla Pradyōtasinho(sinha) Vo(Ba)ndhadīsavēr avadhīranay? Tvadhritom ast īha vishayē samudayas
- 9 vā(bā)hy ādy astamva(mba) khila ksnēttrīnīm ul iñ hit pratikarīnīm—dvi dinārikva kulva vāpa vikkrayō=nuvrittah [[*]
- 10 Evam-vidh ötpratikara khila kshčitra vikriyč i cha i na kasechid raj šrttina virödhah divamānē tu Paramabh ittāraka
- 11 pādānām dharmma shad bhāg īvāptis=tad divatīm=itv=čtasmād=vishavapati Chhattia=mahād=ashtau dīnīrān=upa
 - 1 From the original
- 2 [As in the Pähärpur Plate one would expect here the mention of some officers like Avuktal as who conveyed the necessary information to the Court See p. 55 n. 1—I d.]
 - The letter to in -acadharanay was at first omitted through undivertence and later inserted below

NANDAPUR COPPER-PLATE OF THE GUPTA YEAR 169

Obverse



Reverse





- 12 samgrıhya **Jangöyıkā** grāmē Görakshıta-tāmrapatta dakshınēna Göpālıbhögāyā paśchı mēna khıla-
- 13 kshēttra kulyavāpa chatushtayam dattam ku 4 [1*] Tē yūyam=ēvam viditvā kutumvi-(mbi)nām karshan āvirōdhi sthānē
- 11 Darvvīkarmma hostēn=äshtaka navaka nalābhyām=apaviñchhya chira kāla sthāyi tushāngār ādi chihnaiś=chaturddi
- 15 n-nıyamıta sammānam kritvā dāsyatha datvī(ttvā) ch=ākshaya nīvī dharmmēna śaśvat-kā lam=anupīlayishyatha

Reverse

- 16 varttamāna bhavishyai\=cha samvyavahāribhir=čtad dharmm āpčkshay=ānupālayitavyam= iti [i*] Uktañ=cha bhaga
- 17 [vatā Vyā]sc[n1] [|*] Sva dattām paradattām vā yō harcta vasundharām [|*] sa vishthā yām krimir=bhūtvā pitribhih saha
- 18 pachyatë [||*] [Shashtım] varsha sahasrānı svargë mödatı bhümıdah [I*] ākshēptā ch=ānumantā cha tāny=ëva na-
- 19 rakē vasēt [[]*] Sam 100 60 9 Vai sudi 8

TRANSLATION

- (Ll 12) Hail! From the (royal) grant (agrahāra) of Ambila village, our Head of the District (Vishayapali) Chhattramahai, with confidence intimates, addresses in writing and informs the Court (Adhikarana), as well as the Brāhmaņas, the chief officers and others, and also the householders, at the village of Jangōyikā, after having enquired about their well being
- (Il 37) "I wish to make over, for the sake of the increase of my religious merit, 4 Lulya tāpas of fallow land, after (it) has been purchased, to the Brīhmana svāmin, an inha bitant of the agrahāra of Khatāpūrana in Nanda vīthī, belonging to the Kāsyapa gōttra and the Chhāndōga (charana of the Sāmavīda), to enable him to perform the Five Great Sacrifices Now, in your District (vishaya) there is established the system of sale at the rate of two dīnāras per each Lulyavāpa of fallow land, originally devoid of vegetation, which does not yield any revenue (to the State) and being under perpetual endowment (alshaya-nīvī) can be enjoyed eternally, as long as the moon, the sun and the stars endure. So you should accept from me eight dīnāras and grant (me) by means of a copper-plate, for the sake of perpetual endowment, four l-ulyavāpas of fallow land in the village of Jangōyikā."
- (Ll 8 11) Whereas it has been ascertained on enquiry by the Record keepers, Pradyōtasimha and Bandhudāsa, that there is established in this District the system of sale at the rate of two dīnāras per each lulyanāpa of fallow land, originally devoid of vegetation, which does not yield any revenue (to the State), and whereas there can be no loss of income to the Crown in such sale of revenue free fallow land—rather in case of gift a sixth part of the religious merit would accrue to the King (Paramabhatīāraha pāda)6—now therefore let (the land) be granted
- ¹ [See p 54 n 2 I should translate 'From Ambila (the Äyuktakas) and write to (bōdhayanti lil hanti cha) the Court that Vishayapati Chhatramaha informs us '—Ed
 - 2 Cf sa visusam in a Dāmodarpur copper plate, ante, Vol XV, p 136, I 2
- The term within s used in the sense of a part of a district or sub division Cf Majumdar, Inscriptions of Bengal, Vol III, p 71
 - Ine five sacrificial rites are balt, charu, taistadēta, agnihotra and atithi
- ⁵ The expression al shayanītī is used in 1 6 as well as in 1 7 in the fifth case, evidently as hētau In the Brigrām copper plate, 1 17 it has the same case ending in this sense
- ⁶ The reigning king is thus referred to also in other grants, e.g., in Baigrām (1 13), Dāmēdarpur, No 5 (ll 12-13, where the correct reading should be dharmma shad bhag atāpti), and in Faridpur grant of Dharmāditya (Ind. Ant., Vol. XXXIX, p. 195, 1 13)

(II 11 13) So I award realized eight dināras from the Head of the District, Chhattramaha, for I the agrae of follow land, Int 4, is being granted in the village of Jangöyikā, (the land being to interest on the south by (the plot granted by) a copper plate charter to Görakshita and on the west by Görakshitaga

(II 1° 16) Therefore having known this, you should give away (the plot) in a land that may not cause hindrance to cultivation of householders, after measuring (it) by (the standard unit of) 8×9 reeds, according to the cubit length of Darwikarmma, and also after demarcating the area in four directions by permanent marks of chaff, charcoal, etc

(LI 15 16) And having made over you should still maintain (it) for ever, under the operation of the principle of perpetual endowment (akshaya-nītī) Likewise, it should be maintained, out of regard for piety, by the present and future administrative officers as well. And so says Lord Nier (Here follow two imprecatory verses)

(I. 19) The year 169, the 8th day of the bright half of Vai(šākha)

No o-srungavarapukota plates of anantavarman, king of kalinga

By Prof R C Majumdar, MA, PhD, Dacca

This is a set of three copper plates, measuring 8½ inches in length and 2 inches in breadth. The right helf of the third plate is broken and missing. The outer faces of the first and third plates are blank, while the second plate bears writing on both the sides. The plates are strung on a ring, the ends of which are soldered to a circular seal bearing in relief the figure of a conch with some indistinct emblem inside it.

The plates vere discovered at the village of Srungavarapukota, in the district of Vizagapitim (Madras). The cultivator who found them was under the impression that the metal was gold. So he broke the third plate, and had one piece melted by a goldsmith who, of course, declared it to be made of copper. Thus the remaining plates were left intact and secured by Dr. C. Narayana Rao, M.A., Ph.D. He gave them to Mr. M. Narasimham, who sold them to the Madras Museum where the plates are now preserved.

Mr M Narasimham edited the inscription in the Journal of the Andhra Historical Research Society (Vol. VIII, pp. 153-160), with Photo prints of the plates. Unfortunately, his reading contains several errors, and many of his introductory remarks are either palpably wrong or open to serious objections.

I re edit the inscription from ink impressions kindly supplied by Dr. N. P. Chakravarti, the Go comment Epigraphist for India

The alphabet is of an early southern type. It is undoubtedly earlier than the early Ganga records, e.g., those of Hastivarman¹ and Indravarman, dated respectively in the years 80 and 87 of the era used by the family. It shows great resemblance to the alphabet of the Komarti plates of Chandavarman 2. Dr. Hultzsch, who edited this inscription, observed that its alphabet is imbled that of the Kollčiu plates of the Salankavana King Vijayanandivarman. Since then the Pedavegi grant of this king has given us an approximate idea of his date. He was the great-

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¹ M ~, Vol XVII, pp 332 ff

^{*}Above Vol III pp 125 ff

^{*} More Vol IV pp 142 ff

^{*}J A H P S, Vol 1, pp 92 ff

grandson of Hastivarman, who must almost certainly be identified with the king of Vēngī defeated The reign of Vijayanandivarman thus falls in the fifth century A D

The present record is dated only in the regnal year, but so far as we can judge from paleography alone, it would, I think, be safe to presume that the present plates belong to the century 450-550 A D

The language is Sanskrit With the exception of the three well known imprecatory verses (Il 16 19) the inscription is written in prose

As regards orthography, the following points may be noted Separate signs are used for b and v Consonants are doubled after r with a few exceptions, viz, chandiārka (1 10), -ājñair= bhava° (1 11), °bhr=vrittam (1 14) and rājarshi (1 13) Consonants h, m and t, followed by r, are also doubled, and dh is doubled before y Anusvāra is used for palatal \tilde{n} in prabhanjana (1.4), the anusvāra sign being wrongly placed above j Both phvāmūlīya and upadhmānīya are used The final t and m are indicated by small sized letters (m in 1 12, t in 1 19)

The inscription records the grant of the village of Kindeppa in Tellavalli vishaya as an $agrah\bar{a}ra$ to the Brāhmana Mātrisarman, by the king of Kalinga, $Mah\bar{a}r\bar{a}_{1}a$ Anantavarman, son of $Mah\bar{a}r\bar{a}\gamma a$ Prabhañjanavarman, and the grandson of $Mah\bar{a}r\bar{a}\gamma a$ Gunavarman, lord of Devarashtra The grant was issued from the victorious city of Pishtapura

King Anantavarman is also known to us from the Siripuram copper plate grant 1 It was issued by Anantavarman, lord of Kalinga, from the victorious city of Devapura. It gives the name of the king's father as Prabhajjanavarman, evidently a mistake for Prabhañjanavarman, and that of his grandfather as Gunavarman There is no mention, however, of the last named king being lord of Dēvarāshtra

There can, of course, be no doubt about the identity of the donors of the two grants Still, 1t may be remarked in passing that the phraseology of the two grants shows no close resemblance, and that they were issued from different places This point is noteworthy as, very often, arguments for and against the identity or close association of two kings are based on such considerations

Devarashtra, over which king Gunavarman ruled, must be the kingdom of the same name which was conquered by Samudragupta Formerly this was identified with Mahārāshtra G Jouyeau Dubreuil proved, with the help of the Käsimköta plates, that Elamañchi Kalin gadēsa formed part of Dēvarāshtra ² Elamañchi Kalingadēśa was taken to mean "the Kalinga country of which Elamanchi (the modern Yellamanchii) was the chief town", and hence Devarāshtra was located in the Vizagapatam District This view is supported by the present grant, masmuch as it seems to show that Pishtapura was included within the kingdom of Dēvarāshtra It is, no doubt, possible to take the view that Devarashtra, over which Gunavarman ruled, did not originally include Pishtapura which was subsequently acquired by Anantavarman, but, even then, we must regard the two as neighbouring localities

In any case, it appears to be reasonably certain, that Anantavarman ruled over both Pishta pura and Devarashtra which were two separate kingdoms in the time of Samudragupta Of the two 'Victorious Cities' from which he issued the grants, Pishtapura is, no doubt, the same as

¹ It was edited by Mr M Narasımham in the Telugu Journal Bhāratī (September, 1931) which is not accessible to me A short account of its contents is given in his article on the present grant (J A H R S, Vol VIII, p 153) The Government Epigraphist has, at my request, very kindly placed at my disposal an excellent ink impression of the Siripuram plates My remarks are based on the original reading of these plates

² Ancient History of the Decean, p 60

Pithāpuram in the Godāvarī District The other, Dēvapura, from the close resemblance in name, may be regarded as the capital of Dēvarīshtra, but of this there is no definite evidence as yet

Of the kings who ruled in Kalinga during the interval between the invasion of Samudragupta and the rise of the Gänga dynasty, only the names of Chandavarman, Umavarman, Nanda-Prabhañjanavarman, Saktivarman and Viśākhavarman were hitherto known from inscriptions The present grant adds the names of three new kings belonging to a dynasty, viz, Gunavarman, Prabhañjanavarman and Anantavarman

We cannot definitely postulate any relationship between this dynasty and the kings previously known, although they all probably flourished between 400 and 550 A D But, in view of the very little knowledge we possess of the history of Kalinga during this period, two suggestions are made below in the hope that they may be of some use for future research in this direction

As regards the king Nanda Prabhañjanavarman, it has been suggested by Mr D C Sarkar, that the name probably signifies "Prabhañjanavarman of the Nanda family" If this view were accepted, this Prabhañjanavarman might be tentatively identified with the father of Anantavarman It may, however, be pointed out that no other ruler of Kalinga styles himself as belonging to the Nanda family

Some association may also be inferred between Anantavarman and Saktivarman Both issued their plates from the victorious city of Pishtapura, and both had Varman as their name-endings. Further, Saktivarman is called 'Vāsishthīputra', while in the present grant, Anantavarman's father is described as 'moon in the Vāsishtha family'?

As to the time of King Anantavarman, I have already expressed above my view that the grant is to be placed, on palæographical grounds, during the period between 450 and 550 A D. The date, most probably a regnal year, was mentioned at the end of line 19, but unfortunately this portion is missing, as noted above

Mr M Narasımham has referred King Anantavarman to the first century A D ⁸ He bases this conclusion on the following expression in the Siripuram grant ashtāśśakasamkhyabhya mahāśtayujā savva(mva)tsarē He interprets it as 'the eighth year of the Śaka era, in the year of Mahāsvayuja', He ignores, however, the fact that 'ashtāśsaka samkhyabhya', obviously a mistake for 'samkhyēbhyah,' cannot be taken as either qualifying the word samvatsarē, or as an independent word expressing date I believe, the word qualifies the preceding word 'biāhmanē bhyah' and denotes the number of Brāhmanas to whom the grant is made I must confess, however that I am unable to explain the word, beyond merely suggesting that it might stand for 18, 28 or 88

In any case, whatever may be the interpretation of the word, the king Anantavarman can never be referred to the first century A D, as the alphabet of the inscription is too late for that

¹ Kömartı pl , above, Vol IV, pp 144 ff,

[&]quot;Brihatpröshthā grant, above, Vol XII, pp 4 ff Tekkalı pl, J A H R S., Vol VI, pp 53 4 King Umavarman mentioned in these two plates may be the same or different persons.

³ Ind Ant, Vol XIII, pp 48 ff

A Ragola pl , above, Vol XII, pp, 1 ff

⁵ Above, Vol AX1, pp 23 ff

^a Journal of the Department of Letters (published by the Calcutta University), Vol XXVI, p 66, f n 2

It may be noted that while Prabhanjanavarman and his father Gunavarman are described as 'Moon in the Visshtha family', i.e., belonging to the Vasishtha gotra, Saktivarman bears the metronymic Vasishthaputra, which indicates that probably the last mentioned belonged to a family different from that of the two former rulers,—Ed]

JAHRS, Vol VIII, p 158

period It may be further pointed out that ashtāśśaka is not a correct grammatical form for denoting 'the eighth Śaka year', and that no king of Kalinga was likely to use the era, under that express name, in the eighth year of its foundation

As to the localities mentioned in the inscription, Pishtapura and Dēvarāshtra have already been dealt with The village Kindēppa, the object of the grant, was situated in the Tēllavallashaya Neither of these can be identified with certainty Mr M Narasimham says that the river called 'Tel' in the Zamindary of Jeypore used to be called the 'Telivāhi' in early times. He then argues that "the modern Jayapore (sic) must have been called Tēllavalli (sic) vishaya on account of the river Telivāhi which flows across it". This cannot, however, be regarded as a satisfactory argument

About fourteen or fifteen miles to the south-west of Srungavarapukōta, where the plates were found, there is a village called Tella-gamudy (82° 58′×17° 58′) and near it, another village, called Kondapālem. The former is situated at the crossing of two roads, and on the bank of a rivulet, thus indicating an important site. I venture to suggest that Tella gamudy may be identified with the Tēllavalli vishaya of the grant. But as there are several villages of the name of Kondapālem in the neighbourhood of Srungavarapukōta it is not certain which of these is referred to in the inscription as the Kindōppa grāma. Probably the latter has to be identified with Kondapālem near Tella gamudy

The donce is styled Achantapura bhōgika I have translated it as 'resident of Achantapura', taking the term 'bhōga' as a territorial division I am unable to identify this place

In the inscriptions of the Sailōdbhava, the Parivrājaka and the Uchchakalpa kings, the term 'bhōgika' is used as a technical official title, possibly connected, according to Fleet,² with the territorial division called bhōga—But the term is used only with reference to the fathers and grandfathers of persons who wrote the charters ³—In the case of the records of the Gānga dynasty we have, as the engravers of their charters, (1) Āditya Mañchin, also called Āditya-Bhōgika, and his son (2) Khandichandra, also called Khandichandra Bhōgika. In all these cases, the term bhōgika must be taken as an official title, probably the chief of a bhōga, and whatever may be the particular duties of this official, the writing and engraving of charters were most probably included in them—But there is no doubt that the office carried dignity and prestige with it, for, in the records of the Parivrājaka and Uchchakalpa kings, even high officials like Mahāsāmdhīvigrāhīla performed the same office, and described their fathers and grandfathers as bhōgīka. In Sanskrit Dictionaries, the term bhōgīka is explained as 'groom, horse keeper'—The term has also been regarded as equivalent to Telugu Bhōī, a palankeen bearer 5

None of the above meanings of bhōgila is suitable in the present case. We cannot think of the donee Mātriśarman who was a Brāhmana, possibly following scholarly pursuits, either as a regular official, or following such menial occupations as those of a groom or a palankeen-bearer. We have, therefore, to take Achantapura bhōga as the name of a territorial unit, and regard Mātrisarman as a resident of the same

¹ J A H R S, Vol VIII, p 157

Fleet, C I I, Vol III, p 100, f n 2

² Ibid, pp 100, 105, 109, 120, 124, 129, 134, above, Vol III, p 46, J B O R S, Vol XVI, p 182,

Above, Vol XVIII, p 308

Ibid, f n 8

TEXT

First Plate

- 1 Ōm¹ Ŝvastı[||*]Vıjaya Pıshtapur ādhıshthānān=mahī mandala-vyāpı śārad ēndu-kara-mrmmala gunasya
- 2 Dēvarāshtr ādhipatēr=anēka samara sanghatta-vijay-ādhigata-yaśasō Mahārāja śrī Gu-
- 3 navarmmanah parama-pautrah śaktı ttray õpanata rājya-sampadō Väsishtha-kula cha ndrama-
- 4 sah śrī Mahārāja **Prabhajamna²varmmanah** priya puttras=sva bala vikkrām³ ōpārjjita-bhūr=nna-
- 5 ya vinaya-sattva sampann ādhigata-yaśā dēva-dvijāti guru-jan ānuddhyāna sam-

Second Plate . First Side

- 6 varddhita-mahimā parama-māhēśvarō mātā-pitri-pād ānuddhyātah Kaling ādhipatis=
- 7 Mahārāl Ānantāvarmmā4 Tēllavallı vishayē Kindeppa5 grāmē saivva-samavētān=kutu-
- 8 mbinah samājnāpayaty=asti ēsha grāmō=smābhir=Uttārāyanē6=smat puny-ābhivriddha-
- 9 vē ētasmai Kausika sa gōttrāva Taittiriya7 sa bramhachārinē8 Achantapura9-bhōgi-
- 10 ka-Mātrīsarmmanē ā chandr ārka-tāraka pratishtham=agrahāram kritvā sarvva karabharaih

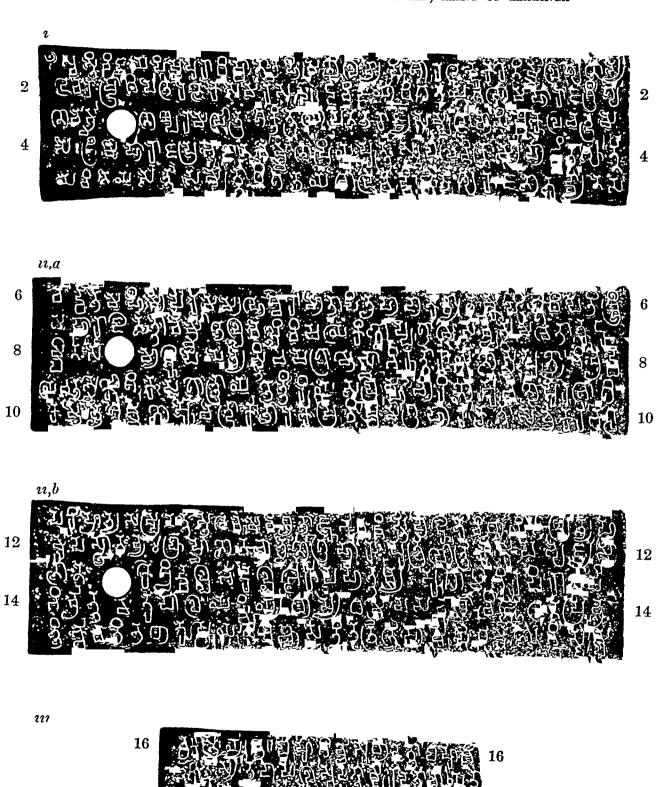
Second Plate, Second Side

- 11 parıhrıtya sampradattas=tad=ēvam=avadhrıt ājñaır=bhavadbhıs=tad-ājñ ānuvıdhāyıbhı-h pratyaha-
- 12 m=upasthātavyam[||] Brāhmanēna ch=ātmanō=grahārah puttra-pauttrikam=upabhujyamā-
- 13 no na kaiś-chid-vallabha durllabhair-upahantavyah[||*] Āgāmibhir-api rājarshi-
- 14 bhir-vrittam-anupālayadbhir-yyath-āsya dharmma-prasavasy-āvichchhēdēna prayri-
- 15 ttır=bhbhavatı¹0 tath=ānushthēyam ēvañ =cha satı tatra tēshām=apı dharmmēn=ābhısamba-

Third Plate . First Side

- 16 ndhas=smaryyatē || Bahubhır=vvasudhā dattā bahubhı [ś=ch=ānupālītā | yasya yasya yadā bhūmis=ta-*]
- 17 sya tasya tadā phalam [||*] Sva-dattām=para dattām vā yatnā[d=raksha Yudhıshthıra i mahīm mahīmatām śrēshtha dānā-*]
 - 1 Expressed by a symbol
 - 2 Read Prabhamjana
 - 3 Read vil kramo
 - 4 Read Ananta º
 - ⁵ N reads Kindoppa,—but the right vertical stroke is a regular part of the letter n (N denotes Mr Narasimham)
 - c Read Uttarayane
 - Read Taittiringo
 - 8 Read sa brahma°
 - 1 N reads Achantapura.
 - 10 Reed obbhavats

SRUNGAVARAPUKOTA PLATES OF ANANTAVARMAN, KING OF KALINGA



Seal

From a photograph

18 ch=chhrēyō=nupālanam(m) [||*] Shashtım varsha sahasrānı svarggē [mōdatı bhūmıdah | ākshēptā ch=ānumantā cha tā *]-

19 ny=ēva narakē vasēt [||*] Pravarddhamānayā rājya śriyā rājava

[tra*]

20 yōdaśyām=Uttarāyanē dharmma pradānam kritam=iti bhū¹

'I KANSLATION

Ōm Hall! From his residence in the victorious city of Pishtapura, the glorious Mahārāja Anantavarman,—who is the lord of Kalinga, who adores the feet of (his) mother and father, who is the devout worshipper of Mahēśvara, whose greatness has been enhanced by affectionate solicitude for the gods, the twice born, and the elders, who has acquired fame by reason of his being endowed with wisdom, modesty, and virtue, who has acquired the earth by his own strength and valour

who is the dear son of the glorious $Mah\bar{a}r\bar{a}ja$ Prabhañjanavai man, the moon of the Väsishtha family, who (Prabhañjanavarman) brought about the prosperity of the kingdom by the three elements² of regal power,

who is the most excellent grandson of the glorious $Mah\bar{a}r\bar{a}ja$ Gunavarman, who acquired fame by victories in many stubbornly fought battles, who a was the lord of Dēvarāshtra, and whose spotless virtues, like the rays of autumn moon, pervaded the whole world —

commands⁴ (as follows) all the ryots present at the village of Kindēppa in the district (vishaya) of Tēllavalli this village has been granted by us, during summer solstice, for the sake of increasing our religious merit, to this Mātrisarman,—a member of the Kauśika gōtra, a student of the Taittirīya (śākhā), and a resident of Achantapura $bh\bar{o}ga$ —after having made (it) an agrahāra, which is to last as long as the moon, the sun, and the stars, and exempting (it) from all burdens of taxation

Having understood this command you should, every day, act in accordance with it The Brāhmana, enjoying his own agrahāra in hereditary succession (lit through sons and grandsons) should not be hindered in any way, by any officer (however) eminent ⁵

The future royal ascetics, following the traditional usage, should pursue that (course) which would lead to continuous progress (or practice) of this act of virtue. This being so, the association of these (succeeding kings) also with religious merit in this matter is mentioned in the Smrits

[Three customary verses follow]

By the increasing majesty

On the thirteenth (tithi), during the summer solstice, this religious gift is made

- 1 N reads 'bha' The \bar{u} kāra-like sign may really be part of the next letter
- ² There are three elements of royal power (\$aktı), vız, (1) prabhu\$aktı, i e, the majesty or pre eminent position of the king himself, (2) mantra\$aktı, i e, the power of good counsel, and (3) utsāhasaltı, i e., the power of energy
 - 3 Refers to Gunavarman
 - 4 Refers to Anantavarman
- *The original expression is 'Vallabha durllabha'. The first word means 'Overseer Superintendent, or herdsman', and probably stands for royal officials in general. I am unable to suggest any definite meaning for durllabha One of its meanings given in the lexicon, is 'eminent or extraordinary,' and it may be regarded as an adjective of Vallabha (Mayūra vyamsalādirat). Or possibly, from its association with Vallabha, it may also have to be taken in the sense of an Official, though the term in this sense is not known from any other source.

No 10-NAR ISING IPALLI PLATES OF HASTIVARMAN, THE YEAR 79

B1 PROF R C MAJUMDAP, MA, PHD, DACCA

This is a set of three copper plates, measuring 64 inches in length and 23 inches in breadth. The outer face of the first plate has been left blank while the two other plates bear writing on both the sides. The writing is distinct and in good preservation. The plates are strung on a ring, the ends of which are soldered to the bottom of a circular seal showing indistinctly a couchant bull, freing right

The plates were discovered in a field in the village of Narasingapalli, Chicacole tāluk, Ganjām District, by one Suran Navudu, while digging earth—He gave it to Mr. By in Appalaswami Navudu, from whom it was obtained by Mr. M. S. Sarma and sold to the Madras Museum. The inscription has been published in the Telugu Journal Bhāratī, Vol. XI (September, 1934), pp. 461 fī, which is not accessible to me. I edit the inscription from an excellent ink-impression supplied by the Government Epigraphist for India.

The alphabet is of an early southern type and closely resembles that of the Urlām plates of the same king and the copper plate grants of Indravarman II. This is only what could be expected, for Vinavachandra, who wrote the present plates, is also the writer of all the plates of the Kilinga kings Hastivarman and Indravarman II, viz —(1) Urlām plates of Hastivarman, 1 (2) Achvutepuram plates of Indravarman II, 2 (3) Santabommali plates of Indravarman II, 2 and (4) Parlā kimēdi plates of Indravarman II.

If we compare the alphabet of our grant with that of the Jirjingi grant of Indravarman 1,5 dated in the year 39, we find that the latter belongs to a distinctly earlier class, and indeed the difference appears to be far greater than would be warranted by the interval of 40 years between the two. Attention may be specially drawn to the forms of lh, g, n, n, bh, m, v and s 6

The final form of m occurs at the end of the inscription, while it is replaced by anusiāra in phalam (1 23), "nupālanam (1 24), and dvādašyām (1 27) The two numerical symbols 70 and 9 are used in the date (1 27)

The language is Sanskrit, and with the exception of five verses, the inscription is written in prose. The influence of Prikrit may be traced in the form \overline{cl} $\overline{unas}\overline{u}$ (1–27). As regards orthography, anuscara is represented by guttural n in $R\overline{u}$ asimhasya (1–28) and sanghatāh (for u hatch, 1–29), while dental n is represented by anuscara in $g\overline{u}$ (1–21). Consonants are doubled after r, with the exception of sh in carsha (1, 25), and dh is doubled before y in anuddhyāta (1–8). Separate signs are used for b and v

The inscription records the grant of a piece of land for defraying the expenses of the worship of god Nīrāyana and repairing his temples. The land included four nitēśanas (which means houses or probably sites for the same) and was situated in the village Rōhanaka in the district of Varāhavartanī. Mahārāja Hastivai man of Kalinga, who makes the grant, belongs to the Gānga fimily. Iš noted above, this king is already knówn to us from the Urlām plates, dated in the veri 80.7. The present grant is dated in the year 79, and is thus earlier of the two. Except

¹ Above Vol XVII p 330

^{*} Above Vol III p 128

^{*}J 4 + " Vol IV, p 21

^{*} Ird Amt Vol XVI p 131

^{*} I A H P 5 Vol III p 19

In difference is no doubt, partly the result of difference in the style of writing but as the two records belong to the same Lichty we may assume with a tolerable degree of certainty, on the basis of the palmographic examination along that the Jirjingi grant is earlier than the present one

⁷ Above, Vol XVII, p 330

the Jirjingi grant of Indravarman I, dated in the year 39, this is the earliest copper-plate grant of the $G\bar{a}nga$ family so far discovered 1 $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$

The introductory portion of this grant agrees word for word with that of the Urlam plates, save that in the latter the word sukha is added after the word savvaittu in line 1. As is well known, this long phraseology became stereotyped in the grants of the family, and, with some additions and alterations, continued for nearly five hundred years. The corresponding phraseology of the Jirjingi grant is, however, quite different. The present grant is, therefore, the earliest document where we can trace the stereotyped phraseology of the Ganga records. The five verses of the Urlam plates also occur in this grant.

The inscription is dated in the year 79 The exact equivalence of this date depends upon the determination of the epoch of the Ganga era to which it is presumably to be referred As is well known, scholars differ widely on this point . This subject is too vast and complicated to be dealt with here I may note, however, that whereas some earlier writers like Sewell2 and R D Baneril's placed the initial date of the era, respectively in the ninth and eighth century A D, Mr G Ramdus' pushes it back to the fourth century AD Dr Fleet,5 who first dealt with the subject, was of opinion that the two extreme dates for the epoch of the Ganga era were A D 481 and 634 He based his views partly on palæographic and partly on historical grounds The latter have now lost much of their force, but I believe, his view still holds good on palæo-The present grant may be regarded on paleographic grounds as somewhat later than that of Anantavarman which I have edited above. I have there shown my grounds for referring the latter to the century 450 550 AD The present grant may, therefore, be referred to the period 550-650 A D The epoch of the Ganga era would accordingly fall between 470-570 A D

This is in accord with the latest theory on the subject, viz, that of Prof R Subba Rao, who is the first to work on the subject with the help of some positive data. He fixes the epoch of the era at AD 494. Although one may differ from him in some of his arguments and conclusions, and may not be inclined to be dogmatic about the particular year AD 494, I think, the data presented by him would reasonably lead to the hypothesis that the epoch of the Ganga era hes between 494 and 560 AD, ie, roughly speaking, about the first half of the sixth century AD. Hastivarman may thus be regarded as flourishing towards the end of the sixth or the first half of the seventh century AD.

No new information of Hastivarman's reign is furnished by this record. As in the Urläm plates, two of his birudas or epithets, viz, Rājasimha and Ranabhīta are mentioned in the present grant. As regards the last, Dr. Hultzsch, has already drawn attention to its peculiar

¹ I leave out of account the Tirlingi grant, dated 28 (J A H R S, Vol III, p 54), for the reading of the date appears to me to be very doubtful. The writer of this grant is also Vinayachandra, son of Bhanuchandra. So if the year of the Tirlingi plate belongs to the same era to which those of Hastivarman and Indravarman II are to be referred, we have to presume that Vinayachandra was in active service from the year 28, or some time previous to it, to the year 91 (date of Parlā kimēdi plates of Indravarman II), or some time posterior to it. In other words, he held the office for nearly sixty five to seventy years. This appears to be highly improbable

² The Historical Inscriptions of Southern India, edited by Dr S K Aivangar, p 357

³ History of Orissa, Vol I, p 239

AJ BORS, Vol IX, pp 398 ff

⁵ Ind Ant, Vol XVI, p 133

⁶ J A H R S, Vol V, pp 272 4

⁷Mr J C Ghosh suggested that it should more properly be A D. 496, Ind Ant, 1932, p 237 See also Bhandarl ar's List, p 201, note 1

^{*}I shall discuss the question more fully in a separate article

character and the fact that it occurs as a name of a member of the allowable and allowable I may add that several other members of the same family bear similar names, nz, Yaśōbhīta (or A yaśo bhīta) and Sainyabhīta allowabla

So far as is at present known, such names do not occur elsewhere Hastivarman's rule in Kalinga falls during the period when the Śailōdbhava family was ruling in Kōngōda immediately to its north. The assumption of such a peculiar title by Hastivarman may not be totally unrelated to the rule of Śailōdbhava family, though we have no definite information as to any relation between the two

The present grant of Hastivarman is a dev-āgrahāra, i e, a free hold created, not for the benefit of an individual person, but for the regular worship of god Nārāyana and the repairs of his temples. We have a similar example in the Santabommali plates of Indravarman II4 which repeat the exact phraseology of this inscription denoting the object of the grant

As noted below, the three epithets of god Nārāyana (ll 12 13) occur in a single verse of Kālidāsa's Raghuvamsa (canto X, verse 21), and it is not unreasonable to presume that the composer of the record was acquainted with that work Of far greater interest, from the historical point of view, is the designation of the god, viz, Ranabhītādaya (l 13) There can be hardly any doubt, that this was derived from the king's own biruda, Ranabhīta It thus furnishes an example, well known in India and Indian Colonies in the Far East, of designating (the image of) a god after the king who set it up ⁵

The king made this grant presumably at the request, or on the recommendation, of Buddha-mañchi-Bhōgika (1 16) The word pratibūdhita (1 17), used in this connection, literally means 'to awaken, to inform, to entrust, etc', but, considering the context, it is clear that 'to request' or 'to recommend' would convey the real sense ⁶

As to Buddha mañchi Bhōgika, there is no doubt that Buddha-mañchin was the name of a person who held the office of a 'Bhōgika' The different meanings of the term 'Bhōgila' have been discussed by me while editing the Srungavarapukōta grant of Anantavarman (above, p 59) For an example of personal name of this type I may refer to Āditya mañchin, the writer of the Chicacole plates', and the son of Vinayachandra who wrote the present grant. It is interesting to note that this Āditya mañchin is referred to as Āditya Bhōgika in the Purle plates'. This alteration of titles led Dr. Hultzsch to remark that like 'Bhōgika', Mañchin is perhaps an equivalent of the Telugu Bhōi, 'a palankeen bearer'. The presence of both the words in the name of Buddha mañchi Bhōgika disproves this assertion. Besides, the sense 'palankeen bearer' can birdly be applied to either Āditya, or Buddha mañchii. I have shown that the duties of the official called Bhōgika included writing or engraving of royal charters. In the present instance the term might mean the chief of the territorial unit called bhōga. In that case it would be the duty of this officer to suggest to the king the grant of land for the maintenance of a temple of

¹ Above, Vol XVIII, p 331

² For the Sailodbhava Inscriptions, of Bandarkar's List, Nos 1672 6

The phrase I handa sphutita bhagna ghatana occurs in the Madras Museum plates of Vajrahasta, above, Vol IX, p 98

⁴J A H R S, Vol IV, p 21

⁵ Cf my book Ancient Indian Colonies in the Far East, Vol I Champa, pp 184 6

GCf I-, Ant, Vol XVI, p 132, f n 3

⁷ Ind Ant, Vol XIII, p 121

⁸ Above, Vol XIV, p 362

⁹ It is a the division of a district Cf e.g., 'Vishayapati bhögapati' in Khālimpur Copper plate of Dharma pīla, above, Vol IV, p. 243, also Võulhara bhoga sambaddha Jijika gramā in l. 11 of the Jirjingi grant of king Indravarman (J. A. H. R. S., Vol III, p. 52) The editor reads Jijikā

Nārāyana in his jurisdiction The first part of the name Buddha-mañchin may be a reminiscence of the stronghold which Buddhism once had in this region

ø

Of the localities mentioned, Kalinganagara is now usually identified with Mukhalingam! Dr Sten Konow The district Varāhavartanī (19) is mentioned, in several Gānga records This view is supported by the present grant suggested that it was probably near Chicacole² For the village Röhanak, mentioned in the present grant as situated in the district of Varāhavartani, may be identified with modern Ronanki (Ronunky of the Indian Atlas, Degree Sheet, 84°×18°-20'), a hamlet of Singupura of the Chicacole tāluk Further, an unpublished grant of Vajrahasta III3 refers to the village of Navagrāma in Varāhavartanī-vishaya, and this village can be easily identified with the present Naogam in Tekkali täluk of the Ganjam District Mr. G R Pantulu has identified the village Siddharthaka in the Varahavartani vishaya with Siddhantam near Chicacole' The Varahavartani district would thus roughly correspond to the coastal region between Chicacole and Tekkali It was presumably bounded on the west by Kurakarāshtra, corresponding to modern Palakonda tāluk⁵ According to Mr G Ramdas, the village Sellāda in the Rūpāvartanī-vishaya belongs to Tekkalı tāluk If this identification be accepted, Rūpāvartanī vishaya may be located to the north of Varāhavartanī As already suggested by Hultzsch, this Rūpāvartanī vishaya is probably the same as Rūpyavatī-vishaya mentioned in the Tekkalı plates of Indravarman

About two miles to the south east of Rōnanki, there is a village called Byrey in the Atlas It is at the junction of two roads, and on the bank of the Vamsadharā river. Is the name a reminiscence of the old Varāha-vartanī? Local investigations alone can solve this problem

1EXT

First Plate

- 1 Óm⁸ Svastı [[]*] Saıvv-arttu-ramanīyād=vıjaya Kalınga nagarāt=sakala bhuvana-
- 2 nırmmān-aıka-sūtradhārasya bhagavatō Gōkarnna9 svāmınaś=charana-kamala-
- 3 yugala-pranāmād=apagata-kalı-kalankō vinaya-naya-sampadā-
- 4 m=ādhārah sv-āsi-dhārā-parispand-ādhigata-sakala-Kaling-ādhirājya-
- 5 ś=chatur-udadhi-taranga-mēkhal-āvani-tala-pravitat-āmala-yasāh anēka-
- 6 samara-samkshobha-janita-jaya sabdo Gang-amala-kula-pratishthah prata-
- 7 p ātisay-ānāmita-samasta sāmanta chūdā-mani prabhā-manjarī-

Second Plate, First Side

- 8 puñja-rañjita-charaṇō mātā-pitri-pād ānuddhyātah parama-māhēśvarah
- ¹ Kalinganagara was identified by Fleet with Kalingapatam (Ind Ant, Vol XVI, p 132) Mr G V Ramamurti proposed the identification with Mukhalingam (above, Vol IV, pp 1878) This view is now generally accepted, but it is not free from doubts (cf Ann Rep S Ind Ep 1924, 25, p 79) Fleet's view is still upheld by some (cf, eg, Prof B C Bhattacharya's article m J B O R S, Vol XV, pp 623 ff) For a detailed discussion of the subject, cf J A H R S, Vol VI, pp 57 ff.
 - ² Above, Vol IX, p 95
 - ² Edited below, pp 67 ff
 - Above, Vol XIII, p 213
 - 5 See above, Vol XIV, p 361
 - Journal of the Mythic Society, Vol XIV, p 271.
 - Above, Vol XVIII, pp 307 ff
 - ⁸ Expressed by a symbol
- This letter has been read by Dr Hultzsch (above, Vol XVII, p 332, 1 2) as rana But undoubtedly we have to take it as the normal symbol for rana, in which the curves of n are not repeated twice

9 śri Mahārājō Hastivai mmāi/ Varāhavarttanī-vishayē Rōhanakyām

EPIGRAPHIA INDICA

- 10 saivva-samavētān=kutumbinas=samājñāpayati [|*] Viditam=astu võ ya-
- 11 th=āsmin=grāmē shannām halānām bhūs=chhēdīkritya chatur nnivē- ** \$
- 12 śana sahıtā bhagavatē sapt ārnnava śāyınē sapta sām opa-
- 13 gītāya sapta lõk aika nāthāya Ranabhitoday ābhidhānāya
- 14 Nārāyanāya balı-charu satra pravarttanāya khanda-sphutata-

Second Plate, Second Side

- 15 samskārāya cha sarvya-karaih parihrity=ā-chandr-ārkka-pratishtham dēv āgrahāram i
- 16 kritvā mātā pitror=ātmanaś=cha puny-ābhīvriddhayē Buddha-mañchi-bhogikēna prati-
- 17 bodhitair=asmābhir=ddattā [|*] tad=viditvā na kenachit=parivadhā* kaiyyā '[|*]
- 18 Sīmānta lingāni ch-atra pūrvvēn-asya grāma-gartta dakshinēna
- 19 varandakah³ paschimēna vishaya-garttā kuravaka-mūla sahitā utta-
- 20 rēna saha tāla vātikay=ēti | Bhayishyad rājabhiś=ch=āyan=dāna-
- 21 dharmmo=nupālanīvas=tathā cha Vyāsa gītām4 ślokān=udāharantı [|*]

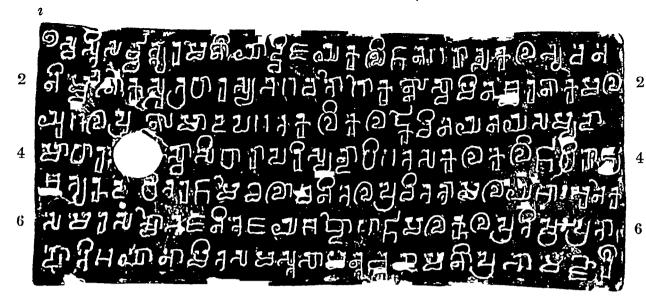
Third Plate, First Side

- 22 Bahubhır=vvasudhā dattā bahubhıś=ch=ānupālitā [|*] yasya yasya
- 23 yadā bhūmis=tasya tasya tadā phalam(lam) []]1*] Sva dattām=para dattām vā yatnād=ra-
- 24 ksha Yudhıshthıra [|*] mahīm=mahimatām śrēshtha dānāch=chhrēyō=nupālanam (nam) [||2*]
- 25 Shashtım varsha sahasrānı mödatē dıvı bhūmıdah [[*] ākshēptā ch=ā-
- 26 numantā cha tāny=ēvā narakē vasēd=itis | pravārddhamāna vijaya rājya samya.
- 27 tsarāh ēkūnāsīti (ēkōnāsītih) 70 '9 Jēshtha sukla dvādasyām (syām) | Idam Vinayachandrēna
- 28 Bhānuchandrasya sūnunā [i*] śāsanam Rāja sinhasya hkhitam sva-mukh-ājñayā [i4*]
 - Third Plate, Second Side
- 29 Mandalägr ägra nishpēsha-nishpīsht ārāti sanghatēh
- 30 Śrīmatō=pratigh ājñasya Ranabhītasya śāsanam [][5*]

TRANSLATION

Om Hall! From the victorious (city of) Kalinganagara, which is pleasant in all seasons, the glorious Mahārāja Hastivainan commands (as follows) all the ryots assembled at Röhanaki, in the district of Varāhavarṭṭanī:

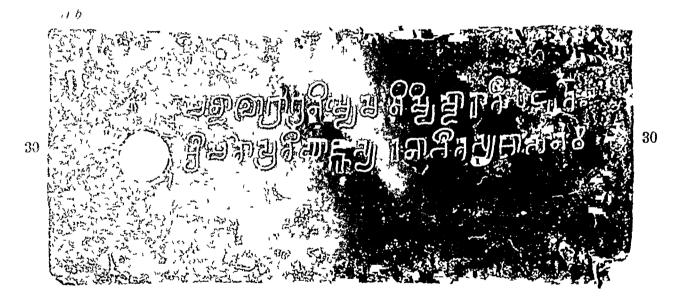
- ¹ This mark of punctuation is unnecessary
- Read paribādha
- Read varandalah
- 4 Read gîtân
- 4 -ad vaset [1]3+] sts
- Reza Jyështha
- 7 Read simhasya,
- Read samha'éh.
- * The long epithets of the king are omitted in the translation, as they have been translated many times (of above, Vol III, p 129)



 $\imath\imath,a$

ii,b





Seal From a photograph



Be it known to you, that having constituted six halas of land, with four cottages, in this village, as (a separate) section, and making it an agrahāra for god, which is to last as long as the moon and the sun, and having, exempted it from all taxation, we have, at the request of (lit being informed by) Buddha-mañchi, the Bhōgika, and for increasing the religious merit of (our) parents and ourselves, granted it to god Nārāyana,—who lies on the seven seas, who is sung in seven hymns (Rathantara, etc.), who is the sole lord of seven worlds, and who has the designation Ranabhītōdaya,*—for the sake of performing (oblations known as) bali, charu and satra, and for the reprints of dilapidations (of the temple)

Having known this, nobody should cause any hindrance

The boundary marks are as follows —On the east, the trenches of the village, on the south, the mound of earth, on the west, the trenches of the district with the Kuravaka thicket, on the north, along with the palm grove

The future Lings should maintain this religious guit And likewise the verses sung by Vyasa' are quoted

(Here follow three of the customary verses)

In the year Seventy-nine 70, 9 of the prosperous victorious reign, on the twelfth day of the bright fortnight of Jyështha

(Verse 4) At the command of his (the ling's) own mouth, this charter of Rajasimha has been written by Vinayachandra, son of Bhanuchandra.

(Verse 5) (This is) a charter of the glorious Ranabhīta, whose commands are irresistible, and who has totally crushed the hostile confederacy by the strokes of the point of (his) scimitar

No 11 .- GANJAM COPPER-PLATES OF VAJRAHASTA III, SAKA-SAMVAT 991

By Prof R C Majumdar, M.A., Ph D., DACCA

This is a set of five copper-plates measuring 8½ inches in length and about 4 inches in breadth. The outer face of the first plate has been left blank, while there is no writing on the last plate, which was evidently put in to protect the writing on the second side of the fourth plate. The plates are strung on a ring, the ends of which are soldered to the bottom of a circular seal bearing a couchant Nandī, a drum, a conch, two fly-whisks (chāmaras), two darts or lances, an umbrella, a makara tōrana and the sun and the moon

The inscription consists of fifty-three lines It is, generally speaking, in a good state of preservation. The second side of the third plate and the first side of the fourth plate, are, however, partly corroded, and a few letters are either wholly or partly effaced.

The plates were found somewhere in the Ganjām District and are now deposited in the Madras Museum. The text was published in the Telugu Journal Bhāratī, which is not accessible to me. I edit them from excellent ink-impressions supplied by the Government Epigraphist for India.

The alphabet is northern Nagari of the same kind as is used in four other plates of Vajrahasta. The final form of m occurs in mahim (1.36) where, in addition to the sign of the virāma, the top stroke of the letter is omitted. The sign of the virāma is also found in aidahān (1.17) and

¹ All the three epithets of Nārāyana occur in the Raghuvamša, X, 21 Sapta sām ōpagītam tiām sapt ārnaia jalēsayam [
sapt-ārchir mukham-āchakhyuḥ sapta-lok-aika samērayam []

2 See introductory remarks.

² (a) The Nadagām plates, year 979 Saka (above, Vol·IV, p 183), (b) The Madras Museum plates, year 984 Saka (above, Vol. IX, p 94), (c) The Chicacole plates, year 971 Saka (J A. H R S, Vol. VIII, p. 171) and (d) Narasapatam plates, year 967 Saka (above, Vol. XI p 147)

 $v\bar{a}ran\bar{a}n$ (1 41) The letter \bar{n} in conjuncts $\bar{n}ch$ and $\bar{n}chh$ is placed after ch and chh and is not connected with it (cf, eg, $l\bar{a}\bar{n}chhana$ in 1 8, and $pa\bar{n}chabhih$ in 1 13) The anusvāra is denoted by a circle after the consonant, and very often a $vir\bar{a}ma$ is added underneath

There are several superfluous signs of interpunctuation in the grant (cf ll 47, 51, 52), the most glaring instance being that in line 2, where the sign is used between two words of the same compound, dālshinya and satya

The language of the inscription is Sanskrit It contains twelve verses, the remainder being in prose

The inscription is one of king Vajrahasta (III, or, according to another reckoning, V) of the Gänga dynasty, the son of Kāmārnava and Vinayamahādēvī Six other copper-plate grants of this king are known, of which four have been edited and published in well known journals¹ Of the remaining two, the Triplicane Grant, dated in the Šaka year 982, is noticed in the Annual Report on South Indian Epigraphy, 1924 25 (p 7, No 5) with a summary of its contents. The remaining one, the Boddapādu Grant, is described by Prof. Subba Rao², but no reference is given. It was published in the Telugu Journal Bhāratī (Vo) II, No 5³). In the following remarks I shall confine myself to the four published copper plate grants of the king known to me

The introductory portion of the present grant, which covers the first forty two lines and six letters of the forty third line, is an exact repetition of what we find in the other four plates. It contains, in addition to the opening stereotyped panegyrical passage, the genealogical account of the family, to which we shall refer later

The next portion beginning with Kalinga nagarāt in 1 43, and ending with viditam=astu bhavatām in 1 46, also occurs in the first three grants mentioned in footnote 1, with this difference, that whereas in the present grant, and the Madras Museum plates, the name of the king is written as Śrīmad-Anantavarmmā Vajrahasta dēvah, it is simply "Śrīmad Vajrahasta dēvah" in the other two

The remaining portion, which actually records the grant, is, of course, different, though the usual legal phrases, which occur in ll 47-49, are common to all. Thus, with the exception of the name of the village in 1 47, the first forty nine lines of the present inscription contain nothing new. It must be noted, however, that the present grant contains, comparatively speaking, fewer mistakes than the others

¹ (a) The Nadagām plates, year 979 Saka (above, Vol IV, p 183), (b) The Madras Museum plates, year 984 Saka (above, Vol IX, p 94), (c) The Chicacole plates, year 971 Saka (J A H R S, Vol VIII, p 171) and (d) Narasapatam plates, year 967 Saka (above, Vol XI, p 147)

 $^{^{2}}$ \vec{J} \vec{A} \vec{H} \vec{R} \vec{S} , Vol VI, pp 203 205

³ This has been noticed also in the Annual Report on South Indian Epigraphy for 1925 26 (No. 1 of Appendix But by mistake the name of the dynasty is given as Eastern Chālukya instead of Eastern Gānga

⁴ h few minor changes are introduced in Narasapatam plates

⁵ Hence I do not give any translation of the text, for which of above, Vol IV, pp 192-93 and Vol XI pp 152, 53,

From the concluding four lines of the inscription we learn that the village mentioned in 1 47, viz, Navagrāma in (the district of) Varāhavartanī was granted by the king, in the Śaka year 991, on Monday, the seventh day of the first fortnight of the month of Āshādha, to Gōkananāyaka, son of Bhīmana nāyaka and his wife Prōlakavā, and the grandson of Mallapa nāyaka The donee is said to be Vēsyā(śyā) vamśōdbhava, i e, descended from a courtesan. The word vēsyā is possibly a mistake for Vaišya, but I may point out that grants to courtesans, who were royal favourites, were not unknown in those days! The word paursha in the last line I am unable to explain, but it is possibly a mistake for paurusha. In that case, the royal grant was a recognition of the donee's devotion and valour extending over a long period

The date of the grant has been calculated to correspond to 9th June, $1068\ A\ D$, taking the Saka year as current

Of the localities mentioned, the village Navagrāma is to be identified with the present Naogām in Tekkali tāluk of the Ganjām District. As to Varāhavartanī, which must have been in the neighbourhood of Chicacole, and Kalinganagara, usually identified with Mukhalingam, I have already discussed their identification while editing the Narasingapalli plates of Hastivarman, on p 65 above

Lastly, there is the title, 'Lord of Tri-Kalinga', applied to Vajrahasta Tri-Kalınga is usually interpreted as the whole of Kalinga in its widest extent² Thus Prof R Subba Rao, on the strength of the above title of Vajrahasta, infers that "he was also the paramount sovereign of Tri-Kalınga country which extended from the river Ganges in the North to the river Godāvarī in the South "3 Apart from well known historical facts which militate against this view, I may point out that it is impossible to accept this meaning of the term Tri-Kalinga, at least for the period to which the present grant belongs A perusal of the records of the Eastern Chālukyas throws very interesting light on this point We learn from the Masulipatam plates of Chālukya-Bhīma4 I (888 918 AD), and the Pithāpuram Pillar Inscription of Mallapadēva5, dated Śakasamvat 1124, that the Eastern Chālukya king Vijayāditya III (844 888 AD) took 'by force the gold of the Ganga kings of Kalinga', and 'received elephants as tribute from the Kalinga The Masulipatam plates of Amma⁶ I (918 925 A D) tell us that king Vijayāditya IV (918 AD) ruled the 'Vēngīmandala, joined with Tri-Kalinga forest' (Trikalingg-ātavi yuktam) cording to the Kolavennu grant' of Chālukya—Bhīma II, king Vikramāditya II (who ruled some time after 925 A D) ruled over Vēngī and Tri-Kalinga Ammarāja II (945 970 A D) is also stated to have at first ruled over the Vengi country with Tri-Kalingas, but later left the parental throne and ruled in Kalinga for fourteen years (956-970 AD) Dānārnava, too, ruled in Kalinga for three years, after the loss of Vengī9

These extracts show that in the Eastern Chālukya records of the tenth and subsequent centuries, Tri-Kalinga is distinguished from Kalinga and is obviously regarded as a place of less

^{1 [}Apparently vēsyā in the present record is an error in writing for Vaisya to which easte the Nāyakas in this part are known to have belonged Cf An Rep on Epigraphy, 1918 19, C P No 5—Ed]

² Commingham—Anc Geogr, p 594 Fleet, above, Vol III, p 327 Recently Mr B C Majumdar and Mr B Misra have interpreted Tri Kalinga as denoting the three countries Kalinga, Köngöda, and Utkala' (Oriesu in the Making, p 187, J B O R S, Vol XIV, p 145)

³ J A H R S, Vol VI, p 203

⁴ Ann Rep on Epigraphy, 1914, p 84

⁵ Above, Vol IV, p 240

⁶ Above, Vol V, p 131

⁷ S I I, Vol I, pp 43 ff

⁸ Ārumbāla pl of Bādapa, above, Vol XIX, p 137

Mangallu Grant, Ann Rep on Epigraphy, 1917, p 132, also of I H Q, Vol XI, p 43

importance than Kalinga. In any case, it is impossible to take Tri Kalinga in these records in anything like the sense in which Prof. Subba Rao has taken it. The same conclusion follows from the fact that the Haihayas, the Chandellas, and the Somavamsi kings of Kosala also assumed the title Tri Kaling additional.

Mr. G Ramadas has suggested that Tri Kalinga denotes the highland to the west of the Mahāndra hills of Grijām, from the upper course of the Mahānadī to about the source of the Lānguliyā river! He was apparently unaware of the references to Tri-Kalinga and Kalinga in the Chālukya records cited above. But there is no doubt that they generally support his view, though we may have to extend the boundaries of the region further south. Without entering into further discussion on this point, I think we have to admit, that we cannot take Tri-Kalinga in the present record to denote the whole of Kalinga, and that it was the designation of a separate region, most probably the hilly tract to the west of Kalinga.

The genealogy of the Ganga family, as given in this and the four other inscriptions referred to above, was shown in a tabular form by Mr G V Ramamurti, while editing the Nadagam plates. The same scholar also drew attention to the fact that it differs substantially from the genealogical account given in the Vizagapatam plates of Anantavarman Chōdaganga, dated Saka 1040. The latter is also repeated in the Korni copper plate grants of Anantavarman Chōdaganga, dated Saka 1034. Curiously enough, the other copper plate grants of the same king Anantavarman Chōdaganga corroborate the genealogical account given in the plates of Vajrahasta, including the present grant.

This is not the proper place for entering into a detailed discussion on these discrepancies. It is only necessary to point out that the genealogy given in the present grant and the other plates of Vajrahasta III appears to have far more historical value than the more elaborate genealogical account in the Korni and Vizagapatam plates of Anantavarman Chōdaganga, dated respectively in 1034 and 1040 Saka. The former looks like one based on family records, while the latter is undoubtedly an artificially concocted pedigree, reaching back to the creator of the universe

The grant, like the other plates of Vajrahasta III, gives the exact time of the coronation of the king (ll 33 35) This has been calculated to correspond to 3rd May, 1038 A D, 8 h 27 m P M •

TEXI

First Plate

- 1 Om⁷ svastī [||*] Śrīmatām≒akhıla-bhuvana-vihuta naya vinaya dayā-dana-dākshi-
- 2 nya | 6 -satya saucha-sauryya-dhairyy adi guna ratna-pavitrakanam=Ātrē
- 3 ya götränäm vimala-vidhär-ächära-punya sahla prakshyähta-10ka-

¹ J B O R S, Vol XIV, pp 547 ff, Vol XV, pp 635 ff

² See f. n 1 on r 68 The Triplicane Grant also gives the same genealogy (Ann Rep on S Ind Ep, 1924: 25, p 78).

^{*} Ind Ant, Vol XVIII, pp 165 ff

⁴ J A H R S, Vol J, p 106

^{5 (}a) Vizagapatam Grant, dated 1003 S (Ind Ant, Vol XVIII, p 161), (b) Vizagapatam Grant, dated 1057 S (Ibid, p 172) and (c) Korm Grant, dated 1003 S (J A H R S, Vol I, p 39)

⁶ Above Vol IV, p 185 Prof S Rao gives the date of Vajrahasta, once as 1037 1070 A.D (J'A H R S, Vol V, p 276, Vol VI, p 208), and again as 1038 1069 A D (Ibid, Vol VI, p 212)

Expressed by a symbol

^{*} This sign of interpunctuation is unnecessary

Resă salıla

¹⁰ Read prakshulita.

4 lı kāla-kalmasha-mashīnām mahā-Mahēndr āchala sıkhara-pra-					
5 tishthatasya¹ sa char-āchara-gurōh sakala-bhuvani² nirmmā-	5 tishthatasya¹ sa char-āchara-gurōh sakala-bhuvanı² nirmmā-				
6 n-aika-sūtradhārasya sašānka-chūdā manēr=bhbhagavatö³ Gökarnna s	vāminah pra-				
7 sādāt-samāsādīt-aikā šankha bhērī-pañcha-mahāšayda(bda) dhavala-cheh					
8 hēma chāmara vara vrishabha-lāñohhana-samujvala4-samasta-sāmrājya-m	- 23				
	, 7				
Second Plate, First Side					
9 himnām=anēka-samara sanghatta samupalavdhas-vijaya lakshmī samāli-	- I (
10 ngit-ötunga bhuja danda manditan Tri-Kalinga mahibhujan d	Ja-7 -				
11 ngānām=anvayam=alankarıshnör=yVishnör=iya vikram ākrānta ilhai	ā-má- ' ' '				
12 ndalasya Gunamahārnnava ksha(ma)hārājasya shutah ⁸ o Pū	vvam bhū-				
13 patibhi[r]=vvibhajya vasudhā -yā pañchabhih pañchadhā bhuk	tvāg chhūm - ca				
14 parākramō bhuja-valāt10=tām=ēka ēva, svayam [[*] ēkīkrītya v	jitya , , , , , ,				
15 satru-nıvahāna ¹¹ śri-Vajrahastaś=chatuśchatvārımśatam=atyudāra ch	arıtah				
16 saivvām=arakshīt=samāh [l']t Tasya tanayō Gundama-rāji	i ¹³ varsha-trayam=				
apālaya	(
	į t				
Second Plate, Second Side	[m m a				
17 d=mahīm (1) tad ahujah Kāmārnnavadēvah pancha trimsatam=	••				
18 sy=ānujō Vinayādityas=samās=tisrah Tatah Kāmārnnavāj=jātō					
19 kalpa-bhūruhah (I) yō=rājad=rājita-chchhāyō Vajrhastō±vanīpa	tih [2*]15 Pras				
	1 11				
20 n mada gandha luvdha16-madhupa vyālīdha gandān=gajānn(n)=artthibhy					
20 n mada gandha luvdha - madhupa vyālīdha gandān = gajānn(n) = artthibhy 21 hasram = atulō yas = tyāginām = agraņī[h *] sahi şrīmān = Anıyanka	as=samadāt=sa-,				
	as=samadāt=sa-, j bhīma-nri-				
21 hasram=atulo yas=tyäginäm=agrani[h *] sah ¹⁷ śrimān=Anıyanka	as=samaḍāt=sa-, <u>i</u> bhīma-nrı-				
21 hasram=atulō yas=tyäginām=agranī[h *] sah ¹⁷ śrīmān=Anıyanka 22 patır=gGang ānvay-ōtamsakah ¹⁸ pañchatrımśatam-avdakān ¹⁹ =samabhuna 23 k=pithvīm ²⁰ stutah pārtthivaih [3*] ²¹ Tad-agra-sūnuh sura	as=samaḍāt=sa-, i bhīma-nri- rāja sūnunā samas~				
21 hasram=atulō yas=tyāginām=agraṇī[h *] sah ¹⁷ śrīmān=Anıyanka 22 patır=gGaṅg ānvay-ōtamsakah ¹⁸ pañchatrımśatam-avdakān ¹⁹ =samabhuna 23 k=pithvīm ²⁰ stutah pārtthivaih [3*] ²¹ Tad-agra-sūnuh sura samastā-	as=samaḍāt=sa-, i bhīma-nri- rāja sūnunā samas~				
21 hasram=atulō yas=tyāginām=agraņī[h *] sahīz śrīmān=Aniyanka 22 patir=gGaṅg ānvay-ōtamsakahīs pañchatrimśatam-avdakānīs=samabhuna 23 k=pithvīm²o stutah pārtthivaih [3*]²i Tad-agra-sūnuh sura samastā- 24 m samit²² āri mandalah [i*] sma pātī Kāmārnnava-bhūpatir=k	as=samaḍāt=sa-, i bhīma-nṛi- rāja sūnunā samas— hibhuvam²³ samrid-				
21 hasram=atulō yas=tyāginām=agraņī[h *] sahī śrīmān=Aniyanka 22 patir=gGaṅg ānvay-ōtamsakahī pañchatrimśatam-avdakānī =samabhuna 23 k=pithvīm² stutah pārtthivaih [3*]² Tad-agra-sūnuh sura samastā 24 m samit² āri mandalah [i*] sma pātī Kāmārnnava-bhūpatir=b dhimān arddha 25 samām samujvalah² [4*]² Tad-anu tad anujanmō² ohittajan	as=samaḍāt=sa-, i bhīma-nṛi- rāja sūnunā samas— hibhuvam²³ samrid-				
21 hasram=atulō yas=tyāginām=agraņī[h *] sahī śrīmān=Aniyanka 22 patir=gGang ānvay-ōtamsakahī panchatrimsatam-avdakānī =samabhuna 23 k=pithvīm² stutah pārtthivaih [3*]² Tad-agra-sūnuh sura samastā 24 m samit² āri mandalah [i*] sma pātī Kāmārnnava-bhūpatir=b dhimān arddha 25 samām samujvalah² [4*]² Tad-anu tad anujanmō² chittajam 1 Read pratishihitasya.	as=samaḍāt=sa-, i bhīma-nṛi- rāja sūnunā samas— hibhuvam²³ samrid-				
21 hasram=atulō yas=tyāginām=agranī[h *] sahīz śrīmān=Aniyanka 22 patir=gGang ānvay-ōtamsakahīs pañchatrimsatam-avdakānīg=samabhuna 23 k=pithvīm²0 stutah pārtthivaih [3*]²1 Tad-agra-sūnuh sura samastāg 24 m samit²² āri mandalah [[*] sma pātī Kāmārnnava-bhūpatir=h dhimān arddha 25 samām samujvalah²² [4*]²5 Tad-anu tad anujanmō²6 chittajan 1 Read pratishihitasya. 2 Read bhhagaiatō. 3 Read samujjvala 5 Read samupalabha	as=samaḍāt=sa-, i bhīma-nṛi- rāja sūnunā samas— libhuvam²³ samrid-				
21 hasram=atulō yas=tyāginām=agranī[h *] sahī śrīmān=Aniyanka 22 patir=gGang ānvay-ōtamsakahī panchatrimsatam-avdakānī =samabhuna 23 k=pithvīm² stutah pārtthivaih [3*]² Tad-agra-sūnuh sura samastā 24 m samit² āri mandalah [[*] sma pāti Kāmārnnava-bhūpatir=h dhimān arddha 25 samām samujvalah² [4*]² Tad-anu tad anujanmō² chittajan 1 Read pratishihitasya. 2 Read bhagaiatō. 3 Read samujsilala 6 Read samujsilala 6 Read sutah 7 Read Ga° 8 Read sutah	as=samaḍāt=sa-, i bhīma-nṛi- rāja sūnunā samas— libhuvam²³ samrid-				
21 hasram=atulō yas=tyāginām=agranī[h *] sahī śrīmān=Aniyanka 22 patir=gGang ānvay-ōtamsakahī panchatrimsatam-avdakānī = samabhuna 23 k=pithvīm²0 stutah pārtthivaih [3*]²1 Tad-agra-sūnuh sura samastā 24 m samit²² ārī mandalah [[*] sma pātī Kāmārnnava-bhūpatir=h dhimān arddha 25 samām samujvalah²1 [4*]²5 Tad-anu tad anujanmō²6 chittajam 1 Read pratishihitasya. 2 Read bhūvana 3 Read samujvalabdha 5 Read samujvalabdha 6 Read sutunga 7 Read Ga° 9 Read bhūvāna 6 Read sutah 10 Read -balāt	as=samaḍāt=sa-, i bhīma-nṛi- rāja sūnunā samas— libhuvam²³ samrid-				
21 hasram=atulō yas=tyāginām=agranī[h *] sahī śrīmān=Aniyanka 22 patir=gGang ānvay-ōtamsakahī panchatrimsatam-avdakānī = samabhuna 23 k=pithvīm²0 stutah pārtthivaih [3*]²1 Tad-agra-sūnuh sura samastā 24 m samit²² ārī mandalah [[*] sma pātī Kāmārnnava-bhūpatir=h dhimān arddha 25 samām samujvalah²1 [4*]²5 Tad-anu tad anujanmō²6 chittajan 1 Read pratishihitasya. 2 Read bhūvana 1 Read samujvalabdha 5 Read samupalabdha 6 Read sutuh 6 Read sutuh 7 Read Ga° 9 Read bhūktā 10 Read -balāt 11 Read nivahān.	as=samaḍāt=sa-, i bhīma-nṛi- rāja sūnunā samas— libhuvam²³ samrid-				
21 hasram=atulō yas=tyāginām=agraṇi[h *] sahī śrīmān=Aniyanka 22 patir=gGang ānvay-ōtamsakahī panchatrimsatam-avdakānī =samabhuna 23 k=pithvīm²0 stutah pārtthivaih [3*]²1 Tad-agra-sūnuh sura samastā 24 m samit²² ārī mandalah [i*] sma pātī Kāmārnnava-bhūpatir=h dhimān arddha 25 samām samujvalah²1 [4*]²5 Tad-anu tad anujanmō²6 ohittajam 1 Read pratishlhitasya. 2 Read bhūvana 2 Read bhūvana 3 Read samujvalabdha 6 Read samujjvala 6 Read sutah 7 Read Ga° 9 Read bhūktā 11 Read nitahān. 12 Metre Sārdūlavikrīdīta 13 Read rājō 14 Read abdalān [This also appears to be a verse in faulty Āryā metre, though	as=samadāt=sa-, ibhīma-nrī- rāja sūnunā samas= libhuvam²s samrid- m-ōpamānō guna-				
21 hasram=atulō yas=tyāginām=agraṇi[h *] sahī śrīmān=Aniyanka 22 patir=gGang ānvay-ōtamsakahī panchatrimsatam-avdakānī =samabhuna 23 k=pithvīm²0 stutah pārtthivaih [3*]²1 Tad-agra-sūnuh sura samastā 24 m samit²² ārī mandalah [i*] sma pātī Kāmārnnava-bhūpatir=h dhimān arddha 25 samām samujvalah²1 [4*]²5 Tad-anu tad anujanmō²6 ohittajan 1 Read pratishihitasya. 2 Read bhūvana 2 Read bhagaratō. 3 Read samujvalabdha 6 Read samujvala 7 Read Ga² 8 Read sutah 10 Read -balāt 11 Read nivahān. 12 Metre Sārdūlavikrīdīta 13 Read rājō 14 Read abdalān [This also appears to be a verse in faulty Āryā metre, though editions seems to have noticed it—Ed]	as=samadāt=sa-, ibhīma-nrī- rāja sūnunā samas= libhuvam²s samrid- m-ōpamānō guna-				
21 hasram=atulō yas=tyāginām=agraṇi[h *] sahī śrīmān=Aniyanka 22 patir=gGang ānvay-ōtamsakahī panchatrimsatam-avdakānī = samabhuna 23 k=pithvīm²0 stutah pārtthivaih [3*]²1 Tad-agra-sūnuh sura samastā 24 m samit²² ārī mandalah [i*] sma pātī Kāmārnnava-bhūpatir=h dhimān arddha 25 samām samujvalah²1 [4*]²5 Tad-anu tad anujanmō²6 chittajan 1 Read pratishihitasya. 2 Read bhūvana 2 Read bhūvana 3 Read samujalabdha 6 Read samujivala 6 Read sutah 7 Read Ga² 8 Read sutah 10 Read -balāt 11 Read nivahān. 12 Metre Šārdūlavikrīdīta 13 Read rājō 14 Read abdakān [This also appears to be a verse in faulty Āryā metre, though editions seems to have noticed it—Ed] 15 Metre Šlōka	as=samadāt=sa-, ibhīma-nri- rāja sūnunā samas= libhuvam²s samrid- m-ōpamānō guna-				
21 hasram=atulō yas=tyāginām=agraṇi[h *] sahīī śrīmān=Aniyanka 22 patir=gGang ānvay-ōtamsakahīs panchatrimsatam-avdakānīb=samabhuna 23 k=pithvīm²b stutah pārtthivaih [3*]²l Tad-agra-sūnuh sura samastā- 24 m samit²² ārī mandalah [i*] sma pātī Kāmārnnava-bhūpatir=l dhimān arddha 25 samām samujvalah²l [4*]²5 Tad-anu tad anujanmō²b ohittajam 1 Read pratishlhitasya. 2 Read bhūvana 2 Read bhūvana 3 Read samujvalabdha 6 Read sutah 6 Read sutah 7 Read Ga² 8 Read sutah 1 Read nivahān. 1 Read nivahān. 1 Read nivahān. 1 Read abdakān [This also appears to be a verse in faulty Āryā metre, though editions seems to have noticed it—Ed] 1 Metro Ślōka 1 Read gGang ānvay ōttamsaka	as=samadāt=sa-, ibhīma-nri- rāja sūnunā samas= libhuvam²s samrid- m-ōpamānō guna-				
21 hasram=atulō yas=tyāginām=agraṇi[h *] sahīī śrīmān=Aniyanka 22 patir=gGang ānvay-ōtamsakahīs pañchatrimśatam-avdakānīb=samabhuna 23 k=pithvīm²o stutah pārtthivaih [3*]²¹ Tad-agra-sūnuh sura samastā- 24 m samit²² ārī mandalah [[*] sma pātī Rāmārnnava-bhūpatir=h dhimān arddha 25 samām samujvalah²¹ [4*]²⁵ Tad-anu tad anujanmō²⁶ chittajan ¹ Read pratishhitasya. ² Read bhiwana ² Read samujvalabdha ² Read samujvalabdha ² Read samujvalabdha ² Read ottunga ² Read o	as=samadāt=sa-, ibhīma-nri- rāja sūnunā samas= libhuvam²s samrid- m-ōpamānō guna-				
21 hasram=atulō yas=tyāginām=agraṇi[h *] sahīī śrīmān=Aniyanka 22 patir=gGang ānvay-ōtamsakahīs panchatrimsatam-avdakānīb=samabhuna 23 k=pithvīm²o stutah pārtthivaih [3*]²¹ Tad-agra-sūnuh sura samastā- 24 m samit²² ārī mandalah [i*] sma pātī Kāmārnnava-bhūpatir=b dhimān arddha 25 samām samujvalah²¹ [4*]²⁵ Tad-anu tad anujanmō²⁶ ohittajan ¹ Read pratishihitasya. ² Read bhūvana ² Read bhagaratō. ² Read bhagaratō. ² Read ottunga ² Re	as=samadāt=sa-, ibhīma-nri- rāja sūnunā samas= libhuvam²s samrid- m-ōpamānō guna-				

Third Plate, First Side

- nıdlır=anavadyō Gundam ākhyō mahīsah¹ [i*] sakalam=ıda[m=arakshat=]trīnı va-
- dhātrī valayam=alaghu tējō-mrjjit-ārāti-chakrah | | [5*]2 Tato dvar-27 rshshāni
- māturas=tasya Madhukāmārnnavō nripah | avati sm=āvanīm=ētām=avdā
- m³=ēkārnna4vimšatim ||o|| [6*]5 Atha Vajrahasta-nripatēr-agra-sutād-akhila gu-29
- Kāmārnnavāt=kavīndra-pragīyamān-āvadātanı jan-ägranyah [i*]
- Vaidumv8-anvaya payah-payonidhi-samuśubha kirtteh |[[7*]6 Siya7 ıva 31
- bhbh(dbha)vāyāś=cha[|*] yah Vınayamahadevyah Sri Vajrahasta iti samajani tana-
- Vıyad ritu nidhi-samkhyam yatı Sak-avda 10 samghe Dinakriti Vrishabhayah ||[8*]9 33
- sthē Rohm bhe sulagne [|*] Dhanudhi cha sita pakshe Süryya-vare tritivami2-

Third Plate, Second Side

- yuji sakala-dharitram¹³ rakshitum yō=bhishiktah ||[9*]¹⁴ Nyāyyēna yatra samam=ā-35
- charitum tri-varggēts mārggēna rakshati mahīm mahita-pratāpē [[*] nirvvyā-36
- nıraghāś=cha nırāpadaś=cha śaśvat=prajā bhuvi bhavantı vıbhüdhayaś=cha 37
- tımarttyah¹⁶ ||[10*]¹⁷ Vyaptē Ganga¹⁸-kul-ottamasya yaśasā dik chakravālē 38
- śaśi-padyöt19-amalinena yasya bhuvanah20-prahlāda sa-39
- mpādinā [|*] saindūrair=ati-sāndra-panka-patalai[h*] kumbha-sthalī pattakēshy=āh-40
- mpantı punah punah-cha harıtam=adhorana varanan || [11*]21 Anuragena 41
- yasya vakshō mukh-āvjayōh28 [i*] āśīnē24 Śrī Sarasvatyāv=anu-

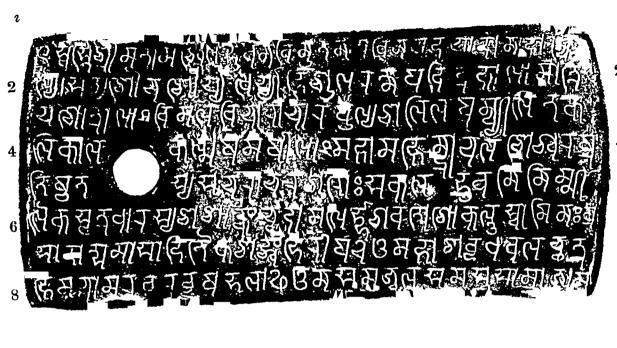
Fourth Plate, First Side

- 43 küle virājatah ||o|| [12*]25 Kalınganagarāt=parama-māhēśvara-parama-
- bhattāraka-mahārāj ādhirāja-Tri-Kaling-ādhipati śrīmad Anantava-
- ımma Vajrahasta-[dē]vah kuśali samast-āmātya-pramukha-janapadān=sa-45
- 46 māhūya samājāāpayatı viditam=astu bhavatām | [Viditam=a-
 - 2 Read mahisab
 - 3 Read abdan
 - Mctro Śloka
 - 7 Read Sriya
 - Metre Gits
 - " Read Dronushs,
 - 25 Read dhare im

 - 18 Read varggar

 - 11 Metro · Vesantalilaka
 - 19 Read prodyöt
 - 11 Metro · Śārdūlavilrīdita.
 - 21 There is a redundant medial & sign before g
 - 34 Road Laine

- 2 Metre Malini,
- · Road ēkannao.
- 8 Metre Gits
- 8 Read Vaidumbo.
- 10 Read Sak abda.
- 11 Read tritiyā .
- Metre Mälini.
- 16 Read matyah.
- 18 Read Ganga
- 20 Read bhuvana.
- 22 Read -abjayoh.
- 25 Metre: Śloka.







- 47 stu bhava]¹ ²Varāhavarttanyām | Navagrāmaś=chatus sīm āva-
- 48 chehhinnas=sa-jala sthalas=sarvva pīdā-vivarjjitam=ā chandr-ārkka-
- 49 kshiti sama-kālam [vāvan]8-mātā-pitrōr-ātmanaś-cha punya-yaśō bhivriddha-
- 50 yē | śası nanda nidhi [śā]k āvdē⁴ | Āsādha⁵-māsa-prathama-paksha sa-

Fourth Plate, Second Side

- 51 ptamyām Soma-vārē vēsyā6 vams odbhavah | Mallapa nāyakas=tasya puttrah
- 52 Bhīmana-nāyakas=tasya bhāryyā Prōlakavā | tayōh putrāya | Gōkana⁷-
- 53 nāyakāya chīra kālam=ārādhya sva paursha-parītōshītāya datta iti ||

No 12-INDIAN MUSEUM PLATES OF GANGA DEVENDRAVARMAN THE YEAR 308

BY B CH CHHABRA, MA, MOL, PHD (LUGD), OOTACAMUND

The charter under examination is one of the nine sets of copper plates that were acquired, in the year 1935, by Mr N G Majumdar, Superintendent, Archæological Section, Indian Museum, Calcutta, through Mr Satyanarayan Rajguru of Parlakimedi, District Ganjām Regarding its find spot no definite information is available. Mr Rajguru, however, informs me that a cultivator, while digging a field in a village of the Badakhimedi Estate of Ganjām, came upon an earthen pot containing some ten sets of copper plates of which the present record is one. Inkimpressions of these plates were kindly supplied to me by Mr Majumdar with whose permission I edit them here

These are three copper plates, each measuring $5\frac{3}{4}'' \times 3''$. They were strung on a ring, about 3 inches in diameter, fixed to a circular seal. The seal, $1\frac{1}{4}''$ in diameter, is intact and bears the figures in high relief of a seated bull, facing the proper left, a crescent and a star above it and a blown lotus below. The plates weigh 112 tolas, while the ring and the seal together weigh 14 tolas. The plates have flat rims. The writing on them has undergone a slight damage, especially on the obverse of the second plate. There are 38 lines of writing in all, the first and the last faces bearing 7 each and the remaining three 8 each. All the three plates are inscribed on both the sides, the charter ending on the obverse of the third plate. On the reverse of this last appear two different writings, one upon the other, but neither seems to be relevant to the present grant. The three lines of writing on the lower portion, the first consisting of four alsharas only and the

¹ The syllables within the brackets are indistinct Probably the engraver, through mistake, repeated the phrase Viditamastu bhavatam, and then tried to cancel it by rubbing off the letters

² The portion of the plate before this letter is very damaged, and there might have been two or three letters. The last one, immediately preceding Va, seems to be tra—There might be the word atra

³ These three letters are very indistinct as this portion of the plate is very damaged

⁴ The letter sā is very indistinct Read -Śał ābdē

⁵ Read Ashadha 6 Read vēsya or Varsya

There is a dot over ka, but I doubt whether it was intended for anusvara, as this is usually represented in this plate by a circle to the right of the consonant

other two of nine each, in clearer and bigger letters, were evidently engraved later without first completely smoothing the surface, for it shows traces of a previous engraving a considerable part of which can still be read. It presents the same text as found in ll 27-32 of our inscription. It also betrays the same hand to which the incision of the present charter is due. Probably, the engraver, while incising the record on the plates, omitted the text contained in the ll 24-26. But later, when he had engraved the subsequent six lines, he discovered his mistake. Thereupon he rejected that plate and carved afresh on the other one, beginning with what he had omitted. The rejected engraving was left as it was. The later addition of the three lines of writing in bigger characters, though quite clear, does not yield any coherent sense to me

The alphabet belongs to a Northern variety and resembles closely that of the other known records of the king, Dövöndravarman The writing is cursive and is rather carelessly done There are even instances where two independent syllables have been It does not look uniform written with one flowing stroke, cf osali of Iusali, 1 14, and osali of samadisati, 1 16 as well as in certain other cases, the letter & does not show the central bar which is shown clearly elsewhere, e g, in sasāmla, l 5 Several letters exhibit each more than one form, cf g in -dagarān=, 1 3, -gurē, 1 4, bhagavatō, 1 6, and Gāng-, 1 8, 1 in 117aya°, 1 2, -janita, 11 9 10, -jaya, 1 10, t in °rtu, l 1, -matishthi°, l 4, °gata 1 8, -tilako, l 9, -janita, ll 9-10, and samaictam, l 15, d in samadısatı, viditam=, l 16, and adıblıl, l 26, n in -anu°, l 1, and janıta, ll 9 10, r in sa-charāchara ,1 4, l m Kalanga, 1 2, and °mala kula trlakō, 1 9, ś m śaśāmka , 1 5, śavda , 1 10, and -dandapāśih, 126, s in sa char-āchara, 14, sa[la]la, ll 45, and -saghatta, 19, etc Moreover, only in one instance, m has its Nagari form, whereas in all the other cases it has been represented by its ancient form. Both of them may be compared in Srīsāmantēna and praiarddhamāna in the last line ie, 1 38 It may further be noticed that, except in one or two cases, the medial long $\bar{\imath}$ has throughout been represented by the sign of the medial short \imath , the exceptions being ${}^{\circ}t\tilde{L}i^{\circ}$, 1 37, and $\delta r\bar{i}$, 1 38 In like manner the signs of medial u and \bar{u} are not distinguished that of the former representing the both

The record is composed in Sanskrit prose, except that three verses occur in 11 28 36 It offers only a few noteworthy points of orthography The consonant after r is very rarely doubled, see for example sarviartu, 1 1, nirman, 1 5, $-R\bar{a}j\bar{c}ndraiarma$, 1 13, $Yajuri\bar{c}da$, 1 18, $G\bar{o}iinda\acute{s}arman\bar{e}$, 1 19, and $-liitay[\bar{o}]$, 1 35 In most cases v is used for b, like in -saida, 1 10 Anusv $\bar{u}ra$ is used instead of the class nasal, in $\acute{s}as\bar{a}mla$, 1 5, $-lalaml\bar{a}$, 1 8, $-\bar{a}mbu$ 1 33, etc., as well as for the final n, of $samav\bar{c}t\bar{a}m$, 1 15, and $j\bar{a}napad\bar{a}m$, 1 16 In certain instances an alshara or visarga has been wrongly left out, eg, in 11 2, 6 and 8 A few more mistakes of spelling, possibly attributable to the engraver, will be noticed in the footnotes to the text

The charter records the gift of a village called Purujvanā (?) in Bukudravaka or Bukudravakāņa, in Löhadhangara, by the Ganga king Dēvēndi avarman, son of the Mahārāja Rājāndravarman, to one Gōvinda arman, son of Bhatta Nārājana. The donce is described to be a resident of a place in Uttara Rādhā, a member of the Vatsa gōtra and a follower of the Yajurvāda and the Katha charana. The name of the donce's native place could not be clearly made out. The name of the donated villege which may be read as Purushthanā or Purujanā occurs in 1 21, but the subsequent details are not clear, as that part of the inscription is badly disfigured.

What is of chief importance in this record is its date which is the year 308. Although it is indicated only by decimal figures, yet there can be no uncertainty or ambiguity about its reading. Thus mention of date throws, as we shall presently see, a decisive light on the date, which up till now rests on a mere surmise, of another grant of the same ruler.

Besides the present one, three more records are known of the same Devendravarman, namely (1) Bangalore Plates, (2) Chicacole Plates and (3) Tekkalı Plates The first of these, like the present one, has been issued from Kalinganagara, but it contains no date beyond mentioning an ayana samkrānti on which occasion the village Sidhatā of the Varāhavartanī vishaya is stated to have been granted to an individual "in order to provide for the worship and offerings to (the god) Paramēśvara" The Chicacole grant, it is reported, "records the gift of the village Virintika in the Pushkarinī vishaya to four brothers "a It is undated, and it has been issued from The Tekkalı Plates have been edited by Dr Hultzsch This record has like wise been issued from Kalinganagara and it is dated. The wording of the date is, however, doubtful. The editor has supposed it to be the year 310. This supposition now becomes most acceptable in the light of the present record, as has been pointed out above The year refers itself to the Ganga era the initial date of which has been much discussed, but not yet been quite Recently Mr R Subba Rao has outlined a history of the Gangas of Kalinga ing to his calculation, the Ganga years 308 and 310 would correspond respectively to A D 802 and A D 804,6 which may not be far wrong, if not exact This date may, moreover, be borne out by the palaeographical evidence

The name Dīvīndravarman has been borne by several Ganga kings. That of our record stands, in the genealogical order, as Dīvīndravarman IV? That the self same person figures as the grantor in all the four, dated and undated, records described above, is evident from two main considerations firstly in all the instances he is mentioned as the son of Rājēndravarman, and secondly all the four charters have evidently been engraved by one and the same person Moreover, except for the Bangalore grant which does not mention the composer's name, the re

- ¹ Epigraphia Carnatica, Vol. IX, Bn. 140, and Plates, see also the Introduction, p. 9 (text on p. 33 of the section called Text of the Inscriptions in Roman characters, and translation on pp. 26 f. of the section called Translations of the Inscriptions). It is stated that there is the figure of an 'elephant on the seal'. Possibly the figure of a bull has been mistaken here for that of an elephant. Moreover, the editor assigns the plates roughly to AD 700, of course without the knowledge of the dated records of this Dövendravarman.
- ² An Rep on S I Epigraphy, 1918 19, Appendix A, No 7 These plates have been published first in Telugu by R Subba Rao in the Rao Sahib G V Ramamurit Pantulu Garu Commemoration Volume, pp 294 f and later in Inglish by C Narayana Rao and R Subba Rao jointly in the J A H R S, Vol VIII, pp 185 ff
 - 2 Above, Vol XVIII, pp 311 313, and Plates
- * According to the editors, while the name of the village is Virinika, it was granted "to Hētilōka, son of Vilachi" (J A H R S, Vol VIII, p 193) It may be pointed out that the text given by the editors is obviously mac curate in several places. Their account, therefore, may not entirely be depended upon. At the same time, it may be admitted that the writing on the plates is not very clear.
- 5 The reading is sata maye das ottare. The first compound is suggested to be a clerical error for sata traye, of above, Vol XVIII, p 312, and A R on S I E, 1923 24, pp 97 98
- c J A H R S, Vol VI, pp 196 97 See also A R on S I E, 1971 32, p 45, where the origin of the Eastern Ganga era has been discussed, and almost the same conclusion has been reached
- 7 This is according to R Subba Rao, whereas according to some other views, he is Devendravarman III, 800 c g , R D Banerii's History of Orissa, Vol I, p 234

maining three have likewise been composed by an identical individual. Both the composer and the engraver bear titles, as is shown below -

Plates	Composer	Engraver
Bangaloro	Nıl	Set Khandivili
Chicacole .	Sarviachandra Srisāmanta	Srī-āmanta Khandimala
Tel kalı	Rahasya ¹ Selaimanta Sarvvachan dea	Al shakálin Seleümanta Khandimala
Indian Museum	Rahasya Saryachandra	Al shakilin Khandimala Srisimenta

Notwithstanding the variant readings presented and in spite of the omission of titles in certain cases, we may safely assume that the composer and the engraver, in each case, were res pectively Rahasya Srīsāmanta Sars vachandra and Alshabalin Srīsāmanta Khandunali

The official titles Rahasya and Al shasalin are met with also in several other Ganga records: They have been rendered by Dr. Hultzsch respectively as 'private secretary' and 'keeper of records' 3 The latter term perhaps simply denotes 'an engraver'

Among the localities mentioned in the inscription, Kalinganagara has been identified with Mukhalingam, a place of pilgrimage, 20 miles from Parlakimedi in the Ganjam District, while Uttara Rādbā is that part of Bengal which includes a portion of the district of Murshidabad I am unable to identify the other places occurring in the record

1EXT 4

Tirst Plate , Tirst Side,

- Svasty= Amarapur anuk irmah sarva artu
- 2 sukha ramanı(nī)yā[d*]=vijayavatā(tah) Kala(h)nga
- 3 da(na)garān=Mahīnda(ndr ā)chala (l ā) mala sikhara
- 4 pratieshthida(ta)sya sa char achara gurc(o)[h*] sa-
- 5 [ka*]la [bh]uvana nirma(rmā)n aika* su(sū)tradhārasya kakāmka-
- 6 chu(chū)dīmanč[r*]=[bha]gava[tō] Gōharnna10-svāminas=cha-
- 7 rana [ka]mala-

Tirst Plate , Second Side

- 8 yugala pa(pra)na(nā)ma(mā)[d*]=v[a]gata kalı kalı[m]l ā(kō) Gāng ū
- 9 mala kula tilakö=nčka samara sa[m*] ghatta jani
- 10 ta jaya śavda(bdah) pratāp ā[va]nata samasta sāma-
- 11 [n*]ta chūdāmanı prabhā manjarı(rī) punja ranı-
 - 1 This reading is due to restoration

- See, for instance, Ind Ant, Vol XVIII p 145
- a Above, Vol III, p 21 4 From the impressions
- ⁵ Expressed by a symbol

6 This ti looks more like ni

- This letter has a peculiar form. It no doubt stands for la. In acanata, 1 10, ca has an almost lile shape, but in that case only the central dash is superfluous
- The right hand curve attached to the ka is superfluous here. Usually it represents medial u in this inscription, see, for example, in kusali, 1 14
 - The formation of this syllable is hardly recognizable
 - 10 The doubling of the consonant is doubtful here.

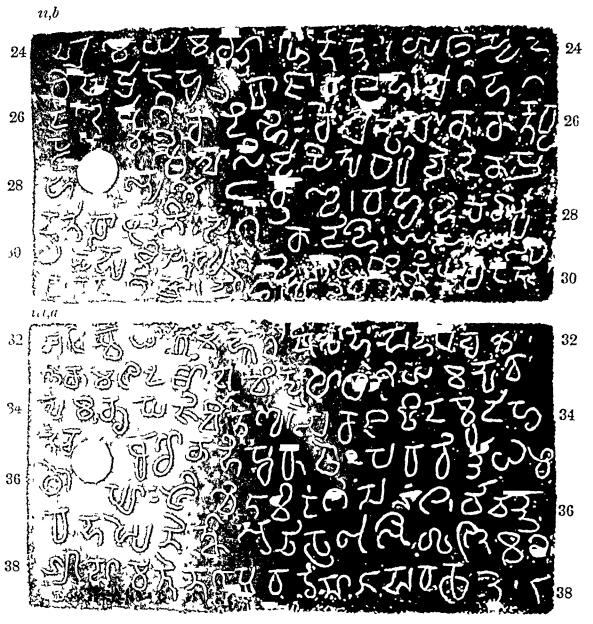
Indian Museum Plates of Ganga Devendravarman The Year 308



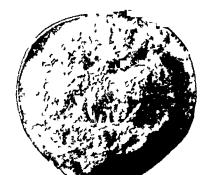
N P CHARRAVARTI Rea No 3996 E 36-295

SCALE ACTUAL SIZE

SURVEY OF INDIA, CALCUTTA



Seal



No 12] INDIAN MUSEUM PLATES OF GANGA DEVENDRAVARMAN · YEAR 308 77

- 12 ta charana[h*]¹ parama māhēśvara(rō) mātā pitri
- 13 pād ānudhyāta(tō) Mahārāja śrī(śrī)-Rājēndravarma-
- 14 su(sū)nu[h*] śri(srī) Dēvēndravarma(rmā) kuśah(lī) |2 Lōhadhanga-
- 15 ra samva(ba)ndhini Bukudravakē sa³ samavēt⁴[ā]m(n)

Second Plate , First Side

- 16 jānapadām(n) sama(mā)diśati viditam=astu bhavatā[m yathā ²]
- 17 ch=Ōttara-Rādhā | Pā[ta⁶]ka[bōjya⁶ ?] vāstavyāya Vatsa-
- 18 götrīya Yajur vīda katha charanāya bhatta Nāra(rā)ya-
- 19 na su(sū)navč |2 Gövindasarmanē
- 20 ba(pa)ndıtāya Māgha-māsē
- 21 ma parı Purushtha(or jva)nā-nāma-grāma[s=tri dharma .
- 22 mam-ānuvō(bō)[dhēnal][mā]tā pi[tr]ō[r=ātma]naś=cha pu[ny] ābhi-
- 23 vrid[dh]ayō 6āsa? . . . chandr-ā*

Second Plate , Second Side

- 24 gra(grā)mē(mō)=yam=asmābhr=datta[h] | yatō4=sya bha-
- 25 vish⁴yad rāja pu(pū)rva rājā(ja) va[l*] labha |2 chāta-bhata-
- 26 dandapāśik ādıblı
h kē(kaı)[ś]=chıd=vā(bī)dhā na kartavy[ā] []|*]
- 27 pūrva" sthityā si(sī)mā sčtu parichčio(chehhč)dē na pra-
- 28 bhasyatch11 uktañ=cha | Va(Ba)hubhir=vasu[dh]ā
- 29 da[t*]tā rājabhih Sagari* ādibhih [i*] yasya yasya
- 30 yadā 13 bhu(bhū)mis=tasya tasya tadā phalam(lam) 14 [||*] [1*] 15 Sva datām(ttām)
- 31 para-datām(ttīm)vā |2 yō harīta vasumdharam(rām) [|*]
- ¹ A dash and a dot above are superfluously added to the left hand vertical stroke of the pa That they may have stood for an upadhmānīya is highly improbable Besides, the right hand vertical stroke of the pa is ab normally long
 - = The danda is unnecessary
- ² This syllable seems to be redundant Mr N L Rao reads Bukudraval ōṇē in which case there will be no superfluous syllable
 - 4 The formation of this syllable is hardly recognizable
 - 5 The reading 12 is tenable, only if the dash and the two dots above it are regarded superfluous
 - c The reading is very uncertain Moreover, in case of the suggested reading, the form of 3 would be Nagari.
 - Read probably susanena
 - ⁸ The corresponding phrase in the Tekkali Plates is chandr āditya paryantam
- ⁹ Perhaps we have to read this syllable as pu and correct it into $p\bar{u}$, but the vowel sign here is quite different from that in the pu of the puria, 1 25
 - 10 There is a curve below the ch, but it can hardly represent the required chh after the ch
 - 11 Read perhaps prabhāshyatē The visarga after this word must originally have been intended to be a dan la.
 - 12 The syllable $r\bar{a}$ here resembles the la as seen in aika, 1 5
 - 13 The right hand portion of the ya looks separated from it and affixed to the next letter
 - 14 There is a sign after phalam, perhaps meant to be the required double danda
 - 16 Metre Anushjubh



the Parlakimedi¹ plates on palaeographical grounds The former appears to be the son of Prithivivarman who issued a Ginjim grant' which like the present record was also issued from Śvēt(ta)ka, written by the Samdhungrahm Śrī Sāmanta, and engraved by Svayambhu The name of this Indravarman is known from our plates for the first time. He is described as Kökalāialapurapattanaunurgata (ll 78) Prithivivarman, father of Indravarman, also calls himself Köläulapurapattanaka 1 c, belonging to the city of Köläulapura Generally the Eastern Ganga kings have the title Kölähalapuravarīšiara (Lord of the city of Kölähala) The terms Kölalävalapura, Kölühalipura and Kölülipura seem to denote one and the same place which has been identified by Mr L Rice with Kolar in the Mysore State Indravarman bears the title of Nandagirinātha, or the Lord of Nandagara, which has been identified with the well known fortified hill to the west of Kolar District, Mysore, now called Nandidroog a It may be noted that both the above titles were also adopted by some of the Western Chālukya4 and Western Ganga5 kings

The inscription was written by the Samdhuigrahin who also bears the designation Śrī Sāmanta but his name seems to have been omitted. It was engraved by the Sreshthin the Sri Samanta Svayambliu of the brazier class, son of Nripa, and registered by the Vaishnavī Šrī-Gösvāminī Srī Mahādāvī by which the chief queen may have been referred to

TEXT

First Plate

- 1 Ome svasti (+*) Svēt(ta)k ūdhishthānād=bhagavatah sacharāchara-gurōh | sa(śa)-
- 2 kala-sansīmukas sākhara dharasya 17 sthity-utpati(tti) pralaya-kāranas-hē-
- tōr=Mahcīndrāscha(cha)la sı(śı)khara nıvāśı(sı)nah śrīmah(ma)dah(d) Gōkarna(nē)sva(śva)rabha
- ttīrakasya charana kamal īrādhanāt(d=a)vāpta punya(nya)mehaya(yah) śakktı(ktı). traya pral a
- rish ānuranjit-q(ā)sēsa10 sāmanta chakra[h*] šva(sva) bhuja va(ba)la-parākram ākrānta sa-5
- kala Kaling idhir ijc (jyah) | parama-māhcsvaro mātā-pitri-pād ānu-G
- dhyītō 1º Gang-īmala kula tilaka[h*] 1º śrī Nandagirinātha[h*] Kōkalāvala-
- pura pattana vinirgata kāmvalya varayaghōsa-mā(ma)hārājādhirāja-pa-8
- 9 ramčívara paramabhattáraka-śrī-Indravarmadēva[h]* kusa(śa)lī śrī-Pratha-
- Hallanyara vishač(yē) yathākāl ādhyāsi-mahāsāvivarmadēva sutah 10

Second Plate, First Side

- manpa(nta) śrīsāmanta rājanaka rājaputra-kumārāmāty utpa1- dandanā-11
- yakah(ka) vishey apati [grā]mapati(tīn) anya(nyām)ś=cha chāta bhā(bha)ta vallabha jā 12
- 13 tı(tī)yā[n*] rātrakuta kutumvinām12 svāmavājika13 sīmanta-janapadānā(dān) sa-
- 14 mādisati vidītamzastu bhavatā |14 etad vishaya samvandha 15grāmō=yam Tana-
 - 1 Ind Ant, Vol XVI, p 131
 - * Imp Gaz, Vol XVIII, p 359
 - 5 Ibid , Nos 95, 124, 125, 130, 132 and 133
 - * Danda unnecessary
 - Karana has been omitted in the Samantavarma inscription Above, Vol XV, p 277
 - 10 Read -pral arsh anuranjıt asesha
 - 12 Read rashfral ūļa lujumbinah
 - 14 Danda unnecessary Read °tām=ētad

- ² Above, Vol IV, pp 198 f
- Kielhorn's List of S I Inscr., Nos 168, 170n
- Expressed by a symbol
- 8 Read éasanka
- 11 Read oparika
- 13 Read samavayılan
- 10 Read sambaddia

- 15 rdā nāma sa jala sthal ārānya¹ chatuh sı(sī)m ōpalla(la)kshitañ(taś)=cha |²
- 16 Chhāndōga charanāyah(ya)|2 Rārānī3 sā(śā)khāya |2 Vāchha(Vatsa) götrāya |2 pā(pa)ñcha-
- 17 pravarāya || Aurvva(Aurvva) Bhrı(Bhrı)gu Chyavana A(Ā)pnavāna Jāmadagnī(nı)|| tatha ıva (tath=aıva)
- 18 anupravarā[h*] pañcha || bhātaputra-Duga(rga)khandı[nī*] ||2 bhatta-Vō(Bō)dhana-sutah(tāya) ihi
- 19 va (ıh=aıva) su(sū)rya grahanē |² dat⢠mātā pitrõr=ātmanaś=cha |² punya(nya)-pravridhaē(ddhayč) |² salī(lı)-
- 20 [la*] dhārā-purahsarēņa⁵ |² chandr ārka sthīti |² -sama kāla[m*] a karī(rī)krītya |² pratīpā-

Second Plate, Second Side

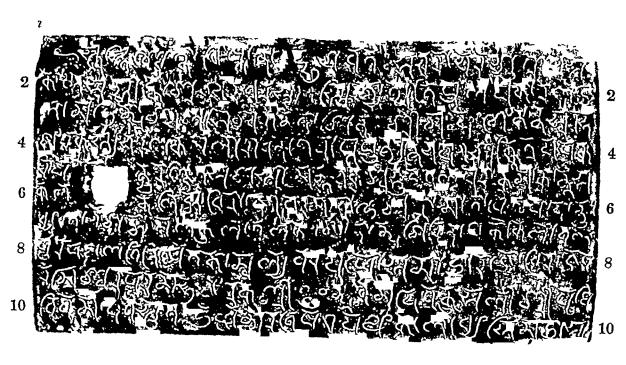
- 21 °pädītō=smābhīr=yatam⁷ | 2 sā(śā)sana darasanāt dharma-gauravāht-tasmādah dgau-
- 22 ravā cha⁸ na kēna-chipta(t=pa)ripanthinā bhavitavya[m*] tathā cha pathyatē dharma śāstrē [j´]⁹Va-
- 23 hubhır=vasudhā datā rājānai Sagar-īdhibhih []*] yasya yasya yadā bhumi tasya tasya ta-
- 24 dā phalam []|*] Mā bhumi phala-sankā va para dat=ēti pārthiva 10 Haratē harayatē
- 25 bhumi manda vudhi tamā-viita[i*] sa vadhdhō Vārunai pāsai tirya-yō
- 26 nyān=cha gachhati|| Sva datām para datām=vā yō harēti vasundharā | sha
- 27 vishthāyā krimir=bhutvā pitribhih saha pachatē || Hi[ra4]nvam=čkam gömē
- 28 kañ=cha|2 rbhum ëkam chatur-ängulam []*] haran=narakamm=äyäti yävad=ähu
- 29 ti samplava || Sashthim=varisa satāni svagram modati bhumija ||(|)16

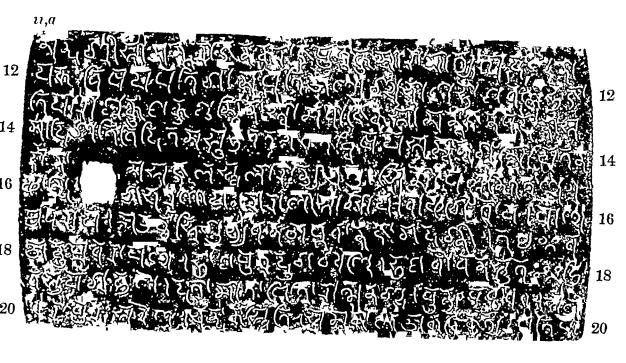
Third Plate

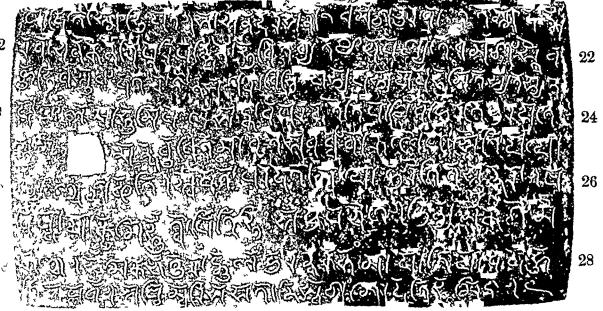
- 30 ākshēptā ch=ānumantā[cha*|tāny=e[va*] narakam vrijēt || sva dānāt phalam kuryā
- 31 paradatt ānupālanam [[]] 11ubhau tö punya karmānau niyatö svarga gā-
- 32 minau || Iti kamala-dal āmvu vindu lölā[m] śrīyam=anu-
- 33 chintyā manusya jivitañ=cha | sakalam=idam=udāhritam vudhā
- 34 na hi purusai para kīrtayō vilōpyā|| hkhitam=idam sa-
- 35 ndhıvıgrahı śrī sāmamtēna || utkīrnañ=cha¹² sā(śā)sanam kamsārā kulaputraka•
- 36 śrēshti(shthi) śrī sāmanta Svayambhunā Napa suttēnna¹³ | lānchhitan=cha parama-
- 37 vaishnavi 14/srī Gösvāmini(nī) śrī mā(ma)hādēvyā || uny-āksharam=adidhikāksha
- 38 ram=vā15 tat sarvva[m] pramānam=1tih(ti) || 55 || 16
 - 1 Read aranyas-
 - 3 Read Ranayaniya
 - 5 Read purahsaram
 - " Read yatah

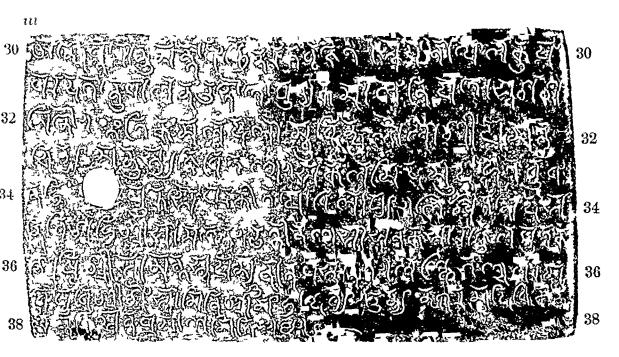
- ² Danda unnecessary
- 4 Probably intended for dattia which is superfluous
- f This pā is superfluous
- 8 Read darśanād dharmma gauratād asmad gauratach=cha
- ² Reading of these verses is hopelessly incorrect Since they are well known no correction is made.
- 10 The second half of this verse is found in ll 30 31
- 11 The first half of this verse has been omitted.
- 1º Read utlīrnan cha
- 13 Read Nripa sutēna
- 1º Read vaishnavi
- 25 Read ün aksharam-adhık äksharam va
- 16 There is a symbol after this.

BADAKHIMEDI COPPER-PLATIS OF INDRAVARMAN









No 14—PATTAN PLATES OF PRAVARASENA II

By Prof V V Mirashi, MA, Nagpur

Pattan is a substantial village with a population of about 1,500 souls in the Multāi tahsil of the Betul District, Central Provinces—It lies about 10 miles south of Multāi, on the Multāi-Amrāoti road—Tradition says that the original village was turned upside down and buried underground by the curse of a Muhommadan saint Sulaiman Shah. Even now when excavations are mide, large size bricks, beads of onyx and coins are found, which also shows that the modern village is occupying an old site—The present plates were turned up in a field by the plough of a farmer in 1935—Mr Rajaram Jain, Head Master of the local Vernacular Middle School, first brought them to notice in the beginning of the next year—Finding himself unable to decipher the record, he made fairly accurate eye copies of it, one of which reached the hands of Mr M A Suboor, of the Central Museum, Nāgpur—The latter took immediate steps to acquire the plates for the Museum and thoroughly cleaned them when they were received—They are now deposited in the Museum—I edit them here as desired by Mr Suboor

They are five copper plates of which the first and the last are inscribed on one side only and the remaining three on both the sides. Each plate measures 6 9" by 4" and is about 1" in thickness. The ends of the plates are neither fashioned thicker, nor raised into rims for the protection of the writing. About 1 9" from the proper right side of each plate there is a hole \frac{1}{2}" in diameter for the ring which originally connected the plates. When the plates reached the Nagpur Museum, the ring had been straightened, and its seal, which is a round disc, 3" in diameter, separated from it. The usual band, to which the seal must have been rivetted, is not forthcoming now. The weight of the plates is 134 tolas and that of the seal 8\frac{1}{2} tolas

Some of the plates have cracked at the edges—Their surface, which originally was not made quite smooth, has been further damaged by rust—The letters were deeply cut—Some of them show through on the reverse, especially in the case of the first and last plates which are somewhat thinner than the rest—Many letters in the right half of 1 45 and most of those in the two following lines have been almost obliterated by friction but can be read, though with some difficulty, from the traces left on the plate—The record consists of 47 lines—Each inscribed surface contains six lines, except the first side of the third plate which has only five lines incised on it—The seal contains the usual Vākātīka legend in verse, inscribed in four lines

The characters are of the box headed variety and closely resemble those of the Tirōdi plates ² They include the signs for the initial short i in 1 27, long \bar{i} in 1 46 and for the initial short u in 1 28 The only peculiarities worth noticing here are that the length of the medial \bar{i} is generally denoted by a ringlet in the curve which represents its short form, but in one case by a curve turned in the opposite direction, of $Bh\bar{a}g\bar{i}ratthy$, 1 7, and in another by a dot in the circle, of $Si\bar{i}$ Pravarasēnasya, 1 19, the $m\bar{a}tr\bar{a}s$ for the medial \bar{a} , \bar{e} and \bar{o} are added at the foot of the letters m and kh, see ° $m-\bar{A}pt\bar{o}ryy\bar{a}m$ $\bar{O}kthya$, 1 1, $A\dot{s}vam\bar{e}dha$, 1l 2-3 and $Varad\bar{a}kh\bar{e}ta$ -, 1 20, the medial \bar{o} is cursive in $L\bar{o}hanagar$ -, 1 20, the medial au is everywhere bipartite, see Gautam $\bar{i}putra$, 1l 89, the subscript forms of n and n are not distinguished, while those of j and b have no notch on the left, see utpannasya, 1 18, and suvarnna, 1 45, $-\bar{a}rjjava$ -, 1 10, and $\bar{a}yur$ -bbala, 1 27, a final consonant is indicated by its small form and in some cases by a short horizontal line at the top (see Pravarapur \bar{a} t, 1, dattam, 1 23, etc) The upadhm $\bar{a}n\bar{i}ya$ occurs in 1l 15, 18, and 35 of the inscription and

¹ Betul District Gazetteer, p 256

² Above, Vol XXII, pp 167 ff.

in 1 3 of the legend on the seal. Punctuation is marked by two or three vertical and somewhat curved lines followed by a dash

Except the legend on the seal and the customary benedictory The language is Sanskrit and imprecatory verses at the end, the whole record is in prose It abounds in mistakes of orthography, sandhi, syntax, declension, conjugation, verbal and nominal derivatives, etc., most of which must be attributed to the ignorance or carelessness of the writer. As regards mistakes of orthography, we find sunoh everywhere written for sūnoh (see ll 4, 9, 15 and 16), Bhārasīrānām for Bharasivanam in 1 8, atvantya for atvanta, 11 4 and 10, re is used for the vowel 71 in Prithive, 1 14, and vice versa in kriyabhis-, 1 35, similarly li is used for the vowel li in -klipt opakliptah in 1 33, the dental n is used for the lingual n in Lärunya, 1 10 and puny, 1 38, the anusiära before a sibilant is incorrectly changed to the dental nasal in ansa, 1 5, and to the guttural in ransa, 1 6 and saptāvinsē, 1 43 Other instances of orthographical mistakes are furnished by datyā, 1 28 dhīmatra, 1 11, agrāhāra, 1 30, vēshtr, 1 32, etc In many cases rules of euphony have not been followed or have been violated, see for instance -niyultāh ājñā, 1 24, gunai samupītasya, For mistakes of declension, see samrāt for samrājah in I 12, aganayamāna svalpām, I 36, etc 1 3, pūrviāyā for pūrvvayā in 1 25, etc., and for those of conjugation, notice kārayīta for kārayīt, 1 36 and Luryyamah for Luryyama, 1 37 Attention may also be drawn here to the verbal derivatives vijāāpyēna for vijāaptyā1 in 1 23 and kārātaka for kāraka in 11 46-47, and the nominal derivative rājakya for rājakīya, l 22 The writer has violated the elementary rule of concord in sutāyāh Prabhāvatīguptāyām, 1 17 and in ēshā pratisrishtah, ll 26-29, and of compounding in mürdhnäbhishiktänän, 17 His carelessness is responsible for the repetition of pätra gata bhaktitia in ll As regards the orthographical peculiarities sanctioned by Sanskrit grammar, we may notice that the consonant preceding r and y is doubled in parākkrama, 1 6, sanitāddhyal sha, 1 24, etc., and that following r is similarly doubled in rarddhamana, 1 13, dharinma, 1 12, etc.

Like several other Vākātaka records, the present plates contain the word drishta² in the beginning. They were issued by the Mahārāja Pravarasēna II, of the Vākātaka dynasty from Pravarapura ³. His genealogy is given here as in his other plates, his maternal grandfather being called Dēvagupta. The present plates record the royal grant of 400 nivartanas of land by the royal measure⁴ in the village of Asvatthakhētaka for the maintenance of a sattra or charitable hall in honour of the footprints of Mahāpurusha (Vishnu) ⁵. The village was situated on the road to Varadākhēta in the division (bhāga) of Lōhanagara. The gift was made at the request of Nārāyanarāja. The charter was written on the seventh day of the dark fortnight of Kārttika in the twenty seventh (regnal) year. The scribe was Kālidāsa who was serving under the Sēnāpati Kātyāyana. The record was engraved⁵ by the goldsmith Īsvaradatta

¹ The Chammak plates use the word correctly, see C I I, Vol III, p 237

² In the present record its masculine form drishtah is used, whereas everywhere else its neuter form drishtam is met with

³ Since the grant was made at the capital, the expression rangoyile dharmmasthane, 'at the victorious office of justice', occurs in it as it does in similar other Vähätaha grants, of above, Vol XXII, p 170

⁴ Rujakya mānēna, 1 22, like rāja mānēna in the Karnūl plates of the Chālukya Vikramāditya I (J B B R A S, Vol XVI, p 240) denotes a royal measure as distinguished from local measures which were called 'vishaya-māna' as in the Sankhēdā plates (first set) of Dadda II (above, Vol V, p 39) The second set of the Sankhēdī plates of the same king mentions a brihan māna 'larger measure' (Ibid)

⁵ For a similar grant of a slightly later period see the *Põdāgad* inscription, above, Vol XXI, p 156 For Mahāpurusha or Mahapūrusha meaning Vishnu see the Bhagarata Purāna—II,1 10, V 15, 4 and 6, 17, 16 17, VIII, 5, 32, etc

⁶ With khālam 'engraved' of kshalam in the Rithpur plates of Bhavattavarman, above, Vol XIV, p. 103

who was a servant (santaka)¹ of Kaundarāja — It is stated at the end that Pitāmaha and Nanda caused the charter to be drafted ²

Till now the latest known year of Pravarasīna II's reign was the twenty third, furnished by his Dudiā³ and Tirōḍi⁴ plates. The present plates therefore increase his reign by about four years Kaundarāja, whose servant Iśvaradatta incised the present charter, is evidently identical with Kōndarāja,⁵ the son of Śatrughnarāja, at whose request the grant recorded in the Chammak plates was made

The mention of Kālidāsa in the present grant raises the interesting question of his identity with the illustrious Sanskrit poet of that name. The date of the latter has been for more than a century the subject of controversy, and various theories have been advanced, attempting to fix it in periods ranging from the first century B C to the sixth century A D. Of these the theory which places him in the Gupta age and makes him a contemporary of Chandragupta (II)-Vikramāditya is gradually gaining ground and receiving general acceptance. But nothing short of a contemporary inscriptional record mentioning the poet's name would remove the doubts of sceptics in this matter. The earliest epigraphical mention of this name, so far known, was that in the Aihole praśasti of Pulakāsin II, Śaka 556 (=A D 634). This is, therefore, the first time that the name Kālidāsa has been discovered in a record of the Gupta period.

Kāldāsa, no doubt, figures only as a scribe in the present grant, but that does not per se disprove his identity with the great Sanskrit poet. Such charters were generally drafted and written on copper plates by clerks working in the office of the Sāndhivigrahika or Minister for peace and war, but sometimes we find even great officers mentioned as writers of such documents. Thus the writer of the recently published Tirōdi plates of this very Pravarasēna II was the Chief Minister (Rājyādhikrita) himself? The Añjanavatī grant of the Rāshtrakūta Gōvinda III, was written by his Minister for peace and war? So there is nothing improbable in the supposition that the writer of the present plates was identical with Kālidāsa, the great Sanskrit poet. Recent researches have, again, shown that Kālidāsa was for some time at least connected with the Vākātaka court. From certain passages in the Kuntalēśvaradautya, a Sanskrit work ascribed to Kālidāsa, which have been cited in the Kāvyamīmāmsā¹o of Rājašākhara, the Śringāraprakāśa¹¹ and the Sarasiatīkanthābharana¹² of Bhōja, and the Auchityavichāracharchā¹³ of Kshčmīndra, it has been conjectured with great probability that Kālidāsa was sent as an ambassador by his patron Vikramāditya to the

- ¹ Santala which is connected with the Pāli word santila meaning 'proximity, presence' occurs elsewhere as a technical territorial term (see C I I, Vol III, pp 118, 120 and 132) It is used in Vālāṭaka grants in the sense of a subordinate officer or a servant
- 2 Cf. C. I. I, Vol. III, p. 99 note 3. The word Kārāvala used here corresponds to Kārāpaka which occurs clsewhere, e.g., in the fklingji Stone Inscription, J. B. B. R. A. S., Vol. XXII, p. 167
 - ³ Above, Vol III, p 262
 - * Ibid , Vol XXII, p 174
 - ⁵ C I I, Vol III, p 237
 - 4 Above, Vol VI, p 3
 - ⁷ Above, Vol XXII, p 174
 - ^b Above p 18, also C I I, Vol III, p 99, note 3
- ⁹ The name occurs as *Kuntëstaradautya* in the *Auchityavichāracharchā* of Kshēmēndra (Nirņayasāgara Press ed., p. 139), but it is there probably a mistake for *Kuntaleštaradautya*
 - 10 Gackwad's Oriental Series, Second edition, pp 60 61
 - 11 Spingarapral asa, Chapters XXII XXIV, Introd, p xxii
 - 12 Nirnayasāgara Press ed , p 168
 - 13 Kavyamāla, Guchehha I, Nirnayasāgara Press ed , pp 139 40

court of a Kuntalēśa (lord of Kuntala) 1 He stayed there for some time and when he returned, he reported to his patron that the lord of Kuntala was spending his time in enjoyment, throwing the responsibility of governing his kingdom on him (i e, Vikramāditya) This lord of Kuntala is probably none other than the Vākātaka king Pravarascīna II, for it was during his reign that Gupta ınfluence was at its highest at the Vākātaka court 2 It seems that the Vākātaka princes had assumed the title of Kuntaleśa since the conquest of Kuntala by Prithivishena I a It may be noted in this connection that the author of the Sctubandha, who is none other than this Pravarascna II. is called Kuntalesa in the Sanskrit work Bharatacharita According to a tradition recorded by Rāmadāsa, a commentator of the Sētubandha 5 Kālıdāsa composed the Prākrit work for Pravarasēna by the order of Vikramāditya This he must have done during his sojourn in Vidarbha The idea of writing the $M\bar{e}ghad\bar{u}ta$ seems to have suggested itself to his mind at Rāmtek near Nāgpur (Rāmaguı of the Mēghadūta) which, we know, was a holy place visited by the Vākātakas 6 It is not unlikely that while in Vidarbha, Kālidāsa was attached to the office of the Sēnāpati as stated There is, thus, primâ facie, nothing against, and much in favour of, the in the present record identification of the scribe of the present grant with the illustrious Sanskrit poet

But a close examination of the present record shows that this view is untenable. The scribe of the present plates had a very imperfect knowledge of Sanskrit. As pointed out above, there are numerous orthographical and grammatical mistakes, for most of which the writer, and not the engraver, must have been responsible. On the other hand, Kālidāsa had a great command over the Sanskrit language. He has emphasised the importance of correct speech in one of his similes and his works contain fewer instances of solecism than those of his predecessors and successors. It is incredible that such a great poet as Kālidāsa would commit so many mistakes of orthography, sandhi, syntax, nominal and verbal forms, etc., which disfigure the present record. Disappointing as it is, one has to admit that the scribe was only a namesake and contemporary of, and not identical with, the prince of Sanskrit poets. We may note here that similar names ending in dāsa were current in Vidarbha in the age of the Vākātakas. Thus we know of Namidāsa a Sēnāpati, Chamidāsa the Chief Minister, as well as Chakradāsa and Gōladāsa the scribes of the Poona and Dudiā plates respectively

As for the localities mentioned in the present grant Varadākhēta is probably Warūd in the Morsi tālukā of the Amraoti District, about 12 miles due south of Pattan Lōhanagara, the headquarters of an ancient division, may be represented by Lōnī about 9 miles south-west of Warūd The name of the village Asvattha khētaka, in which the donated land was situated,

,1,

¹ For a full discussion on the subject see A Rangaswami Strasvati 'Further glimpses into Gupta Literary History' Quart J Mythic Society, Vol XVI, pp 93 ff, K S Aiyangar Valatal as and their Place in Indian History, pp 40 f, V V Mirashi, Kalidasa (Marāthī), pp 37 ff, N Lakshminarayan Rao, 'The Gupta contemporary of Kākusthavarman, I H Q, Vol IX, pp 200 f, K S Ramaswami Stri' King Pravarasēna and Kālidāsa', Proceedings and Transactions of the Seventh Oriental Conference, pp 99 ff

Note for instance that in both the Poona and Riddhapur plates of the Väkätaka Dowager Queen Prabhä, vatiguptä, the genealogy of the Guptas, and not that of the Väkätakas is given in the beginning

³ See the inscription in the Ajanta Cave XVI, A S W I, Vol IV, p 125

⁴ जलाभ्यस्थान्तरगाढमार्गमलन्ववन्य गिरि चीर्यहत्ताः ।

जीकेषल कालमपूर्वसेतु वनस कीर्चा सह कुल्लिश || Canto I v 4 Trivandrum Skt Series

⁵ Nirnayasīgara Press ed, p 3, see also the colophon of the last chapter, 2b1d, p 497

⁶ The Riddhapur Plates of Prabhāvatiguptā (J A S B, Vol XXII, pp 58 ff) were issued from the feet of the Lord of Rāmagiri

⁷ Kumārasambhara, Canto I, verse 27 See Ind Ant, Vol XLI, p 214

can no longer be traced, its site seems to be occupied by the modern village of Pattan It may be noted in this connection that it has on the way from Multai to Warud (ancient Varadākhēta), and thus, answers to the description of its situation in the present plates

I edit the inscription from the original plates.

TEXT

First Plate

- 1 दृष्टः [1*] स्वस्ति ॥ प्रवर्षुरात् अन्निष्टोमासीध्वामीवध्यषो-
- 2 डम्यतिराचवाजपेयवृहस्पतिसवसाधस्त्रचत्रस्य-
- 3 मेधयाजिन. विश्_{षि}द्वसगीत्रस्य सम्बाट्^३ वाकाटका-
- 4 नामाहाराजशीपवरसेनस्य सु(सू)नो: सु(सू)नोरत्यन्त्य(न्त)स्वासिम-
- 5 हामेरवमत्तस्य श्रन्स⁴मारमनिवेशितशिवलिङ्गोद्दहनग्रि-
- 6 वसुपरितुष्टससुत्पादितराजवङ्गा⁵नाम्पराक्षसाधिगतभा-

Second Plate, First Side

- 7 गीरस्या(स्य)मलजलसूर्घा(घी)मिषितानान्दशास्त्रभिषावस्यस्नाता-
- 8 नामारशी(शि)वा नाम हाराजश्रीमवनाग[दी] हित्रस्य गीतमीधु-
- 9 नप्रतस्य⁸ वाकाटकानामाहाराजश्रीकृद्रसेनस्य स्(स्)नोर-
- 10 त्यन्त्य(न्त)भाहेश्वरस्य सत्यार्ज्ञवकारुन्य(ख)श्रीर्थ्यविश्वमन-
- 11 यविनयमाहात्यधीमत्व(त्त्व)पात्रगतभ कित्व] पात्रगतभ-
- 12 तित्वधर्मविजयित्वमनोनैर्मत्यादिगुणै[:†] सस्पेतस्य

Second Plate, Second Side.

- 13 वर्षश्रतमभिवर्षमानकोशदण्डसाधनसन्तानप्रवरी-
- 14 ह(चि)ण: युधिष्ठिरवृत्तेव्यावाटकानामाहाराजश्रीप्रिधिविसे-10
- ¹ Read 😜 4 as in other Vākātaka grants
- ² Here and in many places below, rules of sandhi have not been observed.
- 3 The letter Z is clear on the original plate Read , stepped
- 4 Read श्रम
- 5 Read quio
- 6 The box at the top of the letter vā is not completely messed
- 7 The right curve at the top is not sufficiently raised for want of space
- ⁶ All the other Vākāṭaka plates discovered so far read ગૌતનીપુત્રસ્ય પુત્રસ્ય, thus making the construction ambiguous See, above, Vol XXII, p 175 The reading in the present grant shows that the adjectival expressions from श्रयन्तस्यानिसहासेर्वसत्तस्य onwards qualify જ્લોનસ
 - * This expression is innecessarily repeated
 - 10 Road पृथिविषेश्वस,

- 15 नस्य सु(सू)नोर्सगवतसङ्खपाणे 🖂 प्रभादीपार्ज्जितश्रीससु-
- 16 इथस्य वाकारकानामाहाराज्योर्वेद्रसेनस्य सु(स्)नी-
- 17 मा(मी) हाराजाधिराजश्रीदेवगुप्तसुताथा. प्रभाव[ति]गुप्ता-
- 18 यामुत्पनस्य शमो\u2212प्रसादप्टतिकार्त्तं थुगस्य वाकाटकाना-

Third Plate , First Side

- 19 म्परमामाहेश्वरमहाराजशीपवरसेनम्य वचना[त्*] ॥
- 20 लोहणगराभागे वरदाखेटमार्गे श्रावस्य(त्य) खेटके
- 21 सन्नाह्मणपुरोगी ग्रामी वत्तव्य: [1*] पत्र ग्रामे रा-
- 22 ज्वयमानेन' सूमेर्निवर्त्तनयतानि चत्वारि महापुरुपपा-
- 23 दसूलसत्रोपयोच्य° नारायणराजविज्ञाध्येन⁷ दत्तम्⁰ [।*]

Third Plate, Second Side

- 24 यतीसालान्तकासार्व्यान्त्राचिगानियुक्ताः त्राजासञ्चा-
- 25 विक्षलपुर्वाधिकता भटान्ध वास विश्वतपूर्वी(र्व्व)यात्रथा-
- 26 ज्ञापयितव्या: [1*] विदित्तमस्त ष(वी) यथे(धी)पास्मासिराल-
- 27 नो धर्मायुर्व्वलविजयैष्वर्थिविष्वये दशामुबिहता-
- 28 र्द्यमालानुब्रहाय वैजयिके धर्मस्थाने अपूर्व्वदत्या(प्या) उदक-
- 29 पूर्वमातिस्टः [1] श्रषास्योचितामपूर्वरा[जा]न[मता] चातु-

Fourth Plate, First Side

30 र्ळें(र्व्वे)द्याग्रा(ग्र)हारमर्थादान्वितरोम. 10 [*] तद्यथा $\mathbf v$ करदायी $\mathbf v$ भट-

The engraver first incised the subscript letter as cha and then tried to convert it into chha by adding a vertical stroke in the middle of the rectangle. Contrast the proper form of chha in 1 42

The feminine form qui in 1 26 seems to qualify some word like Afti Marco is, therefore, required here. The writer has, however, used the masculine form throughout, as he has blindly comed the usual draft for the grant of a village (quit) [The intended reference here may be to the agrahāra mentioned in 1 30 in which case c̄sh=āsmābhih should be corrected into c̄shō=smabhih. Apparently the 400 nivarianas of land constituted the agrahāra granted to the temple and an expression like agrahārikritya has been omitted before dattam in 1 23. As such an agrahāra would be mainly inhabited by Brahmins, the objections raised by Prof. Mirashi in this note and the next do not seem to be justified—Ed.]

10 Read નવારા વિવાન ! The writer has forgotten that the present grant was made to a temple and not to Brāhmanas versed in the four lores See also કાંગ્રાં વિવાય in ll 36 37 below Some of the prohibitions and exemptions laid down here are appropriate only in the case of the gift of a whole village

¹ The medial u sign is faintly seen on the plate

² Read tidial

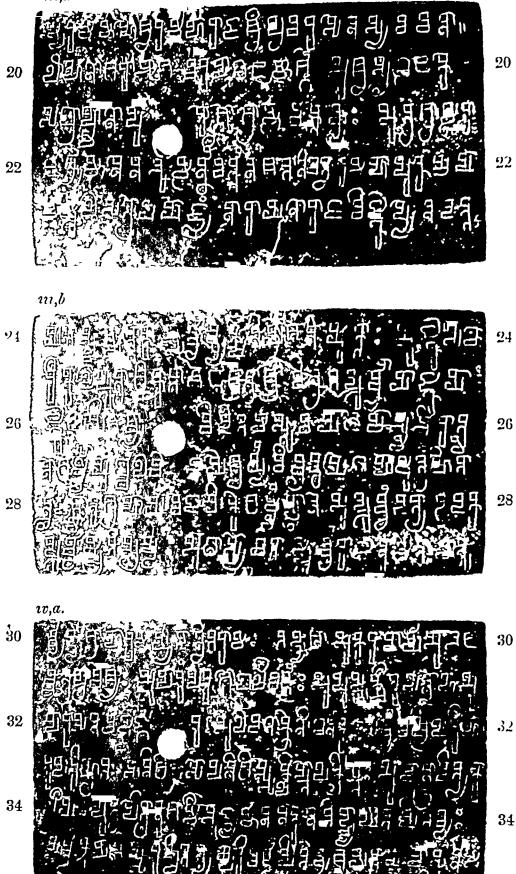
⁸ So in the Seon and Chammak plates Read भूसाद्ध्वका मुस्

Read राजकीयसानेन

The engraver has cancelled a wrongly incised stroke on the left of ta

⁶ Read yoyyānı and dattanı

⁷ It is better to read [47141



- 31 च्छ(च्छा)तप्रावेश्य: अधारंपरगोबिलवई. अप्रथम्हीरसन्दोह[:*] अ-
- 32 पा(चा)रा'सनचर्माजगा(द्वा)र यजवणक्कीणिखनक सर्व्वव(वि)ष्टिपरीहा-
- 33 रपरिहृत[:*] सनिधि: सोपनिधिस्मित्ता(क्न)प्तोपित्ता(क्न)प्त: श्राचन्द्रादित्यवा-
- 34 लीय. प्रविधातगामी भुज्यमान(नी) न क्रेनचिद्याधातयितव्य
- 35 सर्व्वत्त(คि)याभिस्म(स्र)रचितव्य ४ परिवर्षयितव्यथ [เ*] य[श्वा]स्राच्छासनम-

Fourth Plate, Second Side

- 36 गणयमान[:*] खल्पामपि परिवाधा क्षय्योत्कारयीत वा² तस्य ब्राम्न-
- 37 चैर्वेदितस्य सदग्डनिग्रहं कुर्थ्यामः(म) $[1^*]$ শ्रस्मिय 3 धर्मादरक-
- 38 [रं]णे अतीतानेकराजदत्ता(त्त)सश्चिन्तनपरिपालन¹क्षतपुन्धा(प्या)
- 39 नुकीर्त्तनपरिधारार्धिक कीर्त्तयास'[*] व्यासगीती चाल श्लीकी
- 40 प्रमाणीकर्त्तव्यी [1'] स्वदत्ताम्परदत्ता व्वा(वा) यो हरेत वसुन्धराम् [1*]
- 41 गवा श्रतसहस्य इन्तुईरित दुष्कृत[म्] ॥[१*]

Fifth Plate

- 42 पष्टिवर्षसहस्राणि स्वर्णे मोदति भूमिद[।] त्राच्छेता
- 43 चानुमन्ता च तान्येव नर्रवे वसेदिति ॥ 7 [२ $^+$] साव्वक्षरे 8 सप्ताविद्धे 9
- 44 कार्त्तिकवहुलपचसप्तम्याम्¹⁰ सेना तिकात्यायन-
- 45 सन्तकोन खिखित(तं) कालि¹¹दासेन [।*] [की खडानसन्तकोन सव] ¹² र्र्ण-
- 46 कार¹³ ईश्वरदत्तेन खातं ॥ अस्य शासनस्य कारा-
- 47 वकी पितामञ्चनन्दी ॥
- ¹ As the stroke for medial \tilde{a} at the side of r was not quite clear, the engraver seems to have added another at the top
 - ² Read Lārayīd=ıā
 - 3 Read श्रासाय
 - * Read परिपालन क्रत-
 - 5 The anusiāra is superfluous
 - 6 Metro Anushtubh
 - Read vaset [||*] :ti || Metre Anushtubh,
 - 8 Rend सवलारे
 - PRead 48[41]
 - 10 Read eget
 - 11 What looks like a dot in the middle of the circle for midia 1 is probably due to a fault in the plate
 - 12 The letters in the brackets and those in the next two lines can be read with certainty on the original plate
 - A Read सुवर्णकारेश्वर°,

The property of the second of

The Seal

- 1 वाबाटवाप्र(ल्)ल(ला)मस्य
- 2 _{ક્ષા}મપ્રાપ્તન્ટપચિય: [ા*]
- 3 राज्ञ ४प्रवस्तेनस्य
- 4 शासनं रिष्ठशासन(नम्) [॥*]

No. 15 -TANDIVADA GRANT OF PRITHIAI-MAHARATA 16TH ALAR

BY R. S. PANCHAMELIN, M. I., MADELS

The subjoined inteription is engraved on a set of four copper plates received by the Assistant Archeological Superintendent for Lipitriphy, Madras, from M. R. M. R. in Frichia Kavi Garu, M. A. As istant Curitor, Government Oriental Manuscript Library, Midras, in the very 1917. They are included in Appendix A of the Annual Perest on I pigrally, Midras, a C. P. No. 6 of 1916-17 and described in a slip attached to the impression es follows. There are four copper-plates oblong in shape and beining a ring hole of about 2" in diameter at about 3"," from the proper right margin. They have a riting on six face a mall, the fix t and the last plates being blank on the outer faces. All the engraved faces have very slightly perceptible rims. The plates have in average thickness of about \(\frac{1}{10}\)" and measure about 6\frac{1}{2}\" in breath and a little 0 er 2" in height. It is much to be regretted that the cul of this record, the dynasty of a high 12 not known, is missing."

The alphabet is of an early Southern type. It recembly the Characters of the Callfulla plates of Vilramandray rman, the Pulämbūru grant of Mādhayayarman the Kopparam places of Pulkām II and the Gödāyarī plates of Puthymūla. The letters of the British Museum plates of Chārudāyā and the Ipūr plates of Dāyayarman's son Mādhayayarman ere angular in shape and more antique then those of the proant inscription. The Pulhūmre arant and the Peddayāgi plates, both belonging to the Lastern Chālukya Ling Jayani iha I, apport to be a ritten in more developed characters. Thus the alphabet of the proant inscription may be said to belong to the period between the dates of these two sates of inscriptions, is, to the beginning of the 7th century AD. The letters t and n are not distinguished here by a loop as both have a similar shape except that the right curve of this continued on the left side at the bottom. The n edial long is distinguished from the short one by an inside curl at the top as in Prill 11 Mahārāja (18) and Prilhītāmmanah (111). The initial and used thrice (1111, 19 & 24) and ā in two places (1123 & 28). Orthography is generally free from errors. The language is Sanskirt prose with the exception of the three verses at the end

Above, Vol IV, p 193

^{*}M E R, 1913 14, C P No 7, J A H R S, Vol VI, pp 17 ff

³Above, Vol XVIII, p 257

⁴J B B R A S, Vol XVI, p 111.

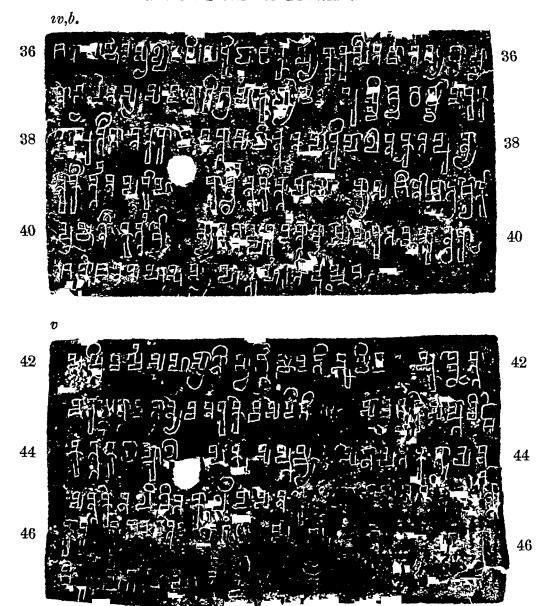
^{*}Abeve Vol VIII, pp 143 ff

^{*} Ibid , Voi XVII, p 337.

[&]quot;Ibid , Vol XIX, p 254

⁶ Ibid , Vol MX, p 278.

PATTAN PLATES OF PRAVARASENA II



Seal



The object of the record is to register a grant of the agrahāra village Tāndivāda in Pāgunāra-vishaya made from Pishtapura by Prithivī-Mahārāja of the Kāsyapa gōtra who bore the biruda Śrīrama,1 son of Vikramēndra and grandson of Mahārāja Ranadurjjaya, to Bhavaśarman of the Kimakāyana götra, who was the son of Prithiviśarman and grandson of Vishnuśarman and was a resident of Kondamańchi, on the full-moon day of Kārttika in the 46th year of his reign The Ajñapti of the grant was Rāmalenrurāja extolled as meditating on the feet of his parents, a parama-brahmanya and as having subdued the whole circle of the sāmantas His father Vikramēndra is not given the regal title Mahārāna, which perhaps indicates that he did not rule at all or his rule was very short and uneventful The donee is described as a scholar well-versed in the Vēda, Vēdānga, Nyāya, Upanishad and Yoga and in 'three thousand sciences' ([austagai)) and as the author of twenty commen-His father, Prithivīšarman, had mastered the three thousand sciences and taries (vyākhyāna) could expound and comment on them and his grandfather, Vishnusarman, had studied the Sruti and Smriti and performed the Agnishtoma and other sacrifices

There is no clue in the record to find out the exact period when Prithivi Mahārāja lived language, phraseology and the 'formal elements' of the inscription are strictly official and unostentatious and remind us of the Sanskrit charters of the early Pallava kings, the plates of the Sälankäyanas and the Vishnukundins, the Rägölu plates of Saktivarman, etc As stated above, the alphabet belongs to about the beginning of the 7th century A D Since it is known from the Aihole inscription³ and the Timmāpuram plates⁴ that Pishtapura passed to the Eastern Chālukyas after its conquest by Pulkesin II and remained in their hands since then, the present record must be assigned to a period prior to that event. A clear understanding of the political situation in the East Coast before the time of Pulikesin (II)'s expedition will help us to determine the most approximate time when Prithivi-Mahārāja might have lived

The earliest epigraphical reference to Pishtapura is found in the Allahābād Pillar inscription⁵ of Samudragupta (4th century AD) which shows that the city was held by Mahēndras at the time of the Gupta king's southern expedition The Ragolu plates' which may belong palæographically to the 5th century A D, were issued from Pishtapura which was evidently the capital of the Kalınga kıng Vasıshthiputra Saktıvarman who calls himself "an ornament of the Mathara family" The Kindoppa grant of Anantavarman 'Lord of Kalinga' who belonged to the

¹ See note 1, p 99

² Dr O Stein opines that the "formal elements" in inscriptions "serve as a guide for chronological considera tions, when other sources are lacking", see the Ind Hist Quarterly, Vol IX, pp 215 ff

³ Above, Vol VI, p 4

⁴ Ibid, Vol IX, p 317 ⁵ C I I, Vol III, p 7

This Mahendra has been conjectured to be a king of the Pallava family (The Gödararī Dist Gazett, p. 18) This does not, however, seem likely, since (Pallava) Vishnugopa of Kanchi is mentioned separately in the same epigraph Further, there is no evidence to show that the Pallava territory had extended in the north beyond Kammarāshtra, the modern Guntur District, since the Sālankāyana Hastivarman was holding the Vēngī country (1 e, the Kistna District) at this period We know that the Chandalür plates of Kumāravishnu and the Ömgödu grants 1 and 2 mention Kammarāshtra as the district under the control of the Pallavas The towns of Palakkada, Dasana pura and Menamatura from where the Sanskrit charters were issued, were probably situated in this district (J Dubreuil Ancient History of the Deccan, p 66) And Kudrahara vishaya of the Salankayanas is identical with Gudrahāra of the later inscriptions, which comprised portions of the Kistna District

Above, Vol XII, pp 2f The alphabet is similar to that of the Kūdagere plates of the early Kadamba king Siva Mândhātrivarman Compare also the Brihatpröshta inscription of Umāvarman and the Komarti plates of Chandavarman which are assigned to the first quarter of the 6th century A D (Ancient History of the Deccan Ly J Dubreuil, p 94)

Visishtha kula is also stated to have been issued from Vijaya Pishtapurādhishthāna. After Anantavarman, Pishtapura appears to have been a bone of contention between the Lings of Kalinga and the Vishnukundins of Dendalūru who had succeeded the Sīlaukāyanas in the Kutna and a part of the Guntur Districts, and ultimately to have passed into the hands of the latter whom the Chāluky is of Bīdāmi conquered in the first half of the 7th century AD. Since, as stated above, the present charter belongs paleographically to this period, it is necessary to find out exactly when and in what capacity Prithivī Mahīrīja ruled at Pishtapura during the Vishnul undin supremacy in the east coast. This object cannot be accomplished, as is evident from the sequel, without a full discussion of the genealogy and chronology of the Vishnukundin kings.

The most important document of the Vishnukundin family is the Pulomburu grant of Janasraya Mah īrāja Mādh is is arman III issued on the occasion of a lunar eclipse in the month of Philguna m the 18th year of the king streign. During the period of about seventy years in the each and the seventh centuries to which the record may be as igned on paleographic grounds, lun ir celipse in the month of Philguna occurred in the following years (1) A D 593 February 21, Siturdia . (2) A D 594 February 10, Wednesday, (3) A D, 612, February 22, Tue day, (4) A D 621, February 12, Thursday, (5) AD 639, Lebruary 23, Tuesday and (6) AD 658, Lebruary 23, Of these, on (1) and (3), the colipse was not visible in India, (2) is too early for the 18th verr of a king who was defeated, as shown below, in about AD 631, by Puhl Can II or his brother Kubja-Vishnuvarddhana, (5) and (6) are too late for the king who had been defected with his territory annexed to the Chalulya dominion prior to them. Hence the date of the Pulomburu grant may be equated with AD 621, February 12, Thur div on which day the lunar eclipse vas visible in India. It is noteworthy that this grant furnithes a few synchronisms for determining the genealogy and chronolgy of the Vishnul under dynasty. Jinistriya Miharaja Medheyayarman is described with the significant epithet Trieara negara bhavana gata paravia ipivati jana ciharana ratih (1-8) 'who delighted himself in playing with the maidens in the pulace of Trivira magica's. ie, the city founded by Trivara v he has been identified in the sequel with Mihasia Tieridiya of Mahikosala Secondly, Sixa arman, the donce of this record, figures as the father of Rudrasarman who was the recipient of a gift in the Puhbumragrant of the Eistern Chilukya Ling Jayasımla I In addition to these, other historical and astronomical considerations gathers defrom the published charters of the family and contemporaneous history will help us considerably in the study of the family These are the archaic method of dating the inscriptions in seasons and fortnights, the Vihātaka Vishaul undin relationship in the time of Mādhayayarm in I an ancient works on prosody called Janasrayi Chhandouchiti written presumably under the patronage of Janāsraya Mahārāja of the Pulombūru record which quotes a verse from the Kirātārjunāga of Bhiravi, and listly, the Eastern Chilulvi conquist of Kalinga which has an indirect biaring upon the subject. The cumulative evidence of all the e-points proves, as shown below, that the

¹J A H R S, Vol VIII, p 153

² This regnal year is expressed by the numerical symbol $\frac{\pi}{4}$ which appears to have been made up of $\frac{\pi}{4}$ standing for 40, (see Kaye in Ind. Ant., Vol. N.L., p. 52 and Buhler's Indian Palaeography plate IX) and $\frac{\pi}{4}$ which resembles the one in the Child ulle plates (1.26) for 8. Mr. D. C. Sirear, however, takes it to be a single symbol for 40 which lacks epigraphical support (Ind. Hist. Querterly, Vol. IX, p. 275, f. n. 2)

³ Sowell's Eclipses of the Moon ir India

Scholars are attempted to identify this place with Tewar in Central India (above, Vol. XVII, p. 331). This is unlikely, store Tewar is known to ancient literature and epigraphy under the name of Tripura

⁵ Similar instances are not rare in in criptions. Praya rapura was the city founded by Vākātaka Prayarasāna and Vayātinagara by Yayāti, otherwise I nov n as Mahā-iya gupta of the Somayanisā family.

⁶ I am indebted to Mr T N Subramaniam for drawing my attention to this worl

Vishnukundins ceased to be an independent ruling power by the middle of the 7th century AD and that Janāśraya-Mahīrāja Mādhavavarman was the last king and a later member of the family different from the homonymous king who was probably the originator of the dynasty

Of the five copper plate inscriptions belonging to this family, the $\bar{I}p\bar{u}r$ plates (set I)¹ bears a date in the seventh fortnight of the hot season (gihma) and the $\bar{I}p\bar{u}r$ plates (set II)² in the seventh fortnight of the rainy season ($i\bar{u}sa$) Similarly the Chikkulla plates are dated in the eighth fort night of the hot season (gihma). This dating presupposes the division of a year into three seasons of eight fortnights each, which is mentioned in the earliest extant works $V\bar{e}d\bar{u}ngajy\bar{v}tisha$ and the Brāhmanas. The latest epigraphical instances giving similar dates belong to about the 6th century A D 4

From the Rāmatīrtham and the Chikkulla plates we get four generations of kings, 112, Mādha vavarman I, his son Vikramendravarman I, his son Indrabhattarakayarman, his son Vikramen-In both the records Mādhavavarman is described as a performer of one thousand Agnishtoma and eleven A vamedha sacrifices The Ipur plates (set II) furnish us with the genealogy Mādhavavarman I with the above epithets, his son Dēvavarman, his son Mādhavavarman II, the lord of Trikūta and Malaya On account of the common epithets and the relatively early script of the record, Midhavavarman II may be supposed to be the grandson of Midhavavarman I through his another son Dēvavarman The Ipur plates (set I) and the Pulomburu grant should be studied together The former supplies the pedigree for two generations only, viz, Gövindavar man and his son Midhavavarman, while the litter supplements it by adding Gövindavarman's father Vıkrama[ma*]hēndravarman 5 In both the inscriptions, Mādhavavarman is given the additional adjunct Trīvaia nagara, etc ,6 which distinguishes him from the homonymous king Mādhava varman I, mentioned above 7 Trīvara is evidently the Sanskritised form of Tīvara, a Sōmav amšī king of Mahākōsala who flourished about this period and who is the only king of that name known He is also mentioned under this Sanskritised name in the Köndedda and the to Indian History Nivinā grants⁸ of the Śailōdbhava king Dharmarājadēva Dr N P Chakravarti who has edited the Nivinā grant is inclined to think that Tīvaradēva of Mahākosala was a contemporary of Dharmarāja, grandson of Mādhavarāja II whom he has identified with Mādhavarāja Sainyabhīta of the Ganjām plates dated in the Gupta Era 300 (A D 619 20) P The only known regnal year of Madhyamarāja, son of Mādhavarāja II, being twenty-six, Dharmarāja may have to be placed in the middle

- ¹ Above, Vol XVII, p 334
- ² Ibid , p 337
- 3 Ibid , Vol IV, p 193
- ⁴ The Hals: plates of the Kadamba king Ravivarman (Ind Ant, Vol VI, p 28) See also above, Vol XVII, p 237, f n 7 and Vol IV, p 195, f n 4
 - ⁵ Vikrama[ma*]hēndravarman is presumably the Vikramēndravarman II of the Chikkulla plates
- ⁶ I find from the impressions of the Pulömbüru grant, and of the Ipür plates (set I) that the ι sign in $Tri\iota$ ara is distinctly long
- ⁷ This descriptive clause does not occur in connection with Mādhavavarman of the Chikkulla, Rāmatīrtham and Ipūr (set II) plates—This is significant and I take that it is a vyāvartaka dharma, which differentiates him from his namesake though there are other adjectives common to both
 - 8 Above, Vols XIX, pp 267ff and XXI, pp 34 ff
 - Above, Vol XXI p 36,

of the 7th century AD and accordingly his opponent Tivaradova would belong to that period I It is thus clear that Mādhavavarman of the Ipūr plates (set I) and the Pulömbūru grant, who was a contemporary of Tivara, must be considered to be one and the same person and that he was a later member of the family, in spite of the fact that he bore some of the epithete of Mādhavavarman I I It is noteworthy that the alphabet employed in both the charters belongs roughly to the same period and from the examination of individual letters, it does not appear to differ much from that of the Rām itīrtham and the Chikkulla plates, whereas the couple of the second set of the Ipūr plates is undoubtedly more archaic as remarked by Pr Hultzsch

Since Vikramendravarman is described as an ornament of the Victual undin and the Val atha a families, his mother must have been a Val atha princess. According to Dr. Dubreuil, this Val atha princess was the daughter of the grand daughter of Rudrasena II whose con Prasarasena II placed his relative Vishnukundin Mādhava (I) on the throne of Venga by uprooting the Salan kāvanas in the 5th century ADs. But neither Rudrasena II nor his non Pravarasena II is hown to have conquered any of the territories in the Isaat Coast. On the other hand Harishena, the last Val atha king (circa 500 AD) is stated in the Ajanta inscription to have conquered Kuntala, Avanti, Kalinga, Kōsala, Tril ata, I ata and Andhra, and it is very high that he contracted some matrimonial alliance with Mādhava I and with his help defeated the Imgs of the Isaat Coast as stated above.

Indrabhattārakaarman, who has been identified with Indrabhattāraka of the Gödävarī plates of Prithivīmūla, was an opponent of Adhirāja Indra who rive possible be the eine person as the donor of the Jirjingi plates, dated in the year 30 of the Gaugasera. If the vies of some scholars that the era was started in about AD 406 be correct the date of the grent sould be about AD 535. According to the Chikkulla plates Indrabhattāraka defected all the döyār as in battle. We do not know of any dāyādas excepting the members of the collateral branch, the Dövavarman and his son Mādhavavarman II. Since, as show a below, the Vishnikundung coased

If leet and Kielhorn have placed Tivara in about the 8th century AD (CIII vol III p 203 rbo c Vol IV, p 238). The Sirpur Lalshmana Temple inscription of Mahasanagur's (a) we Vol XI p 18th) is written in characters of about the 8th century AD. Hence his grand uncle Tivara in ild below to the riddle of the 7th century AD. More likely he lived in the beaming of the 7th century. Tivarally appears to laye had along reign since there is a reference to Trivara inquiry in the Ipūr plates (set I) dated in the 37th regal surface (set AD 610) of Mādhavasarmin III whose 18th is in his been equived with AD 621. This date would no doubt be too early for him if it is assumed with Prof D.R. Bhandarlar (above Vol XVIII p 240) that Chardesquiptare a tioned in the Sanjan plates of Amoghavarcha as the contemporary of Govinda III. (AD 759 814) s as the contemporary of Mahalasan and brother of Tivaradeva of Mahalasala. But for real analysis the cannot be identified with the brother of Tivaradeva.

The late Rao Bahadur Krishna Sastri has expressed a similar opinion in M. P. R. for 1913 11 pp. 6 and 102. [But the description of Müdhavavarman in the strong test of places as a "performer of eleven ascirided sacrifices and one thousand kratus or agriculturas" icoms to show that he may not be different from Midhava I of the other Vishnul undim charters. It may also be pointed out that recording to Dr. Historia, the palangraphy of the Ipūr plates (first set) is earlier than those of the Panatur ham and Childulla places (above Not ANII, p. 334)—Ed.]

³ Ancient History of the Decean p 74 We I now that the principality of Von I and Kudrah ira was held by the Salankayanas up to the 5th century A D (J A H R S Vol V, pp. 28 ff.)

^{*}J B B R A S, Vol XVI, pp 114 ff and above, Vol IV, pp 193 ff

^{*}J A H R S, Vol III, pp 19 ff

[&]quot; ind Ant, Vol LXI, p 237.

to be an independent ruling power before A D 631, all the kings of the family must be accommodated in the interval of about 131 years (circa 500 631). According to our scheme of the genealogy there will be only six kings in the main line who can be very reasonably fitted in in this period. But if the kings Dēvavarman and Mādhavavarman II are also to be included, there will be in all eight kings among whom the regnal years 10, 27, 48 and 47 are so far known for four kings. Granting that these are the last regnal years of the respective kings, the periods of their reign will cover at least 132 years which is in excess of the allotted interval and we will be driven to the contingency of eliminating the remaining four kings from the family. It is therefore reasonable to assume that Dēvavarman and his son Mādhavavarman II belonged to the collateral branch and held a small principality in the Vishnukundin territory.

Vikramēndravarman II, the eldest son of Indrabhattāraka, as stated in his Chikkulla plates, appears to have become king even as a child, which perhaps indicates that his father died young leaving his eldest son only a child and consequently his rule might not have extended beyond 27 years. The next king was Mahārāja Gōvindavarman who bore the biruda Vikramāśraya. Lastly his son Mādhavavarman III was the most powerful king of the family who bore the distinguished biruda Janāśraya Mahārāja

Mādhavavarman III, Janāśraya Mahārāja, must have been the last crowned king of the Vishnukundın dynasty from whom the Eastern Chālukyas conquered portions of their eastern posses He must have lived some time after Bhāravi, the celebrated author of Kirātārjunīya For, there is an ancient work on prosody called Janāśrayī Chhandovichiti² which quotes the verse वचनेन, etc, of Bhāravis under the Udgatā prakarana The work must have been named after Janāśraya-Mahārāja of the Vishnukundin family, who is the only king of that name in the whole range of Indian History 4 We know from the Avantisundarīkathā that poet Dāmōdara was introduced to the presence of prince Vishnuvarddhana by Bhāravi ⁵ Consequently Bhāravı must have lived in the Court of Vishnuvarddhana who is no other than Kubja-Vishnuvarddhana, the younger brother of Pulikësin II . Since Ravikirtti compares himself to Kälidäsa and Bhäravı in the Aihole inscription of A D 634, Bhäravı must have been well known as a great poet by AD 634 It is probable that he flourished about 600 A D ' and Janasraya, This date can be determined to some extent by the Mahārāja hved some time after that date following synchronism The king is stated in the Pulombūru grant to have endowed the village Pulömbüru ın Guddavādı-vıshaya upon Šıvasarman, son of Dāmasarman and grandson of

- ¹[In spite of the arguments of the author, it is not impossible that the Vishnukundins were struggling hard to maintain their independence in some portion of their territory even after A D 631. The description of Indra varman in the Rāmatīrtham and Chikkulla plates as 'having gained victories in several chāturdanta battles' might also indicate the same state of affairs —Ed]
 - ² The work is published partially in the *Tirumalai Śrī Venkatēśa* by Mr M Ramakrishna Kavi, M A
 - 3 Kırātārjunīya, XII, 1
- The opening verse in the work describes the king with the biruda Janāśraya, as having celebrated several sacrifices. This is in keeping with the account given in the Pulömbūru grant and the Ipūr plates (first set). See A Triennial Catalogue of Manuscripts 1925 26 to (1927 28, Madras), Introduction p 1 and R No 5043 [From the information available at present it is not certain whether Janāśraya refers to a different ruler or is an abbrevia tion of Avani Janāśraya which was a surname of the Gujarāt Chālukya king Pulakēśirāja —Ed]
 - ⁵ See the correct text of the relevant passage of the Kathā in Ind Hist Quarterly, Vol III, p 169
- 6 As Vishnuvarddhana is called merely rāja sūnu in the Avantisundarīkathā, p 6, it is probable that he had not yet become king
- "This date is rendered plausible by the fact that Dāmōdara, after staying with Vishnuvarddhana for a short period, went to the court of the Ganga king Durvinlta, whose last date in the Ganga chronology cannot be beyond A D 605

Rudrakarman of the Gautama gotra and Taittirika-fakhā. The same village was granted by the Eastern Chālukya king Jayasunha I in his 15th regnal year (AD 618) to the pūri āgrahāril a Rudra sarman of the Gutama gotra, who was the son of Sivasarman and grandson of Dam isarman. It is evident that this Rudrasarman was the son of Sivasarman, the donce of the Pulomburu gr nt The word partagraharika indicites that he was in the enjoyment of the village for come time after his father, and that he had lost it during some troublous period, or his title to the village vas contested and confirmed by a fresh order after the change of political pover from the Aishnul in dins to the Eastern Chaluky is This latter event took place probably some time before A D 631 when the Koppurum platest of Pulikosin II were issued. For, we learn from this copper plate grant that Kammarashtra, which had been included in the Pallica and the Vishnul undin 1 ing doms formerly, formed part of the Chalukya country at the time. A study of the political history of the Kalinga Lingdom at this period would help us in fixing the date more precial Chipurupalle grant' of Kubja Vishnuvardhana records the rift of land by the long from his camp at Cherupura in Plaki eishaya to tv o Brihmans, Vishnusirman and Madhas earm in, sons of Durgasarman, who belonged to the Gaut una gora, in his 18th regnal year, i.e., A D 632 In the Achyut ipuram plate 3 of the I astern Ganga Ling Indrivarman bearing a dite in the year 67 of the Ganga era, the donce is stated to be Duria farman of the Gautima gora. This date may be equated with A D 581 provided the initial veri of the Ginga era is accepted to be A D 496. It is very likely that the donees of the Chipurapalle grant were the some of the dome in the Ganga record 4. If this is correct, the conthern portion of the Keling's country must have been conquered and annexed by the Chālul vas ome time between A D 581 and 632. This period is brought into a narrower compass by the etatement in the Athole in ription (A D 634) that lings of Kalmga and Kosala submitted of their own accord to the increasing poser of Publis in II (AD 610) It may be noted that the Varihavarian e days of the Gauga grants a securited close to the Plaki cishaya (or rashtra) and that the latter di trict had been a deb stable ground between the Vishnukundins and the Lastern Ging's for a long time. The Lin term Gingue appear to have occupied it for some time after the date of the Rämatirth in plates of H dr v arm in (e r = 5.5)It is probably to wrest back this province that Madhaya III started on an expedition to the Lastern region (prāgdil) as recorded in his Pulčinbūru grant, the result of v hich is, I ovever, not I nov n The conquests of South Kalinga and the territory of the Victimal unding mu t possibly have been effected in one and the same compound by Publican II. Since Toward as alived as shown above, in the middle of the 7th century, it is no cible that Midh wavarmans of the Nichnel under

Above, Vol XVIII, pp 257 ff

² Ind Ant, Vol XX, p 16

³ Above Vol III, pp 127 ff

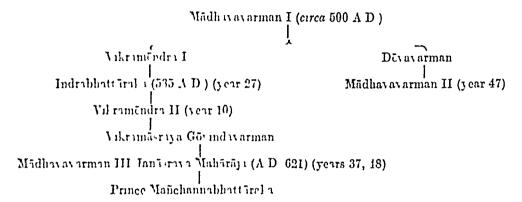
^{*[}But it may be noted that while the two cone of Dury's armen of the Chipu-upalle places were followers of the Taituriva-charana, which is a branch of the Lajurseds, Dir, alarman of the Lehautapurary plates was a Brāhmana of the Chhandōga school which is a kikka of the Samareda—Id]

the Prof. V. V. Mirashi postulates two Tivaradevas in the Somanah i family and thinks that Trivara who was a contemporary of the Vishaul undin Madhaya var an earlier member and lived between A.D. 527 768 (above Vol. XXII, pp. 15 ff). But among the Somanah i lings there is only one Tivaradeva known so far (above, Vol. XII, p. 187). And such an early date is not possible for Madhaya who must have been an immediate predecessor in time of the Eastern Chilukya king Jayasinisha I. (ibid, p. 21, f. n. 3 and Bhandarl are Northern I is p. 203, f. n. 3).

The Köndödda and Aivina grants of Dharmaraja mention a certain Madhava, who contemplated to oust the elderly relations (jyöckshan bhavan) from the country, but being foil d in his attempt tool shelter under Tivaradeva and was ultimately defeated along with his master at the foot of the Vindhva hill. Since this Midhava is supposed to be a prince of the Sailödbhava samily, he cannot be identified with the Vishaukundin I ing of that nome, though it happens that the latter had also contracted some political or matrimonial alliance with Tivaradeva

family ruled for some time after AD 619, the date of the Ganjām plates, and was subsequently defected by Pulkāsın II or Kubja Vishnu. As we have shown above that the date of the Pulāmbūru grant would fall in AD 621, we may conclude that the Chālukya conquest of the Vishnukundins was accomplished between AD 621 and AD 631

With the facts set forth above, the gene logy of the family with known regnal years and approximate dates for a few kings is given below for easy reference



The name of Vikramöndra, the father of Prithivi Mahārāja of the present record may perhaps ruggert some relationship with the Vi hindkundins among whom that name is found twice. It is not impossible that Prithivi Mahārāja's father Vikramöndra was a subordinate of Vikramöndra was a subordinate of Vikramöndra was not the grandfather of Mādhavavarman, the donor of the Pulömbūru grant. This surmice finds support from the fact that Pishtapura, the capital of Prithivi Mahārāja, was situated within the limits of the Vishnukundin dominions which comprised the country to the south of Kalinga up to the present Guntur district which was the northern limit of the

1)r Hult-reh's arrangement of the renealogy (above, Vol AVII, pp. 334 and 337) comes into conflict with the pedigree gi on in the present record. According to him, Gövindavarman's father would be Midhavavarman, whereas his name is given as Vil ramal endra in the Pulömbüru grant. A recent writer on the subject (Ind. Hist Quart Vol IX, pp 275f) thinle that 'ladhava III of the Pulomburu grant is identical with Madhava I as both are stated to have performed eleven Assamedia and one thousand Agrichtona sacrifices. He holds that the family rose to political power in A D 500 under Vil remakendra, grandfather of Madhava and continued to rule till the fth century A D all crut was completely overthrown by the Chalulyas. This view is not tenable. For, he has not tal on into account the pulse of rights evidence of the charters while constructing the listory of the family. According to him, Ipur plates (set I) and the Pulomburu grant would be earlier than the Ipur plates (set II) whose script has been declared by Dr. Hultz ch to be more archaic than that of the other charters of the family (see also Madras I pieraphical Report 1913 14, pp 6 and 102) I urther, he has not considered the important synchronism with the Mahal orala ling Tivaradova in the time of Madhava (III) and the references contained in the Junasrays Chhardoucliti mentioned above And we find from the records of Pulkkein II, Kubja Vishnuvarddhana Java-inha I , Tah-adhanu Indravarman and his successors that portions of the Vizagapatam, Godavari, Kistna and Guntur Districts, which comprised the Vishnul under territory, were held by the Chalukyas since the first quarter of the 7th century AD and it is impossible that the Vishnukundins could have ruled as independent lings in that re, ion ofter A D 631 when, according to the Kopparam and the Timmapuram plates, the Lastern Chajulya rulo had been fully cetablished [See note 1 on p 93 -Ed]

Pallava territory, as can be gathered from the situations of villages or divisions mentioned in the Rāmatīrtham, Chikkulla, and Ipūr plates (set I) and the Pulōmbūru grant and also from the stone inscription of Vishnukundin Mādhavavarman at Vēlpūru in the Sattenapalle Talul of the Guntur district. Simultaneously with the subjugation of the Vishnukundins by Pulikēsin II and occupation of their territory by his brother Kubja Vishnukarddhana, Prithivī Mahārāja, the ruler of Pishtapura, appears to have held out against the Chālukyan attack for a while and finally to have sustained a crushing defeat in the fight. For, we definitely know from the Timmāpuram plates that Kubja-Vishnukarddhana was in possession of Pishtapura which is mentioned as his secondary capital (tāsaka). It is, therefore, quite plausible that Pulikēsin II captured the fortress of Pishtapura from the hands of Prithivī Mahārāja who must have lived in the beginning of the 7th century AD. This period perfectly agrees with the palæographical evidence of the record

It is noteworthy that the present inscription is the only early record that makes mention of Ranadurjaya as a historical person We know that many of the ruling families in the Eastern Decean, who flourished in the 12th and 13th centuries AD, trace their descent from Duriaya or Ranadurjaya whose time and place in their genealogy are, however, not certain on account of the varying accounts given in their records. The Kākatīyas,1 the Kondapadumati2 and Velanāndu3 The Garavapadu grants of Gana-Chiefs each claim for their ancestor Durjaya or Ranadurjaya pati mentions Prola as a descendant of Ranadurjaya Durjaya who belonged to the Karil al aniaya The most important document of this later period, which gives a glimpae into the period of Ranadurjaya, is the Tsandavolu inscriptions of Buddharaja which appears to embody a genuine his It is stated in it that the Kondapadumati chief Buddharaja was the hon of the mountain, the Durjaya family—which shows that Durjaya was the originator of his family—and had for an ancestor one Buddhavarman who belonged to the fourth caste and was a servant of king Kubja Vishnu of the lunar race who conferred on him the country west of the hill which Kubja Vishnu is, evidently, the brother of Pulikagin II, who ruled from contained 73 villages A D 615 to 633 in the Vengi country Buddhavarman's date, accordingly, falls in this period Durjaya, who was his ancestor, must have had some time before the 7th century A D Karikāla is said to be his lineal ancestor whose date has been approximately fixed to fall in the 5th century A D, to it is possible that Durjaya lived in the intermediate period and most probably in the 6th century A D, and his grandson Prithivi-Mahārāja, who had a long reign of at least 46 years, must have begun to rule in the latter half of that century

The record does not disclose the name of the dynasty to which Prithia Maharaja belonged It only states that he belonged to the Käśyapa götra—It is clear from the foregoing discussion that Durjaya was a descendant of Karikāla Chōļa—The Chōļa king Punyakumāra of the Cuddapah District belonged to the Kāśyapa götra and Karikāl āniaya? The Chōļa Satvāditya, son of Vikramāditya, was of the same götra and family. The Chōlas of Tanjore also are known to have

² Above Vol V, p 142 tbid, Vol XVIII, pp 316 ff

² S I I, Vol IV, No 602, above, Vol VI, pp 268 ff

a Above, Vol IV, pp 33 ff, the pedigree given in the Pithapuram Pillar inscription is a jumble of confused traditions. It contains two Ranadurjayas among the ancestors of Prithivisvara

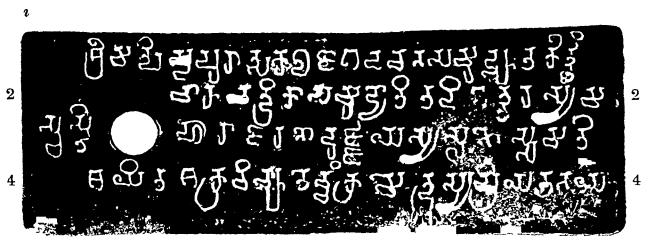
Above, Vol XVIII, p 346

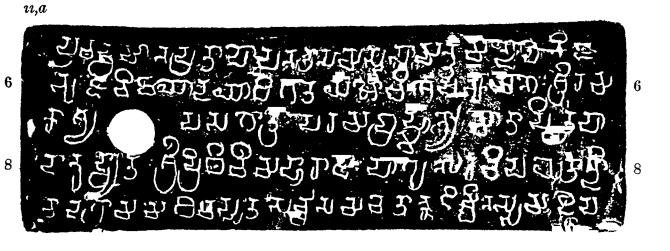
⁵ Above, Vol VI, pp 268 ff

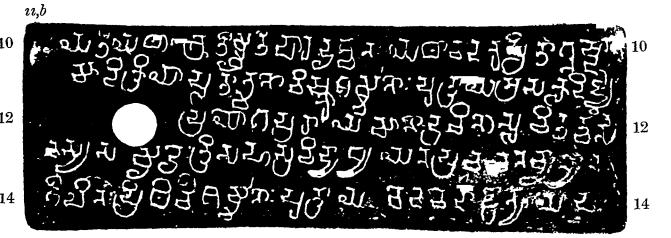
⁶ Ibid, Vol XI, p 340

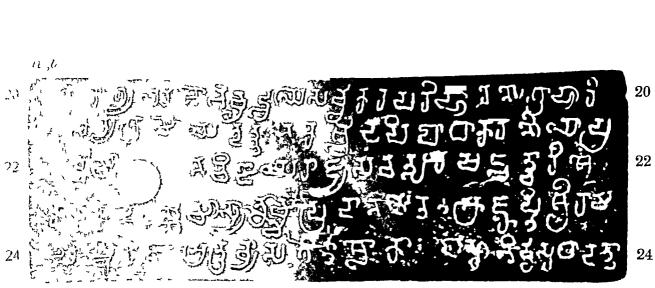
Above, Vol XI, p 345

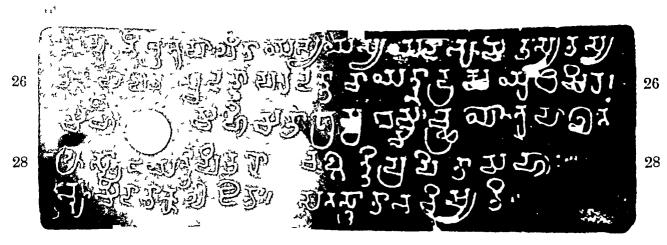
B Ibid











belonged to the Kāśyapa gōtra ¹ It is therefore very likely that Ranadurjaya was a Chōla and his ancestors had settled in the Eastern Deccan, like their brethren in the Rēnāndu country, in some early period. It may be noted that Ranadurjaya was a member of the fourth caste as can be gathered from the Tsandavōlu inscription referred to above

Of the places mentioned in the record, Pishtapura is well known as the ancient name of Pithāpuram in the East Godavam District. Pāgunāra vishaya in which the village Tāndivāda was situated is the same as Pāvunavāra-vishaya of the Vandaram plates² of Ammarāja II, Pāgunavara-vishaya occurring in a grant³ of Bhīma II, and Pāgunavara-vishaya of a record⁴ of Vishnuvard-dhana V. This vishaya appears to have comprised the modern Tanuku Taluk of the Kistna District as can be seen from the stone inscriptions at Juttiga in that Taluk ⁵ Tāndivāda might be identical with Tādiparru in the Tanuku Taluk ⁶ Kōndamañchi, where the donee resided, I am not able to identify

TEXT 7

First Plate.

- 1 स्वस्ति⁸ [1*] श्रीमत्पिष्टपुरात्यवालजगदवनसमुद्भूतकीर्त्तिः
- 2 चारुचन्द्रिकासमुद्यी (द्यो)तितिहगत्त (न्त)रस्य म-
- 3 हाराजरणदुर्ज्जयस्य सुनोस्समित-
- 4 श्वितश्रम्भविभूतेर्व्विमनेन्द्रस्य प्रियतनय[:*]

Second Plate , First Side

- 5 प्रवर्षमानप्रतापीपनतसमस्त्रसामन्त्रमण्डल(ली) निज-
- 6 सुजविजयीदयाधिगतयभोविभेषमूषण: श्रीरम[:*]
- 7 काम्यपसगीचः परमब्रह्मखो सातापित्रपा-
- 8 दानुद्ध्यात[:] श्रीप्रिषिवी¹⁰महाराज: पागुखारविषये ताख्डि-
- ९ वाडग्राममधिवस्रतसे(सतस्र)र्व्वसमवेतान्तृटि(टु)म्बिनस्र[सा]ज्ञाप-
- ¹ See the Tiruvālangādu plates and the Kanyākumāri inscription and the Madras Epigraphical Report for 1905, p 40
 - ² Above, Vol IX, p 133
 - 3 Ind Ant, Vol XIII, p 213
 - 4 Madras Epigraphical Report, 1913 14, C P No 6
 - 5 Nos 734 and 736 of 1920 of the M L R for 1921
 - ⁶ List of Villages in the Madras Presidency, p 344
 - 7 From an ink impression
 - * This word is engraved in the margin to the left of the ring hole near the third line of the text,
 - * [There is also a root yut bhāsanē —B C C]
 - 10 Read oglagio

Second Plate . Second Side

- 10 यति यथा। श्रातम्स् (स्रृ)तिपारदृग्वनः यथावदनुष्टितारन(गिन)ष्टो-
- 11 सादिक्रियापूरात्सनी विष्णुगर्माण पुत्राय असक्षदिच्या-
- 12 प्रयोगगरायसागदविणसचितर्त्वियस-
- 13 दस्यस्तरहे: निसन्दस्रविद्याध्ययनप्रवचनव्यास्यान-
- 14 ग्रीलिन प्रियिवी(पृथिवी)ग्रांगाः प्रनाय वटवेटाङ्गन्याय(यो)प-

Third Plate , Lirst Side

- 15 निषद्योग(गा)ववोधनिर्मानी सत्तु वे विविधाध्वरावस्या-
- 16 सापवित्रीक्षतविग्रहाथ देवपित्रमनुष्यममर्चनः
- 17 समानीतराचिन्दिवाय कीग्इमचियामनियामिने
- 18 विसहस्रविद्याय विभित्रवाष्ट्रानाय कामनायनम
- 19 गीनाय छ(च्छ)न्दीगमन्नाचारिण भवमसंगि प्रमाटायु-

Thard Plate , Second Sule

- 20 रारा(रो)म्ययग्रीसिव्यये मर्व्यकरपरिचारणाग्रकारी-
- 21 लाल शामीयन्दत्त' न कैंचिटपि वाचा जनगीया [1*] प्र-
- 22 [वंट] र्भानिवजयराज्यसवलारे पट्चत्वारी(रिं) श
- 23 कार्त्तिकारोर्ण्सास्यान्वमीप्रटानमतत् [1*] आजितिः चीरास-
- 24 लेप्ट्रिराज: [1*] अन व्यामगीता[:] स्त्रीका. [1*] वह्मिर्वस्था दत्ता

Tourth Plate

- 25 वह्रभिद्यातुपालिता [1*] यस्य यस्य यदा भृभित(म्त)स्य तस्य
- 26 तदा फलम् [॥"] स्वदत्ता परदत्ता(त्ता) वा यत्नाद्रच युधिपि(ष्ठि)र ।
- 27 मही महीमता चेष्ठ धर्मा च्ह्रेयीनुपालन [॥*]
- 28 श्रास्फीटयन्ति पितरी वर्खान्त प्रपितासमा³ ॥(1)
- 29 मृक्तिदाता क्षाचे जात' (।) स नन्नाता भविष्यति ॥

¹ Read पीचाय

² The tisarga is faintly visible in the impression

s Generally the reading of this pada is praialgants pilamahub

TRANSLATION

- (Lines 18) Hail! From the illustrious Pishtapura, Śrī Prìthivī-Mahārāja—who has meditated on the feet of his parents, who is extremely pious, who belongs to the Kāsyapa-qōtra, who has subdued the whole circle of the Sāmantas by his ever increasing prowess and has as his oinament the distinguishing fame acquired by the rise of victory of his arms, who is the lord of wealth—dear son of Vikramēndra who had excelled Indra in prosperity, who was the son of Mahārāja Rānadurjaya who had lighted the whole region of the quarters by the beautiful moonlight, the tame arising from the protection of the whole world,
- (Ll 8 10) commands all the kutumbins assembled together, who are the residents of Tanaivada in Pagunara vishaya, that
- (L1 10 21) this village (i è, Tāndivāda) has been made into an agrahāra and conferred, free of all imposts, for the increase of our life, health and fame, upon Bhavasarman, who is a student of Chhandōga (school), belongs to the Kāmakāyana-gōtra, has studied three thousand sciences and (written) twenty commentaries, a resident of the village Kōndamaāchi, is spending days and nights in worshipping the gods, the pitris and mankind, whose body has been purified by the water of sacred ablution in various sacrifices, whose intellect has been clarified by the knowledge of the Vēdas, Vēdāngas, Nyāya, Upanishads and Yōga—son of Piithivīśarman whose habit it was to study, teach and comment on the three thousand sciences, and whose prosperity was revealed among the priests (ritvij) and assistants (sadasya) by the riches given away in sacrifices frequently performed (by him)—grandson of Vishnuśarman whose mind had been purified by the due performance of Agnīshtōma, and other (sacrifices) and who had mastered the Šruti and Smriti
- (Ll 21-24) No one should create any obstruction (to this) In the 46th year of the ever prosperous and victorious reign on the full moon day of Kārttìka, this religious gift was made Śrī Rāmalenrurāja was the executor (of the order)
 - (Ll 24 29) Here are the ślōkas sung by Vyāsa (Then follow three of the customary verses)

No 16 -- A NOTE ON THE BHOR STATE MUSEUM COPPER PLATE OF KHAMBHA II

BY RAO BAHADUR K N DIKSHIT, MA

On page 186 of part IV, of Volume XXII of the Epigraphia Indica Dr Altekar has published an article on the Bhor State Museum Plates of Khambha II of the Chālukya dynasty, dated in the Śaka year 1001. There is no facsimile of the original attached to the article, but as the editor of the Plates has remarked, the order in which the different parts of the grant occur, is topsyturvy. Thus after specifying the date, the writer at once proceeds to the specification of the donor and the village granted without mentioning the donee. Then are mentioned certain dignitaries followed by some verses describing exploits of the dynasty of the donor. After the imprecatory verses, the grant closes with the bare names (without specification of gōtias, etc., of the donees) clearly as an after thought. It is thus evident that the grant is not a regular and officially issued

¹ Srīrama may also be taken as the biruda of the king Mr C R Krishnamacharlu whom I consulted thinks that Rama Kā-y apa might be one of the sub divisions of the Kāsyapa gōtra in which case, the expression will have to be rendered 'who belonged to the illustrious Rama Kāsyapa-gōtra'

charter, and cannot be considered as indicating the existence of a feudatory Chālukya king in the Śaka year 1001 for reasons given below —

In the first place it is very unlikely that an inscription dated in the 4th year of the powerful Chilukya Emperor Vikramāditya VI, who had already started his own era (named the Chālul ya Vikrama Era) should be without any mention of this paramount sovereign. In fact the first line specifying the date appears to have been written in smaller characters than the other lines and may possibly have been inserted later. The most important reason why the inscription appears to me to have been written somewhere in the middle of the 12th Century is the mention of cert in officers and queens in lines 12 to 15. The two queens mentioned in line 11, namely, biriva Devi and Devala Devi appear to be identical with the queens Siriya Devi and Devala Devi of the Sinda King thavunda II referred to on page 111 of the Vol XX of the I pigraphia Indica. It is interesting to see that one Mumjava Saham also occurs in the Benachamatti inscription referred to above. while in the present inscription the same Mumpiya appears to have been referred to as the minister (amātya) of the Mihārānī Siriyā Dēvī There are at least two other Sahanis (Pra) rit form of Sidhanî, a counsellor) It is therefore incorrect to take with Dr. Altel ar that Siriyā. Divî was called Munjova Maharani because the was a daughter of Munja. The intended reading of the end of line 11 and beginning of line 15 should be "Rūnī Mahalā Deba(va)lāyā damdanāyala There seems to have been come confusion here in the name of the queen. The name Mahidavi being that of the step mother of Chavunda II him alf, the writer probably confused it with the name Devale, of one of his queen-

As regards the language, there appears to have been some maxture of words in Merathi v hich again may indicate a later date. The vord tarila in line 9 and lāruladinām in the same line are clearly Marāthi. The sense of the whole phrase from sariaiāhas is that all dues including the dues from artisans and othern were to be given to the dones. The phrase againthitapiishpim (not pushyim) rājadarsa(i/a)i am in lines 10 and 11 is explainable only in the light of the sub equent verse in lines 28 to 30 and means that an interview with the lang should be with unstrung flowers, the stem gunth being a Marāthi adapt ition from grath in Sanskrit. The propriety of such a reference is shown in lines 25 to 30 where it is mentioned that 'any future lang or my family should be interviewed by you with flowers not strung (into a garland) and requested on my behalf that he should maintain his religion (and continue this gift). There are passages in Sanskrit literature), which support the existence of this custom of approaching a king with an offering of unstrung flowers.

On the whole I im inclined to think that the grant belongs to the middle of the 12th century AD and was probably forged in the interest of the persons mentioned in the post-cript of the grant. It is, however, not understood how the names of queens and ministers in places over 200 miles away are included, unless we suppose that the Sinda Queens had some private estates managed by their ministers in the locality of Bhor².

¹ Cf Malavil agreement Act IV, where Vidushaka pretends to have been bitten by a smale, while spreading out his hand for a bunch of Acil a flowers, as he wanted to see the queen with the customary flower offering

For the content of the dentification proposed here is that the name of the husband of the queens Siria Devi and Loval's Devi is expressly mentioned as Khambha in these plates. Acither the name nor the genealogy of this ruler has any similarity with that of the Sinda chief Chavunda II. It seems unlikely, even considering the grant to be a lorged one, that the forgers would make use of the names of the two Sinda queens alone. If they were aware of the names of the queens one would expect them to know the name and family of their husband as well, who was the governor of a number of districts—Ed.]

No 17 -THREE COPPER-PLATE INSCRIPTIONS FROM GAONRI

By RAO BAHADUR K N DIKSHIT, SIMLA

These plates were discovered on 20th June 1931 at the village Gaonri three miles to the north east of Narwal (the Narhwal of the maps), the headquarters of an estate of the same name, eleven miles to the south east of Ujjain, on the Ujjain Dewas Road They were discovered in the course of cutting the channel or sluice of a tank at the village, and found their way into the hands of the Raoji Saheb of Narwal Estate Having come to learn of their existence from Pandit Surya Narayan Vyas of Bharati Bhavan, Ujjain, I approached the Raoji Saheb, who very kindly sent the plates to me for decipherment and publication

The plates, which are five in number, consist of two sets of which three constitute one grant (marked B) and the other two another (marked C) The plates of the set B measure 15" to 15½" by 10½" to 10½" Each of the plates is ½" in thickness. The rims have been raised to protect the writing and there are two holes \frac{1}{2}" in diameter on one side through which rings were passed The set C consists of two plates measuring 12½" to 12¾" in length and 9¾" to 10" in breadth, which have holes similar to those in the plates of the set B for passing the rings The first set weighs 552 tolas and the second 218 The rings of the first set are still with the Raoji Saheb, but those of the second set were in a very fragmentary state of preservation when discovered and are stated to be made of iron, but it is likely that they were of No seal appears to have been found with them It appears that the labourers who found the plates considered them to be of iron and they thought of making blades of shovels out of them, but the Rao Saheb, having come to know of this, ordered them to be brought before him and had them cleaned with chemicals On receiving them at the Indian Museum, I had them cleaned again, when I discovered the most interesting fact that the outer side of the first plate of the bigger set (marked A) was a palimpsest and contained regular lines of writing which in spite of the attempt made by the Paramara engravers to obliterate it by rubbing were still quite legible. Much of this older inscription can be read from the original plate, and the inked impressions are sufficiently legible, in spite of the thinness of the letters. It shows an earlier record of the Rāshtrakūtas preceding the date of the Paramära grant by 52 It has been seldom' found that one and the same copper plate bears the inscription of two different kings, particularly as the injunctions which one ruler caused to be recorded and expected his successors to respect them could not with propriety be broken by himself in respect of the donations of previous rulers. In the present case, however, the occurrence of a fresh grant on an old copper-plate record after obliterating the writing can be explained by the state of warfare between the Rashtrakuta kingdom of the Deccan and the Paramara rulers of Mālwā in the latter half of the tenth century AD It seems probable that the Rāshtrakūta charter was either snatched away from the possession of the donees or, being an office copy, seized from the Rashtrakuta treasury in course of the invasion of the Deccan²

¹ Dr Fleet records a palimpsest in *Indian Antiquary*, Vol VII, pp 251 ff, but the cancelled grant is practically identical with the renowed grant, which was necessitated by some flaw in the original [Similar instances are found in the Khoh Copper plate Inscription of the *Mahāraja* Šarvanātha of the year 193 (C I I, Vol III, p 126) and the copper plate of the Eastern Chālukya ruler Māngi Yuvarāja noticed in the *Madras Epigra phical Report* for 1908, pt 11, paragraphs 12 13 I can also give at least one example where the plates belonging to an earlier ruler were made use of by a later king of the same dynasty by obliterating the original record, cf C P No 6 of 1924 25 (An Rep on S I E, 1924 25, pp 78 79) of the time of the Ganga king Anantavarman Chādaganga which originally contained an earlier grant of his grandfather Vajrahasta What necessitated the obliteration of the original grant or if it was at all issued is not known—Ed]

² This event must have occurred sometime about 973 A D, as Dhanapāla mentions in his Fāiyalachchhī, that the work was written at Mānyakhčţa when it was looted by the people of Mālwā

by the Paramīra King Siyaka and consigned to the Mālwā treasury along with other treasure and booty brought back from the campaign Subsequently Siyaka's son Vākpati-Muñja utilised the plates for engraving a fresh inscription after obliterating the Rāshtrakūta record. It is thus that we can explain the find of a plate granting a village in the Deccan carried away about five hundred miles from the place of its origin

The characters of the Paramāra grants (B and C) are Dēvanāgarī, regular for the period and locality of the inscription. There is little to record about the Rāshtrakūta grant (A) as well, except that the characters are of the northern instead of the southern type to which most records of this dynasty are to be attributed. As regards orthography, no distinction has been observed between ia and ba and sa is often confused with sa

The Paramara records (B and C) open each with two verses one in praise of Siva and the other in that of Vishnu Then follows in prose the genealogy of Vākpatirāja As in other records of Vakpati such as the Dharampuri plates only three predecessors of his, Krishnarāja, Vairisimha and Sīyaka are mentioned but not others known from other stone inscriptions Valpati is said to have Amoghavarsha as 'another name' of his. which is interesting in view of the fact that in the Harsola grant's of his father Siyaka the latter is probably to be credited with the epithet Akalavarsha. Then follows the specification of the villages granted, which in grant B is said to be Vanikā in the Avaraka Bhoqa and Hūna Mardala, while in grant C it is stated to be Kadahichchhaka's in the Bhukti of Maddhuka, in the east Pathaka of the Ujjayani-Vishaya and the Avanti Mandala The latter village can be easily identified, as its situation can be located with certainty, being to the east of Ullain The village Kurcha or Kadacha three miles to the north of Narwal and a similar distance to the north west of Gaonri can be confidently identified with Kadahichchhala The Maddhuka Bhulta in which the village granted was situated may perhaps be identified with Mahū or Mhow, the well known cantonment near Indore which would be about 40 miles from Narwal As the Huna Mandala of the first plate must evidently refer to the country ruled over by the Hūnas4 in Mālwā, ît must be taken as the northern part of the Mülwa plateau The queen Avalladevi of the Kalachuri King Karna is said to have been the daughter of a Huna ling. The Avaraka Bhoga may possibly have been identical with the country round the town of Agar, north east of Ujjain, close to which there is a place called Awar Vanika is to be identified with the village of Benka, 15 miles north west of Awar The place of the king's encampment is specified in the second set as Purna Pathala, which appears to have been situated on a river named Punyābhra, which I am unable to identify The officer who conveyed the grant in the first set was Rudraditya, who is also mentioned in the Ullum plates of 1036 VS

The doners in the set B are stated to be 26 Brāhmanas who received portions of the village of Vanik out of an aggregate of 78 parts. On an average, thus, each Brāhmana received three parts, although two Brāhmanas seem to have received only one part each and as many is 9 of them two parts each. The Brāhmanas belonging to the Rig Vēda seem to have received special preference, masmuch as four of them received as many as 19 shares. The first-mentioned person is a Brāhmana named Sarvīnanda hailing from the village of Kanöpās in the

¹ I d Ant, Vol VI, pp 43 ff

⁻ More 10' XIX, p 236

[[] op 1 " ne below - Ed]

[•] The Pinnance and to have been defeated both by Siyaka, the father of Väkpati (above, Vol. I, p. 223) and by Vol. 1 to many him all (Ind. Ant., Vol. AVI, p. 156)

The place should be looked for in the modern Patna Division, particularly in the Shuhābad District of Lil r, it present equivalent being something like Kanpa or Kanwa

country of Magadha who received as many as eight parts. It is worthy of note that the sole recipient of the second grant which is dated about five years later is the identical Sarvānanda. It is therefore likely that the Brāhmana settled down in the village of which he was the sole proprietor and carried with him the charter which conferred on him the title of the second village as well as that of the other grant of which he was the senior partner. It is noteworthy that the provenance of the plates is within three miles from the second village, while its distance from the first is about 40 miles.

The most important information contained in these plates is regarding the migration of Brāhmanas from various parts of the country to Mālwā where they were recipients of donations at the hands of the Paramara prince In several instances the dones seem to have migrated all the way from Bengal, which (contrary to the current belief that there were no Brāhmanas left in Bengal in the 12th century AD) appears as a country where Brahmanas studying different Vcdas were flourishing Thus we find a Brīhmana named Donāka, hailing from Vilvagavāsa falling within the southern Rāḍha country, who received as many as five shares Another person is said to have migrated from Kulānchā, which in the form of Kölāncha and Krödancha occurs as the original place of Brähmanes who received grants in Assam, North Bihār and Orissa I propose to identify this with Kulanch in the Bogra District of North Another locality mentioned in these plates is Sāvathidēsa or Šāvathikā which is most likely the tract more or less corresponding to North Bogra and South Dinappur in Bengal An inscription of Indrapala, a king of Assam, refers to this Savathi (which is apparently the same as Srāvastī) and mentions the presence of a place called Vaigrāma in it of the latter has now been completely established by the find of a copper-plate of the Gupta period found at Baigram at the north west corner of the Bogra District, in which the place There can be no doubt that Savathi, Śravastī or the Savathiis mentioned as Vāyigrāma disa included the northern part of Bogra District. In the present case the two villages in this tract are Dardurikā and Mitila pātala which it is possible to identify with Dadra in Panch bibi Thana of the Bogra District and Mitail or Matialpara both of which are in the Bogia Most of the Brahmanas mentioned in the places from Bengal just referred to are stated to have belonged to the Chhandoga sālhā (of the Sāma Vēda), which is significant in New of the preponderance of the adherents of this Vcda among the Brahmanas of Bengal Madhyadesa which is roughly equivalent to the United Provinces is the original home of at least three of the donees but the place name Yaka or Ayaka stated to be included within the Madhyadčša cannot be identified Uttarakuladēša in which the village Paundarika was the home of a Brahmana must be some tract to the north of the Ganges Sravanabhadra, stated to be the home of two Brāhmanas, also occurs in the plates of Bhoja found at Tilakwādā² near Baroda and must be some place in northern India, near Kanauj, as the family of Surāditya in the Tilakwādā plates is stated to have come from Kanauj It is also mentioned as Sonabhadra in the Madhyadosa in the Sarkhos plates of the Kalachuri Ratnideva III, being the original home of a family of Brāhmanas also of the Vatsa lineage Khētaka is undoubtedly the modern Kherā in Gujarāt, while Nāndipura in the Lāta country is certainly the modern Nandod on the Narmada Khedapalika and Khadupallika may indicate a place-name like Khedavala or Khedaulia, being perhaps the original place of the modern Khedāval Brāhmanas Other places like Kharjūrikā, Sopura, Dapura, Ānoha, Avivā and Rājakīya grāma may be found in the neighbourhood or within the province of Mālwā

¹ Kāmarūpa susanuvalī, p 137

² Proceedings and Transactions of the First Oriental Conference, Poona, pp 324 f

³ Above, Vol XXII, pp 159 ff

name Khajuriya is very common around Ujjain Madhupālikā may be same as Majhowli, a village name common to U P There is thus a vast amount of information regarding the original places of Brāhmanas in the present plates which will be of great importance to the social history of this period

The date of the donation of the grant B is mentioned as the full moon day of Karttika in the (Vikrama) year 1038, on the occasion of a lunar eclipse, which is equivalent to Sunday, the 16th October, A D 981 The date on which the grant was actually written and conveyed appears to be nearly nine months later, being mentioned as the tenth day of the bright half of the second Ashadha of V S 1038 Obviously the year is to be considered as Karttikadı or Southern and the equivalent date accordingly is July 3, Tuesday. AD 982, as there was no intercalation in the month of Ashadha in Samvat 1038 according to the Northern reckoning The second grant (C) was made at the winter solstice (Udagayana) in the year 1043 V S which fell on 22nd December, A D 986, while the charter was issued on the thirteenth day of the dark (half) of the month of Magha which is equivalent to Friday, the 31st December, A D 986 taking the month to be Pürnimänta The dates of these plates slightly advance our knowledge of the reigning period of Vākpatīrāia for whom we already have 1031 and 1036 VS as the dates of his Dharampuri and Ujjain2 plates, but the tragic end of Vakpatiraja in the Chalukya capital must be dated several years later than the date of the second grant

The plates are all engraved only on one side, the last plate in grant B containing on the back only the words Vanikā grāma śāsanam tāmrapatrāni cha tri(trī)ni stating that the plates of the charter for the village Vanikā were three in number On the first plate the obliterated Rāshtrakūta inscription (A) consists of 22 lines The inscription fortunately contains all the most important information about the record, although there must have been at least two more plates in the beginning, one giving the genealogy and possibly one more at the end containing the concluding portion and the imprecatory verses The donor Suvarnavarshadeva (Govinda IV) is stated to be the son of Nityavarsha (Indra III) The date of the grant is mentioned in detail as Sunday the full-moon day of Magha in the Saka year 851 Vikrita-samvatsara, when the moon was in the constellation of Āślēshā and there was an eclipse of the moon This date is identical in every particular with that of another Kannada inscription of the same ruler, viz, the Kalas' inscription and is equivalent to Sunday, the 17th January, AD 930, when there was an eclipse of the moon The inscription records that on the great occasion of the lunar eclipse, the king after having made grants of land. learning, food, desire fulfilling tree, medicine, etc., and having weighed himself (against precious commodities) ordered the donation of the village of Payalipattana situated in the vestern boundary of Manyakhëta or Malkhed the Rashtrakuta capital The object of the donation was to establish a satira or charitable feeding house where a thousand Brahmanas belonging to different denominations were to be fed, thus 360 were the Karnātaka Brāhmanas of Malkhed, 300 belonged to the Kanva-śākhā, 240 were Brāhmanas from Karahātaka (apparently those now known as Karhādā Brāhmanas in Mahārāshtra), 72 were Brāhmanas of the Chatus Charana or all the four Charanas and 28 Brāhmanas are mentioned as Sahasrasamanya or common to the thousand The reference to the donations of this king in the phrase prati prayachchhatā = 'daily giving away (to Brāhmanas, etc) incessantly

^{1 &#}x27;ra Ant, Vol VI, pp 48 ff

² Ibid, Vol XIV, p 160

³ Above, Vol XIII, pp 329 ff.

charters of villages respected (by all) by the hundred is borne out by his Cambay Plates issued about four months later, when he granted 600 villages and 3 lacs of gold coins to Brāhmanas and 800 villages and 4 lacs of gold coins to temples. The arrangement of the donor is stated to be that the proceeds of the village granted were to be utilised for the feeding of a thousand Brāhmanas every day (apparently at Mānyakhēta). There is mention of some ceremonies on the Alshaya pūrnamāsī, which is probably the same day as the full moon of Māgha, the date of the present grant? The boundaries of the village granted beginning from the east were the villages Karigrāma, Mandavaka, Nandasura, Nandalagrāma, Nāsapura, Yamalagrāma, Vēllavaša, Dhammanagrāma, Sēllavi and Kapitthakhēda. None of these localities I have yet been able to identify, but they are apparently to be looked for in the western part of the Deccan plateau.

Table of the Brāhmana donees of the Gaonri Plates of Vāhpati Muñja VS 1038

Serial No	Name of Donee	Father's name	Original place	Vēda and Šākhā	Götra and Pravara	Parts of village granted
1	Sarvānanda	Dıkshita Lökä nanda	Kanōpā in Maga dha	Rigvēda, Bah vricha	Sāmkrītya 3	8
2	Mūlasthāna	Brahmapan- dita	Ayaka in Madhya- dëśa	Sāmavēda, Chhan dōga	Väsishtha 3	3
3	Löhina .	Īśvara	Kāvada	Yajurvēda, Vāji mādhyandina	Gautama 3	3
4	Chandrādītya	Pıtavāsa	Chauramba .	Sāmavēds, Chhan dōga	Šāndīlya 3	4
5	Sābara	Ranādītya	Kulānchā	$\mathbf{D_0}$	Do . 3	2
6	Agnıhötrın Lö hapa	Väsudéva	Avīvā in Asurēsa- mandala	Do	Vatsa 5	4
7	Dōnāka	Gősarana	Vilvagavāsa in Dakshina Rādha	Do	Pārāśara 5³	5
8	Anantādītya	Surādītya	Khadupalkkā	Yajurvēda, Vāji- mādhyandina	Maudgalya 3	2
9	Vāmanasvāmin	Dıkshıta Harı	Paundarika in Ut tarakula	Sāmavēda, Chhan dōga	Gārgya . 5	3
10	Atuka .	Rısıula	Umvarāchara	Yajurvēda, Vāji mādhyandina	Agastya . 3	1
11	Purushõttama	Lihā	? ın Madhyadēśa	Do .	Mastrēya . 3	4
12	Gövindasvämin	Dēvasvāmın	Madhupālikā	Sāmavēda, Chhan dōga	Kāśyapa 3	3
13	Sihata .	Mitrānanda	Sravaņabhadra	Rigvēda, Bah vricha	Vatsa . 5	4
14	Sankara .	Dēvādītya	Dardurikā in Šā vathikā	Sāmavēda, Chhan dōga	Bhärgava 3	2

¹ Above, Vol VII, pp 26 ff

^{* [}See p 108, note 1 below -- Ed]

This is apparently a mistake for 3, as this golra is never found to have five pravaras.

Table of the Brahmana donces of the Gaonni Plates of Valpati Munja V S 1038-contd

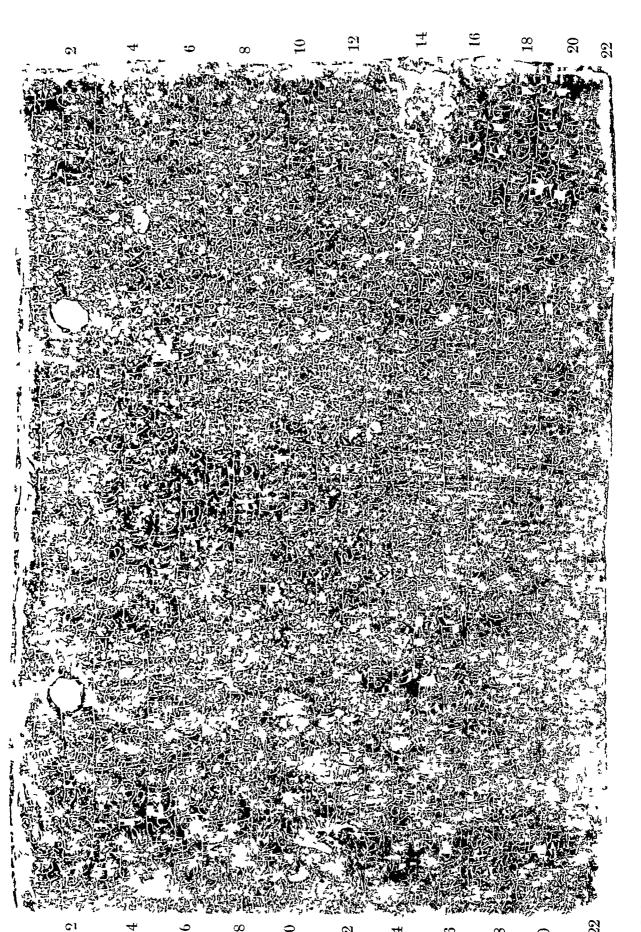
	1					τ .	
Serial No	Name of Donec	Father's name	Original place	Vēda and Sīkhā '	Götra and Pravara	د	Parts of village gi inted
15	Madhumathana	Achala	Mitilapītaka in Savathikādēśa	Yajurvēda, Vāji mādhyandina	Parāśara	3	2
16	Svayamtapa	Śrīmvāsa	Khēdāpāhkā	Do	Mauni	3	3
17	Ninaiyaka	Madhu	Khēţaka	Rigvēda, Bah vricha	Bhāradvāja	3	4
18	Jāmata	Vishnu	Ānōha	Yajurvēda, Vāji mādhyandina	Bhārgava .	3	2
19	Dēdēka	Do	Do	Do	Do	3	2
20	Āvasthika Sar- vadēva	Lõhata	Sõpura	Sāmavēda, Kau thuma	Sändilya	3	2
21	Varāha	Śridhara	Kharjūrikā	Sāmavēda, Chhan dōga	Māhula .	3	4
22	Āsādītya	Mähula	Dapura	Rıgvēda, Bahvrıcha	Vārāha	3	3
23	Bhāila	Harı	? m Lātddēśa '	Yajurvēda, Vāji mādhyandina	Kāśyapa	3	ī
21	Dēvādītya	Līlāditya '	Rājakīya	Sămavēda, Chhan dõga	Vatsa .	5	2
25	Mumjāla '	Iśvara '	Nāndīpura 'īh' Lātadēša	Yajurvēda, Vāji mādhyandina	Bhāradvāja '	3	2
26	Amätta	Gunākara '	Śravanabhadra	Do ,	Vatsa	5	3
		ć			ì	,	L
			f4	-	Total		78

A —Fragmentary grant of the Rāshtrakūta Suvarnavarsha (Gōvında IV)

TEXT

- 1 परमेश्वर त्रीसिनत्यवं[र्ष]देवपादानुद्धातपरसम्हारकास हाराजाधिराजपरसेश्वरश्रीसत्सुव-
- 2 रार्णवर्षदेवधधीवसस्त्रि] सहस्रमारेन्द्रदेव श्रमणी सन्त्रीनेव [यथा]सन्त्र(ख)ध्य-सानवान्स्वद्भपति-
- 3 विषयपतियाससूटसरुत्तरायुक्तकोषयुक्तकाधिकारिकान्समादिशस्यस्त वः संविदितं यथा सा-
- 4 न्यंबेटराज्यांनीस्विरतरावस्थानेन सातापित्रीरात्मन्य पुत्र्थयशैक्षिष्ठदेवे पूर्व्यतु-[प्रान]-

A —Fragmentary Grant of the Rashirikula Suvarnmavarsha (Govinda IV) Sara 851 THREE COPPER-PLATE INSCRIPTIONS FROM GAONRI





- 5 , पि देवसीगाश्रहारान्प्रतिपालयता प्रतिदिन ेच । লিব্ৰিখি লমন্থ্যামখানানি খননং(ম:) प्रयच्छ[ता] ় , , , , । । । । । ।
- 6 सया धनानृपनानातीतसंव[लाग]शतेष्वष्टस्वेनापंचाश्यद्धिनेष्वंनातीपि सम्वत्सराणां
- 7 वर्त्तिसानविद्यातसम्बन्धरान्तर्गातसाधपीर्व्यक्षित्रस्यां त्वा आश्चेषानचलस[स्या]ने असि-(शि)नि सी-
- 8 म[श्रह] स्मापळेषि प्रियवीदानविद्यादानाहारदानजल्पवृत्तना(दा)नसैषण्यदानानानि(दानानि) दला(चा)
- 9 तुक्तापुक्वाद[तु]त्तरता सया प्रथसं करोदकातिसर्कोण सहसूप्रमाणसहाजनाय
 / सबर्खः(त्रार्खः)
- 10 ः[सान्ध] खेट[कार्र्णा]टकाप्रसुखन्ना(न्ना)ह्मणाना ম(प)্रাधिकाशतच्यं नाजि, কাব্ৰসমুखना(न्ना)ह्मणानां
- 11 शतवर्य निरहाटनाप्रमुखन्ना(न्ना)ह्मणाना चलारिश्रद्धिनं । স্থান বৃধ্ব चतुश्वरणसा-
- 12 वर्णत्रा(त्रा)ह्मणाना दिससतिः सहस्रसामान्यत्रा(त्रा)ह्मणानासष्टाविश्वतिरवं सहस्र(स)त्रा(त्रा)ह्म-
- 13 ऐस्य: श्रीमान्य खेटपश्चिमाघाटव्यव्स्थितपथलीपत्तनं सहचमालाकु[ल] सघान्यहिर-खादेयं
- 14 सद्बाहरीय(ष)न्द्रशापराध समस्तो[त्य]तिश्रद्कोत्पत्तिसहितं पूर्व्वप्रसिध्ववतुस्तीम-पर्यन्तमाचन्द्रार्क [चनप्रतिपात्त]-
- 15 बीया श्वास्य पूर्व्वदिवस[सा]दि(१) प्रा[ग्द]चिखेन त्वारित्रासः नमण्डवनानन्दसुर-
- 16 ना[स]पुरयसलग्रामविस्वयाधसाणग्राससेस्विवनिष्यत्यत्वेडग्रासाः , एव ম(स)व्यवाट-विश्वत्ययतीप-
- 17 त्तन रा(स) ह्य(स) कहाजनस्थ हाषत वार्षयती सु(सुं) जती सोजयती वा न कै:चि(कैसि) ह्याधित:(धात') भूय: व्या[१]न्धावार्त्त[व्या]²
- 18 व्र(ब्र)ह्मणाल: [पुर्व्धविध्य]र्थिकानि च भवन्ति॥ स(ग)मवचनं॥ सामान्योर्वे धर्मसेतिनुपाणां काप्ते जाले त्या(पा)लनी-
- 19 यो भविज्ञः[1] सर्व्यानितान्याविनः पार्धिवेन्द्रान्सूयो स्यो याचते रासमदः॥ व्यवस्था वाक्रा। व्योसस्वेवर्ण्यवर्षदे-

¹ The reading of the last five letters is doubtful

² Probably the intended reading was vyaghate bhūtv=ānyatha karttavyā

- 20 वस्त्राच्चय[पूर्ण]मास्यां [देव]प्रीत्यर्थै¹[1*] सिद्धिरस्त्विलेतेन चेथोर्धव्र(व्र) क्रियाजा-प्रसाद(दां)भक्षविस्तीर्ण्णवासां स्वर्चतो
- 21 [นโง (เพ็กโจมิน...] भ्र(स) इस्रवा(व्रा) ऋण्मोजनं प्रतिदिन प्रवर्त्तनीयनिनि (मिति) ॥ घमाभि ฮซ์ยิ तेन
- 22 यच वर्ष सथा .. कीयस्थ... स निन च...

B.—Plates of Väkpatı Muñja V S 1038

TEXT

First Plate

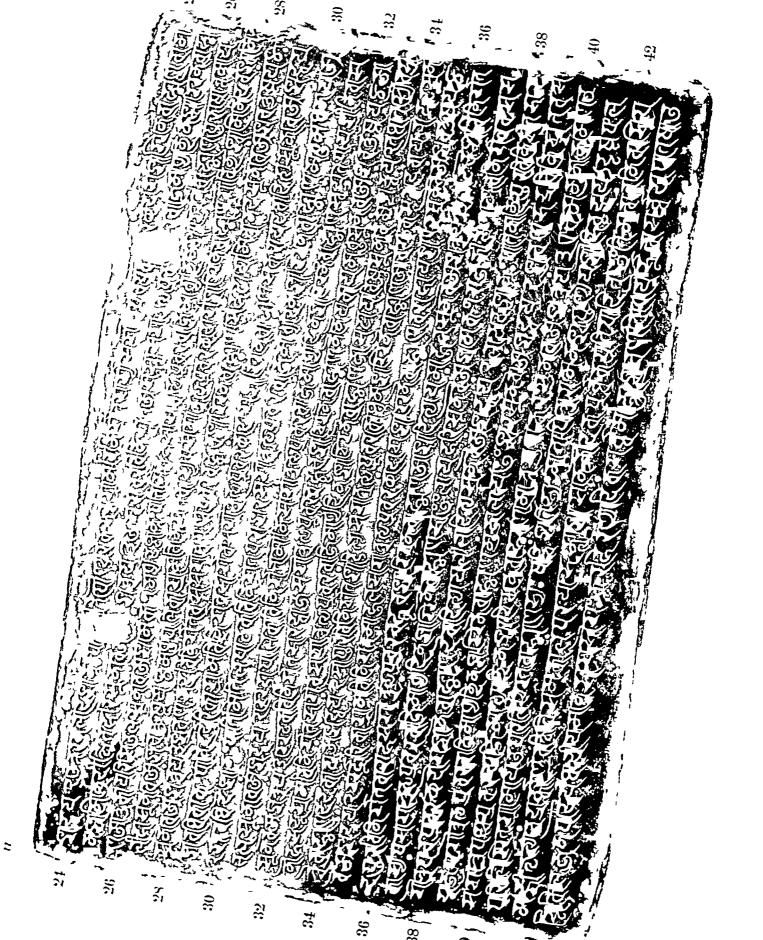
- 1 श्री [॥*] या: स्मूर्जीत्भणस्हिपानलिमलदूमः[प्र*]भा: प्रीससन्पूर्धाव(व)द्यथ्याद्ध-कोटिघटिता या: सैहि(सैहि)केथीपमा. [।]* याधव(च)हिरिजा-
- 2 कपोललुक्तिता[:*] नस्तूरिकाविम्त्रमास्ताः चीकण्डकठीरकण्डक्यः । श्रेयान्ति-(यांति) पुण्यन्तु वः ॥ यसम्भीवदनेदु(न्दु)ना न सुखित यद्गा-
- 3 द्वितम्बारिधेर्वारा यन निजेन [ना]मिसरसीपग्नेन भान्तिहतं [1*] यच्छेषा-हिमणासहसमधुरश्वासैन्ने चान्यासितं तद्राधाविरहा-
- 4 तुरं सुरिपोर्व्वेझद्य: पातु वः ॥ परमभद्दारलमहाराजाधिराजपरमेश्वरत्री-क्षण्यराजदेवपादानुध्यातपरमभद्दार-
- 5 क्रमहाराजाधिराजपरभेष्वरश्रीवैरिसिङ्(सिंह)देवपादानुष्यातपरसमधारकमहाराजा-धिराजपरमेष्वरश्रीसीयक्देवपादानु-
- 6 ध्यातपरमभटारकमहाराजाधिराजपरमेश्वरश्रीभदमोधवर्पदेवापरामिधानश्रीमहावपति-राजदेवपृथ्वीवसम-
- 7 श्रीवत्तमनरेन्द्रदेव: कुमली ॥ यथा इल्लंडले भावरकमोगसम्ब(म्ब)हपूर्व-भोकृमिर्सुक्तसुक्तिकामेल यथासम्ब(म्ब)[प्ट्य]मा•
- 8 न[:*] समस्ततलकै: सिंहत(ते) विश्विताश्रामे समुपगतान्समस्तराजपुरुषां(षा)न्त्रा-(न्द्रा)भ्राशीत्तरान्प्रतिवासि[पृष्ट]िकलजनप[दा]-
- 9 दोंच वो(वो)धयत्यस्तु व: सिव(संवि)दितं यद्या श्रतीत(ता)ष्टतृंस(त्रिंश)दुत्तर-साइसिकेसस्व(संव)त्सरिसन् कार्त्ति[क्यां सीम]ग्रहणपर्व्वणि-
- 10 स्नाता चराचरगुरं भगवन्त भवानीपतिमभ्यच्चं सन्भा(संसा)रस्थासारता ६६। । वातास्वविश्वसभिदं वस्[धा] धिपत्यसापातमात्र-

¹ [The reading appears to be=ākshaya punyam=astv=abhiprītyartban —Ed]

² Expressed by a symbol

³ First dhi was written, then the scribe put the ā sign without deleting the : sign.

SCALE THREE-FIFTHS



- 11 मधुरो विषयोपमोग: [। *] प्राणास्तृणाग्रजनि(बि)न्दुसमा नराणां धर्मः सखा परमहो परलोक्तयाने [॥ *] स्त्रमत्तन्सा(तांसा)रचन्ना-
- 12 ग्रधाराधारामिमां त्रिय [1*] प्राप्य ये न ददुस्तेषा पश्चात्तापः पर भलं ॥ इति जगतो विनम्बरं सवालामिद्रमावालय्या(य्यो)परिलिखि-
- 13 तथाम: खसीमाल्यकाष्ट(ष्ठ)यूतिगीचरपर्थन्त(न्तः) सहच्रमालाक्षन(तः) स-हिरखमागमीग(ग') सीपरिकरः सर्व्वीदायसमितः उ-
- 14 परिलिखितग्रामिस्मिन् कल्पिताश अष्टसप्ततिर्भध्यात् सगद्ध(ध)देशान्तःपातिकाणी-पासध्यासविभिर्गतसाक्षत्यसगी नत्(चि)-
- 15 प्रवरव(व)हृच्याखिने व्रा(व्रा)ह्मणसर्व्यानंदाय पण्डितदोसि[त*]लोकानंदस्नवे श्रयाऽहो मध्यदेयान्त'पातित्यक्रमध्याम-
- 16 विनिर्गतवासिष्ठसगीत्रतृ(चि)प्रवरक्त(च्छ)न्दीगशाखिने ब्रा(ब्रा)ह्मणसूलस्थानाय आव-स्थिनव(ब्र)ह्मपण्डितसूनवे স্বখ্বधं
- 17 ३ कावडमध्यामविनिग(र्ग)तगीतमसगोचतृ(चि)प्रवरवाजिमाध्यन्दिनशाखिने व्रा(व्रा)न् स्मणलोहिणाय द्र(द्र)श्वरस्तवे अप्रव-
- 18 य ३ चीरम्ब(स्व)भद्धशासविनिर्गतसां(शा)डिल्यसगीनतृ(चि)प्रवरच्छंदीगशासिने व्रा(व्रा)श्लापचंद्रादित्यिप(पी)तवामस्नवे अंश्रचतुष्टय ४
- 19 क्षालाचात्रामिविनिर्गतसां(ग्रा)डिल्यसगीचतृ(चि)प्रवर्ष्धं(च्छं)दीगशाखिने ब्रा(ब्रा)ह्मण-शाव(व)राय रना(णा)दित्यसूनवे শ্বश्वधं २ শ্বशुरेसमङ्लान्त:पा-
- 20 ति শ্বविवाग्रामविनिर्गतवत्त्रसगोत्रपंचप्रवर्ष्धं(च्छं)दोगशाखिने त्रा(त्रा)ह्मण्पंडिता-ग्निहोत्(त्रि)क्नलोह्तपाय वासुदेवसु(स्र्)नवे अंश्रचतुष्ट-
- 21 य 8 दिन्त्यादान्त.पातिविल्वयवामविनिर्गतपारास(श)रसगीचपचप्रवरछं(च्छं)दो-गशाखिने त्रा(त्रा)ह्मणदीनावाय गी-
- 22 सरणसु(सू)नवे अथर्पच⁸ ५ खडुपिससाथा[म⁴]वि[नि^{*}]र्गतमीहत्यसगोत्रष्ट(त्रि)-प्रवरवाजिमाध्यदिनथाखिने त्रा(त्रा)श्लग्यनन्तादित्या-
- 23 य स्रादिलस्(स्)नवे भ्र-

Second Plate

- 24 शहय २ उत्तरकुलदेशान्त:पातिपी ग्ङरिक्सप्टग्रामविनिश्रगतगार्थसगी नपचप्र-वरक्ष(च्छं)दोगशास्त्रिने त्रा(त्रा)ह्मणवाम-
- 25 नश्चा(स्वा)मिने दीचितहरिस्नवे भ्रभवयं ३ उम्बरावरिवनिर्भेत भ्रगस्लस-गीत्रह(चि)प्रवरवाजिमाध्यन्दिनशाखिने व्रा(व्रा)च्च-

I Read आग्रहत

a Read आग्रापश्चक

- 26 स आतुकाय रिसिडलस्नवे अंश्रमेकं १ मध्यदेशान्त:पातिमैनेयसगीनæ(नि)-प्रवरवाजिमाध्यन्दिनशाखिने त्रा(त्रा)ह्मणपुरुषोत्तमाय
- 27 सीहासूनवे ग्रंथचतुष्टयं ४ मधुपासिकायाभविनिर्गतकास्य(ग्र्य)पसगीनव्य(चि)-प्रवर्ष्यं(च्छं)दीगथासिने व्रा(व्रा)ह्मणगीविन्दश्वा(स्वा)मिने देवस्वा(स्वा)मिन
- 28 स्नवे अंश्वयं ३ अवल्भद्रविनिर्गतवलसगोचवञ्चप्रवस्व(ब)हृच्याखिने त्रा(त्रा)-स्नल्सिहटाय सिनानंदस्तनवे अंग्रचतुष्टयं ४
- 29 भावधिकान्तःपातिदर्दुरिकाश्रासविनिर्गतसार्गवसगीन्द्र(चि)प्रवर्ष्धं(च्छं)दीगशीखिने व्रा(व्रा)स्मणस्(ग्रं)कराय देवादित्यस्तवे श्रंभद्रय
- 30 २ साविष्य[का*]देशान्त.पातिमितित्तपाटकविनिग(ग)तपराश्ररसगोत्रछ(त्रि)प्रवरवा-जिसाध्यंदिनशास्त्रिने व्रा(क्रा)स्मण्यस्यनाय श्र-
- 31 चलस्त्वे श्रंशहयं २ खेडापालिकाविनिर्गतमीनिसगीन्द(चि)प्रवरवाजिमाध्यं-दिनशाखिने त्रा(त्रा)ह्मणस्वयंतपाय श्रीनिवास-
- 32 सूनवे শ্বয়নথं ३ खेटकविनिगैतसारद्वाजसगीनæ(चि)प्रवर्व(ब)हृच्याखिने व्रा(व्रा)ह्मण्नेनैयकाय सधुस्तनवे अंधचतुष्ट्य ৪ শ্বা-
- 33 नीहसદयासविनिर्गतसार्गवसगीचळ(चि)पवरवाजिमाध्यंदिनश्राखिने ब्रा(ब्रा)ह्मणजास-टाय विश्वसूनवे ग्रंग्रह्मयं २ तथा तस्यैव स्त्रा-
- 34 चे न्ना(न्ना)स्मण्देदेकाय श्रंभद्यं २ सीपुर्विनिर्गतशां डिल्यसगीचल (चि)प्रवरकीयु-स्थाखिने न्ना(न्ना)सण्यावस्थिकस(श)र्व्वदेवाय लीइटस्न-
- 35 वे अंश्रद्धयं २ खर्जूरिकायामविनिर्गतमाहलसगीनæ(चि)प्रवर्श्वरं दोगशाखिने व्रा(व्रा)ह्मणवराहाय श्रीधरस्तवे अंश्रचतुष्टयं ४
- 36 दपुरविनिर्गतवाराहसगोचल(चि)प्रवरव(ब)हुच्याखिने माहलसूनवे अंथचयं ३ [त्ता]टदेशविनिर्गत-
- 37 कास्य(श्य)पसगीनल(चि)प्रवरवाजिमाध्यंदिनशाखिने क्रा(क्रा)स्रणभाइलाय हरिस्तनवे श्रंथमेवां १ राज[कीययाम]विनिर्गतवलस-
- 38 गीनपंचपवरछं(च्छं)दीगमा[खिं]ने न्ना(न्ना)ह्मणदेवादित्याय लीलादित्यसूनवे र्श्वमदयं २ लाटदेमान्तःपातिनान्दिपुरविनिर्गतभार-
- 39 द्वाजसगोनल(चि)प्रवरवाजिमाध्यन्दिनशाखिने व्रा(ब्रा)श्वरूपमुंजालाथ दु(ई)श्वरस्त्रनवे श्रंशदय २ अवरूभद्रविनिर्भातवला-
- 40 सगोनपञ्चप्रवरवाजिमाध्या(ध्य)न्दिनशास्त्रिने ब्रा(ब्रा)ह्मणामात्त(त्य 2)गुणाकरस्र(स्)त- वे श्रंथवयं ३ एवमसुना क्रमेण उ-



THRIE COPPER-PLATE INSCRIPTIONS FROM GLIONRI

- .. 41 प्रितिखितथाभीयं उपरिविखितवा(ब्रा)ह्मणेम्यः विद्वं(ड्विं)श्रितम्यः मातापित्रीराल-नश्च प्रत्थयशोमिटडियेऽदृष्टफल-
 - 42 मङ्गीकात्वाचन्द्राक्कीर्य्यविचितिसमकालं परया मत्त्वा शासनेनोदकपूर्व्वकं प्रति-पादित इति भवा तंनि(तन्नि)वासिप-
 - 43 દિ(દ) નિલગનપરૈર્યથા દીયમાનમાગમોગ: (ग) નારફિરપ્યાદિનં સર્વ્યુમાદ્રા ત્રવાવિધે- यैभू ત્વા सर्व्यदा પતેષાં હ-

Third Plate

- 44 परिलिखितनिव(ब) बन्नमेश समुपनेत्र । सामान्यं चैतत्पुर्ध्यक्ष वु(बु) [ब्रा] उद्य-
- 45 विमोक्तृभिरक्षेत्प्रदत्तधर्मदायोय(य)सनुमन्तव्य: ॥ पालनीयस्र । उक्तञ्च । व(ब) हुभिर्व्वसुधा भुक्ता राजिस:
- 46 सगरादिमि: [1*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं॥ यानीह
- 47 श्रस्तराणि [1*] निर्माण्यवान्तप्रतिमानि तानि को नाम शा(सा) घु: पुन-रा[द*] दीत ॥ श्रस्मत्नुलक्षममुदारसुदाहरिइर-
- 48 न्येश्व दानिमदमम्यत्तमीदनीय [।*] लदम्यास्तिष्टिलिलिलवुदु(बृद्द्)दचंचलाया दानं पत्थिम्।'परिपालनं
- 49 च १[1*] सर्व्यानितान्माविनः पार्थिवेन्द्रान्मूयो सूयो याचते रामसदः। सामान्योयं धर्मसेतुर्न्पार्था
- 50 कालि ज़ाले पालनीयो भविद्धः ॥ इति कमलदलाभ्विवि(स्वृबि)न्दुलीलां स्थियम-
- 51 नुचिन्त्य मनुष्यजीवितञ्च । सक्तलिमदसुदाहृतं च वु(वु)ह्वा निह पुरुषे:
- 52 की र्त्तयो विकोध्याः ॥ इति सम्व(सँव)त् १०३८ हिरोषादश्रदि १० स्वय-
- 53 दापनश्चात श्रीरद्रादित्य: ॥ स्त्रहस्तीय श्रीनावपतिराजदेवस्य ॥

 C —Plates of Vākpatı(Muñja) V 'S 1043 ,

TEXT First Plate

1 ৠ¹[।*] या: स्मूर्ज्जत्भण्यदिषानलमिलदूम्(मा)प्रभाः प्रीवसन्धूर्धव(व)द्रथशांककी-टिघटिता या:

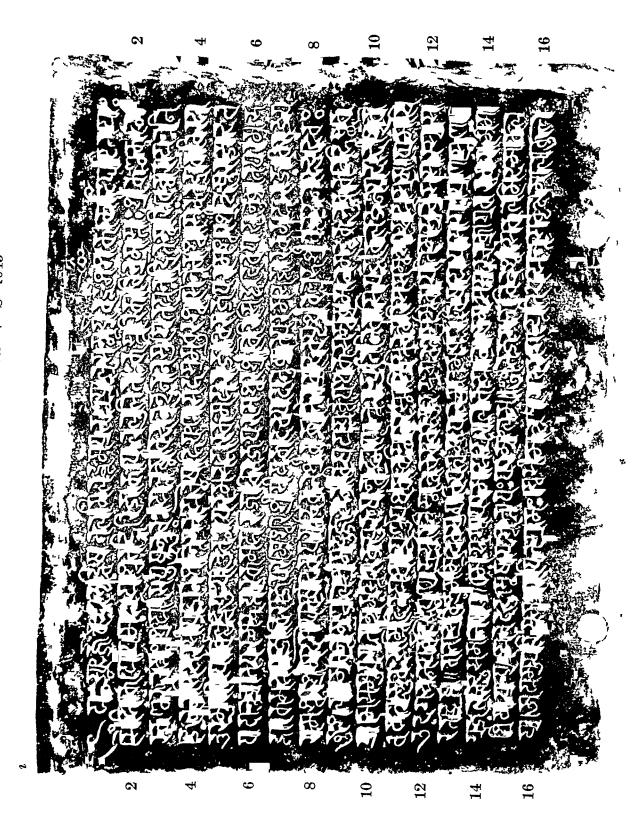
¹ Expressed by a symbol.

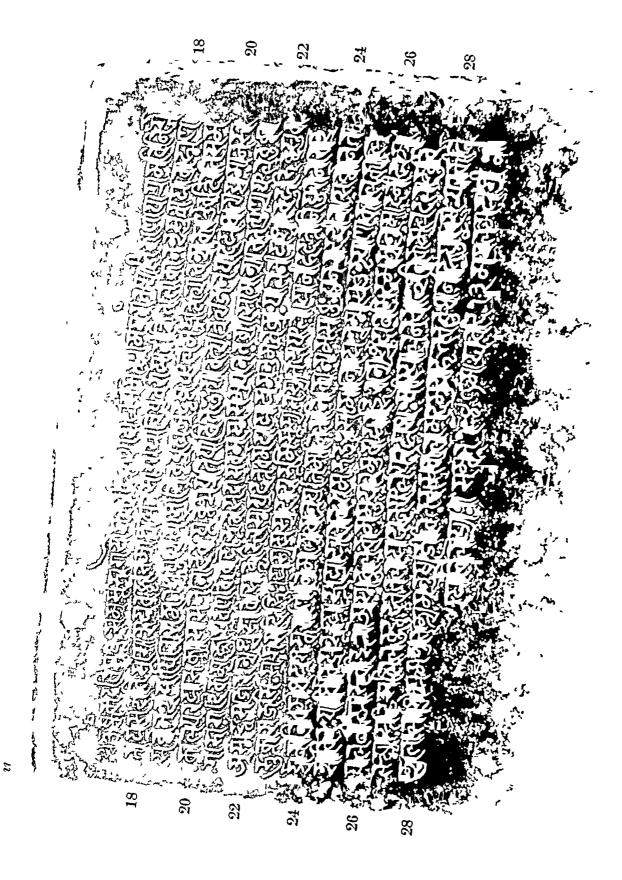
- 2 सैहिनेयोपमा: । याद्यचित्रिजाकापोललुलिता: नस्तृश्काविश्वमास्ता: श्रीकण्ठ-
- 3 रक्तर्यक्ष श्रेथामि पुणान्तु वः ॥ यमध्मीवदनेन्दुना न सुखित(तं) यत्रार्दित वारिधेर्व्यारा यत्र नि-
- 4 जेन नामिसरसीपद्मेन गान्ति(न्तिं) गतं । यच्छेपाहिपाणामस्स्रस्यस्यसिर्द्धामैर्द्र धाम्बासै(सि)तं तद्राधाविरद्या-
- 5 तुरं भुरियोर्व्वेशदपुः पातु वः ॥ परममक्षेत्रक्षमहाराजाधिराजपरमेग्बरचीक्षण-राजदेव-
- 6 पादानुष्यातपरममधारकमणाणाधिराजपरमेखर्योपैरिमिङ्(सिंछ)देवपादानुष्यातप-रमम-
- 7 हारकमहाराजाधिराजपरमेखरत्त्रीमीयकदेवपादानुध्यातपरमसहारकमहाराजाधिराजप-
- 8 रमेश्वरचीसदमोधवर्षदेवापरामिधानचीवाक्षतिराजदेवध्यीवलमर्यावलमनरेद्रदेवः
- 9 क्षेत्रज्ञी ॥ श्रवन्तीमण्डले चीमदुव्ययनीविषयपूर्विपत्रक्षमम्ब(स्त्र)ध्यमानमपुक्रमुक्त(क्रो) क्षेत्रहिष्ण्यन-1
- 10 ग्रासे ससुपगतान्समस्तराजपुरुषान्त्रा(न्त्रा)ध्वणोत्तरानप्रतिनिवासिपटिकालजनपदादीच वो(वो)-
- 11 धयत्वस्तु व: मिव(संवि)दितं धवा । पूर्व्वपवनावास्वितरकामिनिचत्वारिस-(रिंग)सम्व(संव)त्सरसहस्रे माधे मासि
- 12 डदगयनपर्वाण । पुष्पाभ्यसंग्ति स्नात्वा चराचरगुर्वं भगवत्त्तामिन्व(न्नि)का-प्रतिमध्यर्थं स(मं)सारस्थामा-
- 13 रता दक्षा ॥ वातास्त्रविम्त्रमिन्दं वसुधाधिपत्यभाषातमात्रमधुरी विषयीपसीगः । प्रोणान्तृणा-
- 14 ग्रजलि(वि)दु(न्दु)समा नराणा धर्म. सखा परमही परलीक्याने ॥ स्त्रम त्संसारचक्रायधारामिमां
- 15 श्रिथ । प्राप्य ये न दहुस्तेषां पद्मात्ताप. परम्पालम् ॥ इति जगतो विनम्बरं सकानिसदमाकल-
- 16 व्य । श्रथमुपरि समारोपितग्राम: । स्वसीमाहणगोचरगोयूतिपथ(र्य)न्त: स-इक्रमालाक्कव-

¹ The reading appears to be Kadahisthaka -Ed]

² Read चिचलारिमद्धिके सवसारशहरी

THREE COPPER-PLATE INSCRIPTIONS FROM GAONRI C-PLATES OF VARPATI-MUNJA V S 1043





Second Plate

- 17 স্বন্তু আৰা বি[মু] ত্তঃ समस्त्रमाग्रमोगकार हिरस्यादायसमेत ।। मगधात 🗡 पातिकार्णे -
- 18 ताय । स(सं)क्तिमगोनाय व(व)हुचे आश्वा(ध्वता)यनसा(श्वा)खाय । त्रिप्रव-राय । दीचितलोकानन्दस्[ता]य । त्रा(त्रा)ह्मण-
- 19 सर्व्यानन्त्राय । पित्रोरालनः पुर्थयश्रोत्मत्तद्वये अष्टष्टमलसङ्गीललाचन्द्रार्का-र्णविचितिसम-
- 20 कालं परथा भत्त्य। सा(शा)सनेनोदकपूर्व्य+स(व्यं सं)प्रतिपादित इत्यवेत्यात्रत्यज्ञ-नपदैर्थया(यो)त्पद्यमानसा-
- 21 गभोगादिक्तमाज्ञाञ्चवणिविधेयेमू(र्भू)त्वा सदा सर्वमस्मै ससुपनितव्यं ॥ सामा-न्यं चैतत्पुर्ण्यमत्तं वुष्ट्या(बुष्ट्वा) ।
- 22 श्रस्मदस(श)जैरन्येश्व भाविमोक्तृभिरस्मयदत्तधर्मदायोयमनुभंतव्यः पालनीयश्व ॥ व(व)हंभिर्व्वसुधा
- 23 भुज्ञा राजिभि: सगरादिभि: । यस्य यस्य यदा भूमिस्तस्य तस्य तदा भलं ॥ यानीह दत्तानि पुरा नरेन्द्रै-
- 24 ફોનાનિ धर्मार्थयश्रस्काराणि । નિર્માण्यवान्तप्रतिमानि तानि को नाम साधु: પ્રનરાદદીત ॥ सर्व्वानेता-
- 25 न्माविन: पार्थिवेद्रान्मूयो भूयो याचते राममद्रः । सामान्योयन्वर्भासेतुर्नृपाणां काले काले
- 26 पालनीयो भवितः ॥ अस्मत्लुलक्रमसुदारसुदाहर्श्वरन्यैश्व दानसिद्सम्यनुभीद-नीयम् ।
- 27 लच्च्यास्तिष्ठित्सिलिलवुद्व(बुद्व)दचंचलाया दान फलं परयश्र:परिपालन च्रा ॥ द्रति कामलदलाभ्वुवि(स्बुबि)-
- 28 न्दुलोलां श्रियमत्तिपत्य मनुष्यजीवितं च । सवालियदसुदाहृतं च बुध्वा(बुड्डा) नहि ଧୁର୍षः परकोर्त्त-
- 29 यो विलोध्याः ॥ सम्व(संव)त् १०४३ माधवदि १३ मंगलं महास्रीः ॥

No 18 -MALLAR PLATES OF MAHA-SIVAGUPTA

By Prof V V Mirashi, MA, and Pandit L P Pandeya

Mallar is a large village with a population of over 2,000 souls, 16 miles south-east of Bilaspur, the headquarters of the Bilaspur District in the Central Provinces. It was an important place in former times as can be judged by the ruins of an old fort near by, with a most all round and a number of old tanks on all sides. It still contains numerous ruins of old temples as well as Buddhist

and Jain sculptures. Several stone inscriptions have been found there, one of which has been removed to Biläspur and another has been deposited in the Nägpur Museum. The place is called Malläla in these inscriptions. Two more statue inscriptions have been recently discovered at Mallär, one of which is incised in early Brähmi characters. The present plates were discovered underground near a temple between the village and the fort in August 1936. They were first brought to notice by Mr. P. L. Gupta, Toint Secretary of the Mahäkösala Historical Society, Biläspur, through the courtesy of Mr. Sudha Ram, Mulgurar of Mallär and a member of the Biläspur Local Board, and have since been acquired by Mr. K. N. Nagarakatti, I.C.S., Deputy Commissioner of Biläspur for the Central Museum, Nägpur, where they are now deposited

They are three copper plates of which the first and the third are inscribed on one ride and the second on both the sides. Their surface was corroded in some places, but, fortunately, no letter has been lost. The plates have since been cleaned by Mr M A Suboor of the Nagpur Museum, who has kindly supplied us with their ink-impressions. The letters were deeply engraved and show through in many places on the back of the first and the third plate. Each plate measures 8 1" in length, 5" in breadth and about 1" in thickness. The middle plate is somewhat thick er than the The rims of the plates were not raised, still the inscription is in a good state of preserva-About 1" from the middle of the proper right side of each plate there is a round hole 6" in diameter for the ring which connects it with the other plates of the set. The ends of this ring which is about 4" in thickness and 1 3" in diameter are secured below a circular seal 3 5" in dia-The ring was not cut when the plates reached the Nagpur Museum The surface of the seal, which is somewhat deeply counter sunk, is divided into three parts. The upper part hears Behind the animal is what looks in relief the figure of a couchant bull with a tribula in front like a kamandalu with something placed on it. Below this comes the legend in two lines, which is separated from the upper device by two horizontal parallel lines below the legend in shown a large full blown lotus flanked by two leaves one on either side. In form, fabric and disposition of the device and the legend, the seal of the present plates resembles those of the Rajim3 and Balod36 plates of Tivaradova and of the plates of 'the kings of Sarabhapura's The weight of three plates is 1231 tolas and that of the seal and the ring 821 tolas

The record consists of 28 lines, there being seven on each inscribed surface. The letters were neatly written and deeply engraved. Their average size is ½". The characters are of the bosheaded variety and closely resemble those on the Rājim and Balödā plates of Tīvaradīva. These are somewhat more elongated and angular than those of the plates of 'the kings of Sarabhapura' and much more so than those of the plates of the Vākātaka kings Pravarasīna H° and Prithivishīna H°. The only peculiarities worth noticing here are that the length of the medial ī is denoted by a dot in the circle which denotes its short form, see gītā-1 21 and taishnatī 1 22, the medial au is tripartite, see šauryya H 2 3, the right vertical stroke of ch and kh is lengthened below the rectangle on the left, see, e.g., chāturdīs-1 12, chandr-11 13 11, su(pra)mul hān 11 7-8, the subscript r has in many places the same form as the vowel ri, see šri and pitri both in 15, the

 $^{^1}$ Now deposited in the Town Hall of Bilāspur See Hiralal, Inscriptions in C P and Berar (Second Fd), No 220

² Bhandarkar's List of Northern Inscriptions No 1241 (The Ratanpur inscription of Prithvideva II and Brahmadēva (ibid, No 1240) also seems to have originally come from Mallar for 1 22 of it reads सञ्जालिऽक्षिक्ष विवास विवास

³C I I, Vol III, plate XLV.

Above, Vol VII, p 102

⁵ See, eg, the Thäkurdiyā plates of Mahā Pravararāja, above, Vol XXII, pp 15ff.

See, eg, CII, Vol III, plate XXXV

Above, Vol IX, pp. 267ff

final form of t occurs in 11 19, 24 and 25, punctuation is denoted by a vertical line hooked at the top The language is Sanskrit and with the exception of the customary benedictory and imprecatory verses at the end the whole record is in prose Unlike the charters of Tīvaradēva¹ it contains no expressions in common with the formal portion of the grants of the 'kings of Sarabhapura' The inscription is somewhat carelessly written The writer has for instance used in many places the short for the long form of medial i (see, eg, hshitisa and mahaniya in 1 1, husali in 1 5, etc) and, in some places of medial u also (see sunu, 1 4, suryya 1 23, etc.), the anusvāra, visarga and final consonants are omitted in many cases, see sapādita 1 2, mahābhyudaya 1 3 and purushā 1 9, the unaspirated consonant is used for the aspirated one in—palam and vice versa in abhishtham both in 1 20 The anusvāra is wrongly changed to m before v in paradattām=vā 1 27 and to n before a sibilant in vanéa l 4, Taradanéaka l 11 and nyiéansāt l 19, cases of wrong sandhi occur ın anyānś=cha l 8, uchchhrijya l 21 and dānāt=srēyō l 28, etc As regards orthographical pecultarities sanctioned by Sanskrit grammar we may notice that the consonant preceding and fol lowing r is doubled in some cases, eg, sauryya ll 23, sarvva-18, pittr \tilde{o} ° 114, $ch=\tilde{a}ttra$ 122, etc

The plates were issued by the illustrious Mahā Šivaguptarāja, the son of the illustrious Harshadēva², who was born in the lunar dynasty and was a most devout worshipper of Mahēśvara (Śiva) They record the king's donation of the village Kailāsapura in the bhōga or subdivision of Taradamśaka to the community of venerable monks from the four quarters residing in the small monastery at Taradamśaka, which had been constructed by Alakā, the wife of Kōradēva² The gift was made on the occasion of a solar eclipse on the new-moon day of Āshādha at the request of the king's maternal uncle the illustrious Bhāskaravaiman

This Mahā Six aguptarāja, the son of Harshagupta, is evidently identical with the homonymous king, also known as Bālārjuna and mentioned in several stone inscriptions at Sirpur (ancient Śripura) in the Raipur District 4 From one of these edited by R B Hiralal we learn that his mother Vāsatā was a daughter of king Sūryavarman of the Varman dynasty of Magadha elsewhere, this Süryavarman is probably identical with the prince Süryavarman, a son of the Maukhari king Isanavarman, whose Haraha stone inscription? is dated in (Malava) Samvat 611 Bhāskaravarman who is called in the present plates the maternal uncle of Mahā-Sivagupta was, thus, a son of Süryavarman The name of Süryavarman is omitted in the later Maukhari genealogy and it is therefore supposed that he must have predeceased his fathers or The present inscription shows, however, that his if he came to the throne he left no male issue son Bhāskaravarman lived to a fairly advanced age Was Süryavarman, then, a younger son of Isanavarman who consequently never came to the throne? Or if he succeeded his father as implied by his title njipa in the Sirpur stone inscription of Vāsatā, was his son Bhāskaravarman prevented from succeeding him in consequence of a war of succession? These questions cannot yet be answered in the absence of sufficient evidence

¹ See, above, Vol XXII, p 17, n 5

The king is named Harshagupta in the legend on the seal

The text reads નો વર્દેવમોં બાલન વારિત but as this gives no satisfactory meaning, we propose to read

Seo Bhandarkar's List of Northern Inscriptions, Nos 1654 and 1655 Also Hiralal's List of C P Inscriptions, Nos 173 and 184

⁵ The Lakshmana Temple Inscription, above, Vol XI, pp 184ff

See Thakurdıya plates of Maha Pravararaja, above, Vol XXII, p 19.

⁷ Above, Vol XIV, p. 115.

⁶ Ibid., p 111

From the Jaunpur¹ and Harāhā stone inscriptions we learn that the Maukhari kings Isvara varman and his son Kanavarman raided the Andhra country 2 and defeated the ruling king. As the country of Dal shina Kosala (modern Chhattisgarh), where the early Somavamsi kings were ruling, is contiguous to the Andhra country, it is not unlikely that the marriage of the Maukhari princess Väsatā with king Harshagupta of Dakshina Kosala had a political significance It may be noted in this connection that Udayana the earliest known king of the Somavamsi dynasty was ruling in Central India, as a stone inscription found at Kalanjaras records his construction of a temple of Vishnu, evidently at Kalanjara It is not unlikely that he was a feudatory of the then Maukhari Emperor and either he or his sons invaded Dakshina Kosala or Chhattisgarh during the campaigns of the Maukhari king Isvaravarman against the Andhra king who was probably prince of the Vishnukundin family In any case we find Udayana's grandsons Nannadeva and Isanadava firmly established in Clihattisgarh A mutilated stone inscription in the temple of Lakhancsvar at Kharod in the Bilaspur District records Isanadova's gift of some villages evidently to the god enshrined in that temple 4 Is inadeva's nephew Tivaradeva is I nown from two sets of plates found at Rajim in the Raipur District and Baloda in the Phuljhar Zamindari in the old Sambalpur and present Raipur District, both the places being included in Chhattisgarh The villages mentioned in the Baloda plates cannot be traced but those named in the Rajim plates can be identified in the vicinity of Rajim 5. As stated before, Tivaradeva's grand nephew Maha Siyagupta Bilirjuna, the donor of the present plates, is known from several stone inscriptions at Sirpur The find spots of these inscriptions and the identification of the villages mentioned in them clearly show that these Somayamisi kings were at first ruling in the Western parts of Dakshina Kösala It is not therefore unlikely that the Maukhari kings Isyarayarman and Isanayarman were helped in their southern campaigns by these Somavamsi princes of Dal shina Kosala. This also recounts for the Vishnukundin king Müdhavavarman l's invasion and occupation of the capital of Trivara (i.e., Tivaradova) as stated in his Pulömbüru and İpür plates. The political alliance between the Maukhari and Somay un4i houses seems to have been cemented subsequently by the marriage of Vasata and Harshagupta

There is one more stone inscription of this dynasty which is said to have been found at Bh'indak outside the limits of Dakshina Kōsala, iiz, the stone inscription of Bhavadíva Ranal isarin, now deposited in the Nāgpur Museum? But one cannot be certain about its find spot, for, as pointed out by R B Hiralal, no accurate record has been kept of the provenance of inscriptions collected before the establishment of the Nāgpur Museum Besides, this inscription is fragmentary. The extant portion unfortunately contains no place name, otherwise it may have helped us in tracing its find-spot. We have therefore to rely on conjecture in this respect. In 1873 while Cunningham was at Bhāndak he was informed that "an inscription on a long red slab had been taken to Nāgpur during the time of the Rājī about 40, or 50 years previously by Wilkinson Saheb." Cunningham

¹C I I, Vol III, pp 228ff

² If the Sühkas over whom Isinavarman won a victor, are identified with the Chölas, the Maukhari king must have penetrated much further to the south

³ Cunningham, A S R, Vol XXI, p 40 and plate IX, above Vol IV, p 257, note 4

⁴ Bhandarkar's List, No. 1651 In an inscription at Ārang, the name of Ranaksarin occurs (see Hirilal's List, No. 183), but it cannot be said if he is identical with Bhavadëva Ranaksarin, or with the brother of Mahā Sivagupta Bālārjuna mentioned in the Sirpur stone inscription (Above, Vol. XI, p. 191)

The Räjim plates record the grant of Pimparipadraka in the Panthuma bhilti (C I I, Vol III, p 295) These places have not yet been identified, but the former is certainly Piprod, 3 miles north went of Räjim and the latter may be Pondh 6 miles north of Rajim

⁶ See above, Vol XXII, pp 19ff

⁷ Edited by Kielhorn in J R A S (1905), pp 617ff

^{*}Conningham, A S F, Vol IX, p 127

conjectured that the stone slab containing the inscription of Bhayadeva Ranakesarin must have been the one removed by Mr Wilkinson from Bhandak on the following grounds (1) It is a long slab just as described to him by the people of Bhandak and it is of the very same fine grained reddish stone as that of the Wijīsan hill at Bhāndak, (2) Dr Stevenson, who has translated it, received a copy of it from Major Wilkinson who was a resident at the Nagpur Court and (3) the inscription records that it was attached to the house of Sugata (Buddha) and therefore it probably belonged to Bhandak which has ancient Buddhist caves Cunningham's opinion was subsequently endorsed by R B Hıralal¹ and we find the stone inscription now relegated to Bhandak 2 None of the arguments, however, on which Cunningham's opinion was based appear to be convincing Inscribed slabs of fine-grained reddish sandstone have been found in Chhattīsgarh also The Ratanpur stone inscription of Jājalladēva I 3 and the Kosgain stone in scription of Vāharēndra,4 which are now deposited in the Nāgpur Museum, are incised on such As for the statement that such a slab was taken away from Bhandak we may point out that it may relate to another inscription, viz, 'the Nagpur Museum prasasti of the rulers of Malwa,' as has already been conjectured in the second edition of the Central Provinces Gazetteer⁵ (published This latter inscription was translated in the Journal of the Bombay Branch of the Royal Asiatic Society in 1843 and this date, curious as it might appear, roughly corresponds to the time when according to the account of both the writer in the Gazetteer and Cunningham an inscription was removed from Bhandak to Nagpur There are, again, some ancient ruins of Buddhist temples and sculptures at Ārang and Sirpur in Chhattīsgarh,6 and our present inscription, which records the donation of a village to a Buddhist monastery, shows that Buddhism continued to flourish ın Chhattisgarh for at least three generations after Bhavadeva Ranakcsarın What is more, if we except this doubtful case of the so called Bhandak inscription, we find no other instance of an inscription of the Somavamsi dynasty discovered in ancient Vidarbha in which as shown elsewhere,7 the whole country from the western boundary of modern Berär to the eastern one of the Marāthī district of Bhandārā in C P was included This country was in the beginning of the sixth century under the direct rule of the Vākātakas Harishēna, the last known Vākātaka king, mentions the king of Kösala among his feudatories 8 If the period A D 530 550 assigned

¹ Ind Ant, Vol XXXVII, p 208, note 20, Vol LXII, p 163, Hiralal's List, p 13

² See Bhandarkar's List, No 1650

³ Above, Vol I pp 32 ff

⁴ Hiralal's List, No 210

^{5 &#}x27;The date of its (i e, of the Nägpur Museum prasasti) translation coincides curiously with the time at which an inscription was removed by the Nägpur Räjä from the famous Snake temple at Bhūndak in the Chānda District 'C P Gazetteer (Second Edition) Introduction p liv Rai Bahadur Hiralal conjecturally relegated this prasasti to Bilhāri in the Jubbulpur District, because the name of the village Mökhalapāṭaka granted by it sounds like Dhangatapāṭaka, Khailapāṭaka, etc, mentioned in the Bilhāri stone inscription (see his List f n on p 1) But no such name can be found in the list of villages in the Jubbulpore District, while we have been able to trace one closely resembling it in the Chāndā District (viz, Mökhara, 50 miles east of Bhāndak) Vyapura, the name of the mandala, in which it was included, may be represented by Wurgaon near Vairāgarh, 30 miles north east of Mökhara These identifications would show that the prasasti originally came from the Chāndā District For a Paramāra record of a slightly earlier date, found still further to the south, see the Jainad inscription describing the victories of Jagaddēva, a son of Udayādītya (Annual Report of the Hyderabad Archæological Survey 1927 1928, pp 23 24 and above, Vol XXII, pp 54 63)

⁶ See Hiralal's List, No 184

⁷ Above, Vol XXII, pp 169 and 211 It may be noted in this connection that the Ganësa Purāna (krīdā Phanda, adhyāya 26, él 2) mentions the town Ādishā (modern Ādāsā near Saoner in the Nāgpur District) as situated in Vidarbha This clearly shows that the Wardhā was not the eastern boundary of ancient Vidarbha as it is of modern Berār

⁸ A S W I, Vol IV, pp 124 ff

to Tivaradiva in the article on the Thäkurdiyä plates is correct, an inscription of his predecessor is not likely to have been found at Bhändak in the heart of the Väkätaka territory. We have, therefore, to conclude that the stone inscription of Bhavadiva Ranakis irin must have been found somewhere in Dakshina Kösala or Chhattisgarh and not at Bhändak in ancient Vidarbha. When Kielhorn edited the inscription in the Journal of the Royal Asiatic Society, he was informed that the inscription was found at Ratanpur, but this information also was probably incorrect, for the present Ratanpur was founded by Ritinadiva I of the Kalachuri dynasty in the eleventh century A D. What seems to have happened is that the stone inscription was first removed to Ratanpur from some place in Chhattisgarh and was later transferred to Nägpur where it was recorded to have come from Ratanpur.

It has been shown elsewhere on paleographical and epigraphical evidence that Tivaradiva flourished from circa AD 530 to 550. His grand nephew Mohi Sivagupt i Bilārjuna will have to be placed in the first half of the seventh century AD. Either he or his successor must have been the ruling king when Yuan Chwang visited the capital of Dakshina Kō il). Though the present plates do not mention any place of issue, vi knot that Sripura in the Rupur District continued to be the capital of Sōmavamsī kings at least from the time of Tivaradīvas to that of Mahī Sivagupta Bālārjunas. It would therefore be interesting to see how far Yuan Chwang's description of the capital of Dakshina Kōsala suits Srīpura.

Several scholars have attempted in the past to locate the capital of Dakahina Kosala gusson and Grant identified it with Wairigarh," while Cunningham took it to be Chinda . But, as pointed out by R B Hiralal, 'what is missing at both these places is any truce of remains of the Buddhistic monasteries and temples which Yuan Chwang so prominently mentioned '? R B Hiralal himself at first identified it with Bhandak, 10 for he thought that the country of Dakshina Kosala extended in the west to the eastern boundry of modern Berir - He believed with Cunningham that the stone inscription of Bhavidea Ranal esarin originally belonged to a Buddhist cave at Bhandak and following Kielhorn he held that a line of Buddhist lings belonging to the Pinduvamii line ruled in that place down to the 9th century AD Later on, after weighing all evidence R B Hiralal concluded that 'both the places (Sirpur and Bhandak) seem at present to have an equal claim to the honour of a visit from the great pilgrim of China, but Bhandak seems to possess more tangible evidence than Sirpur' But, as pointed out above. Bhandak was included in ancient Viderblia and not in Korala and must have been under the direct rule of Pulakism II, who, in the Aihole inscription, is called the lord of 'three Mah īrāshtras comprising 99,000 villages 122 One of these Mah Trishtras must have been ancient Vidarbha, since it is not separately mentioned in the Aihole inscription. From the same inscription we learn that Pulakësin did not anner Kösala but only exacted submission from the ruling king Yuan Chwang

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Above, Vol XVII, p 19
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²J R A S for 1905, p 618

² See the Ratanpur inscription of Jäjalladöva I, above, Vol I, pp 32 ff

A similar thing seems to have happened in the case of the Ratanpur inscription of Prithvideva II and Brah madeva, which originally seems to have belonged to Mallar See above p 111, n 2.

Both the Rajim and Baloda plates of Thuradeva are resued from Sripura

⁶ As stated above, there are several stone inscriptions of the reign of this Ling at Surpur.

⁷J R A S (1875), p 260

⁸ Cunningham, Ancient Geography of India (1924), p 596

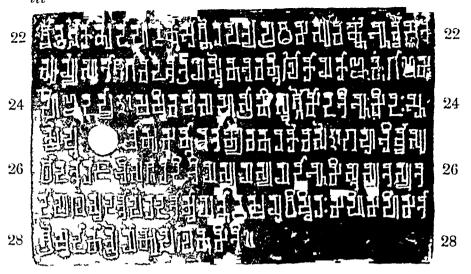
[&]quot;Inl And Vol LXII p 163

¹⁰ Ibid, Vol XXXVII, p 208, note 19

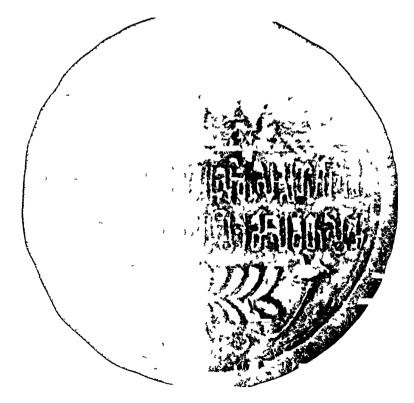
¹¹ Ibid, Vol LVII, p 166

¹² Above, Vol VI, pp 1 ff





Seal—From a photograph



ACTUAL SIZE

also mentions the king of Kōsala as different from Pulakēśin II whom he calls the king of Mahārāshtra So the capital of Kōsala cannot be located at Bhāndak

From Yuan Chwang's account we learn that 'from Kalinga he went north west by hill and The king was a Kshatriya by birth, a Buddhist in wood for above 1800 h to Kōsala To the south west of this country, above 300 h religion and of noted benevolence from the capital was a mountain called Po lo mo lo ki li' From Kōsala he travelled South, through a forest, for above 900 li to the An to lo (Andhra) country, the capital of which was Ping chi-(hi) lo1 This description suits Sirpur better than any other place in Chhattisgarh Sirpur lies north-west of Mukhalingam on the left bank of the Vamsadhārā, 18 miles from Parlākimedi in the Ganjām District, which is now generally taken to be the ancient capital of Kalinga The reign ıng kıng, who was either Mahā Śivagupta Bālārjuna or his successor, was no doubt a Kshatriya, as the Somavamis kings traced their descent from Pandu, the father of the Epic heroes Pandavas Mahā Śıvagupta was a devotee of Śiva,2 but the present grant shows that he patronised Buddhism also and the same can probably be said of his successor The mountain Po lo mo lo li li, which has been rendered by Bhramara giri, may refer to Bhamgara Pavvato (Skt Bhringara parvata) which is mentioned in an ancient Brāhmī stone inscription at Ārang 3 It may be noted in this connection that Arang lies south-west of Sirpur as required by the Chinese pilgrim's description If Ping chi lo, the capital of the Andhra country, is identified with Vengi (which was then the capital of the Eastern Chālukyas), it will be seen to be almost due south of Sirpur Sirpur, therefore, answers best to the bearings and other description of the capital of Kösala in Yuan Chwang's account It is true that the distance of Sirpur from Mukhalingam, Arang and Vengi does not exactly agree with Yuan Chwang's account,4 but this is not the only case in which the Chinese pilgrim's distances are found to be incorrect. We have, therefore, no hesitation in identifying the capital of Kosala in the seventh century A D with Sirpur in the Raipur District

The present grant is not dated, but as stated above it can be assigned to the first half of the seventh century A D It records the donation of a village on the occasion of a solar eclipse on the new moon day of Āshādha Taking the month to be purnimānta we find that there was a solar eclipse in Āshādha four times in the period A D 600 to 650, viz, A D 606, 616, 633 and 643 Of these A D 633 and 643 would perhaps be too late dates for Mahā Śivagupta Bālārjuna So A D 606 or 616 may be the date of the present grant. It does not, of course, admit of verification

Unlike his ancestors Tīvaradēva⁵ and Harshadēva⁶ who are known to be devotees of Vishnu, Mahā Śivagupta Bālārjuna was a worshipper of Siva. The seal of the present grant has consequently Nandī, the emblem of Siva, and not Garuda, that of Vishnu, who figures on the seal of the Rājim and Balōdā plates of Tīvaradēva. It may again be noted that like the afore mentioned grants of Tīvaradēva, the present inscription does not mention the title *Trikaling ādhipati* which is met with in many records of the later kings of the Sōmavamśī dynasty who ruled over the eastern parts of Dakshina Kōsala

- 1 Watters, On Yuan Chwang, Vol II, pp 200, 209
- ² For a similar discrepancy in Yuan Chwang's account, see his description of Harsha, who from his copper plate inscriptions and Bāna's *Harshacharita* is known to have been a devotee of Siva
- ³ Hiralal's *List*, No 183 *Bhṛingāra* which means a cricket is after all not very different from *bhṛamara* Or was it some mountain in the *Bhṛamara l ōṭya mandala* in the Bastar State? (Above, Vol IX, pp 179 f) There is, again, a hill named Bhamragarh in the Ahiri Zamindari of the Chāndā District, which also lies South West of Sirpur, but the distance is more than 160 miles
- Surpur is about 275 miles as the crow flies from Mukhalingam and about 300 miles from Vengi These distances will be somewhat increased if the inevitable windings of the road are taken into consideration
 - ² Tīvaradēva calls himself Parama Vaishnaia in his plates
 - Sec v 20 of the Sirpur Lakshmana Temple Inscription, above, Vol XI, p 192

As for the goographical names occurring in the present plates, Taradambaka bhōga in which the donated village was situated is probably identical with the Talahāri mandala mentioned in several later inscriptions. From one of these we learn that the Talahāri mandala included Mallīla (modern Mallīr, where the plates were found). The Buddhist images at present deposited in Millīr are said to have been brought from Juitpur, a village about a mile to the north of Mallār. The site of ancient Tarad unkal a where the Buddhist monastery was situated in, therefore, probably marked by the modern village Jaitpur. As regards Kailāsapura granted by the present charter, there is now no village of that name in the Bilāspur and Janjgir tahsils, but there are several of the name Keslā, which may be taken to correspond to ancient Kailīs ipura. Of them the one which is nearest to Wallīr is Keslā, about 8 miles to the south east, v hich contains ruins of an old temple.

We edit the inscription from the original plates

TEXT

Lurst Plate

- 1 -श्रीम स्वस्त्रग्रेपचिति(ती)ग्विद्यास्यामविग्रेपामादितसम्नि(नी)यविनयम-
- 2 स्पत्स(त्स)पादितरावालविजिगि(गी)पुगुणो गुणवत्स[मा]न्यवप्रक्षद्यत्रगी-
- 3 व्यप्रज्ञाप्रभावन(स)भावितमधाम्यदय[*] कार्ति(त्ति)क्य इव कृति(त्ति)वासमी
- 4 राज्ञ[.*] नि(ची)इर्पटेवम्य स्(स)नु[.*] सीमवङ्ग मगान परमभाह-
- 5 भारते सातापिढधादानुष्यात[*] चि(ची)मदागिवगुप्तराज[*] कुगलि(नी) แ° त-
- 6 रङ्क क सोगि(गी)यकैलासपुरयाम ब्राह्मणा[न्*] सम्पृच्य सप्रधा-
- 7 ^६नालतिवासिनो ययाकालाध्यामिनस्समाइत्तृंमित्रिधाटस्(प्र)-

Second Plate, Tirst Side

- 8 सुखानविकारिय[:*] सवारणानन्या ैन्द्रान्मत्यादीपजि(जी)विन. सर्व्याना-
- 9 जपुरुषा $\left[ar{\eta}^{t} \right]$ समाजापयित $\left[ar{\iota}^{t} \right]$ विदितमन्तु भवता यद्यामाभिरय ग्रा-
- 10 सः सनिर्धिः सोपनिष्धः सदगापराध सर्व्यवसमित सर्व्यपोडा-
- 11 वर्ज्जित[*] प्रतिषिडचाटभटप्रवेशतया । 10 तर $_{51}$ पा 11 प्रतिष्ठि-
 - ¹ Bhandarl ar's List, Nov. 1231, 1232, and 1240
 - 2 Ratanpur Inscription of the time of Prithyldera II and Brahmadera See above p 114, note 2
- *This name may repre ent ancient Chatvapura. There is a village named Tarod 11 miles north ear of Mallar and 3 miles south of Alaltara in which ruins of temples and tanks are to be seen. Its name would also correspond to Taradamsaka, but it is not known if it contains any Buddhist remains.
 - ⁴ Expressed by a symbol
 - ⁵ Read वश्
 - The dandas are superfluous
 - "Read तर्डमन
 - 8 Read सप्रधानानप्रतिवासिनी
 - s Read नन्तानाक [The exathesis requires स्वपाद unstead of जन्मकार् -Ind]
 - 10 This danda is superfluous
 - 11 Read desire

- 12 तज़ीरदेवभोर्यात्तक कारितविद्वारिकानिवासिचातुर्दिशार्थभि-
- 13 ज्ञुसद्वाय श्रीभास्त्रप्रवर्मासातुल्वित्राधा तास्त्र²शासनेनाच-
- 14 ન્દ્રાર્ક્ક સમવાલમાતાપિત્તીરાતનથ પુષ્ણાસિટલયે $\mathfrak{l}^{\mathfrak{s}}$ ત્રાષાહા-

Second Plate, Second Side

- 15 सावास्यास्थ्येगहोपरागे⁴ उदक्षपूर्वे प्रतिपादित इत्व⁵तश्च
- 16 विषयतया समुचितम्भोगमागादिकसूपनयिकभ(भ)विक्षः सुख-
- 17 म्मतिवस्तव्यमिति ॥ भाविनस भूमिपालानुदि(हि)श्येदसमिधीयते [1*]
- 18 मूमिप्रदा दिवि खर्लान्त पतन्ति इन्त द्वला महि(हीं) न्यपतयो
- 19 नरके न्य्यात्(असाः) । एतह(ह)य परिकालय्य चलाञ्च लच्मीः भायुस्त-
- 20 घा कुरुत यद्भवतामिस(भी)ष्ठ(४म्) [॥१॥*] अपि च [।*] रचापालनयोस्तावत्प-(ત્फ)लं स-
- 21 गतिदुर्गिति(तौ) [1⁺] को नाम खर्गोसुच्छिण्ध⁸ नरकं प्रतिपद्यते⁹ [॥२ *] व्यासगीता(ता)-

Third Plate

- 22 यास्र स्नोकानुदास्रा(ह)रन्ति [$f{I}^*$] श्रम्नेरपत्य(त्यं) प्रथम(मं) सुवर्ण् भूर्व्वेण[वी]
- 23 सु(स्)ध्येसताथ गाव $[: 1^*]$ ६त्ता 10 नथस्तेन भवन्ति लोका य $[:^*]$ काञ्चनं गाञ्च म-
- 24 हि(ही)च द्यात् 11 ॥[२॥*] पि(िष्ट) वर्षसहस्राणि स्वर्णे मोदित भूमिदः $[1^*]$ आ-
- 25 चेप्ता चातुभन्ता च तान्धेव नरके वसेत्¹² ।[॥४॥*] बहुभिर्वसु-
- 26 घा दत्ता राजिस $[:^*]$ सगरादिसि $[:\ 1^*]$ યસ્ય યસ્ય યદા મૃક્લિસ્તસ્ય તસ્ય π -
- 27 दा फर्ल [॥५॥^४] रूद्ता(त्ता) पेरदत्ताम्वा¹⁸ यत्नाद्रच युधिष्ठर^{,14} [।*] महि(हीं) सहिसता(तां)
 - ² Read कीस्टेवसाध्याराका
 - *Read die-
 - *This danda is superfluous Read quifflesu Aigist
 - 4 Rend 'पराग उदकपूव्यें
 - ⁵ Read इति । श्रतय
 - Read लचीमायु-
 - ⁷ Metre Vasantatilaka
 - Rend समजा
 - DMetre Anushtuch
 - 10 Pead Enleau-
 - 11 Metre Indravajrā
 - " Metre Anushtubh, and of the two following verses
 - 13 Read प्रदेश वा
 - 14 Read युधिहिर

28 चेष्ठ दानात्से(च्छे)योनुपालनभिति ॥[६॥*]

The Seal. '

- 1 राजः श्रीरर्पगुप्तम्य सनीः भनुगगालिन[।"]
- 2 ग्रासन गिवगुप्तम्य स्थितसासुवनस्विति[॥*]=

TRANSLATION

- (LI 19) Om Hall! The illustrious Mahā Sivaguptarāja, born in the lunar dyna to, a most devout worshipper of Mahā vara (Siva), a ho medit ite ion the feet of his father and mother, who is a son of the king, the illustrious Harshadöva even as Kārttikēja ir of Siva, a ho has acquired all the accomplishments of a conqueror through the perfection of commendable discipling attained by a special study of all the rosal lores who has attained freet properts by his patronage of accomplished persons, exceedingly great valous, intelligence and rings to, being in good health, issues the following command after honouries the Brāhmanas in the village Kailāsapura of the Taradariiaal a blögs (who diversal other officers ho may be in charge (of the village) from time to time, to other vith their schordinates, we will as to all other rogist officials who may be dependent on him—2
- (Ll 9.15) Be it known to you that on the (occasion of) an eclipse of the ran on the removed for) the ten values together value that are and deposite, together value (the first imposed for) the ten offences, together value values for the from all obstructions (err) not to be entered by the regular or irregular forces, has being the lab, his for as long as the same and the moon will endure at the request of (thin) restrict uncl. Bharlara arman (err) for the increase of the religious ment of Our parents and of Our life, a copperatories (err) by (a libation of) water, to the Community of venerable (Buddher) Moule from the four queries residing in the small monacture trusted in Terelem, he, which was caused to be consistent dy Alaka, the wife of Köride venerable.
- (LI 15 28) Wherefore, offering submire vely due taker, recenter for (to the dorse), you evoild dwell happily in this village. And the views to the future rules of the land—

(Here follow eix benedictory and imprenitory ver)

The Scal

This is a charter, enduring as long as the corld of Siengupta, the son of the Ling, the illustrious Harshagupta, cho shines by his good qualities

No 19-THE PURI PLATES OF MADRIANA ARMAN SAINTABHILL

By Prof R G Basak, M 1, Ph D, Calcutta

In February March of 1913 I published an article in Bengali on a single copper plate in cribed on both sides of it, belonging to the reign of King M dhivaverman (Sains ablita, olics Srinivās)

¹ Read °pālanam [(6* |] tts ||

[&]quot;Metre inushfubh

Lit on our feet

See above, Vol IX, p 17 and n 1

See, above, Vol XXII, p 175, n. 8

of the Sailodbhara dynasty of Köngöda in Kalinga, in the now defunct Bengali monthly magazine, the Sāhitya of Calcutta in its Phālguna issue of 1319 B S (pp 889 ff) It was stated in that article that that plate was undoubtedly the second of a set of at least three such plates which contained the whole text of the epigraph and that the other two plates (viz, the first and the third) had been A hole in the plate indicated that that plate and the other missing ones were originally held together by means of a ring. It is not easy to say if any seal with any legend was soldered on to it just as, we are informed, the Buguda plates of the same king possessed Mr R D Banerji and Mr Vinayaka Misra (I H Q, 1931, pp 665 ff) omitted to take notice of that plate or my article on the same, while they dealt with the chronology of the Sailodbhava kings of Köngöda This plate is preserved in the Museum of the Varendra Research Society, Rājshāhi Luckily enough, last year (1935) my friend Dr N P Chakravarti, the Government Epigraphist for India, sent to me the impressions of two plates of the length of the above mentioned (Rajshāhi) plate with marks of ring holes of the same dimension on them, and remarked that those two plates must have belonged to an incomplete set and added that they had recently been acquired by the Indian Museum, Calcutta Dr Chakravarti also said in his letter to me that he had inferred that the incomplete Sailodbhava plate of the Rajshahi Museum which I previously edited in Bengali, and the newly acquired two plates belonged to the same set. I am glad to find that with this discovery of Dr Chakravarti the whole grant of king Mādhavavarman is now completely recovered, making it possible for me to make a contribution on the whole grant to the pages The second plate was obtained on behalf of the Varendra Research Society, Rījshāhi, from Mahāmahöpādhvāya Pandit Sadasiva Misra, by my friend Mr (now Rai Bahadur) Rama Prasad Chanda, when the latter, with some other members of the Society, toured in the autumn of 1912 in Orissa, visiting places of antiquarian interest. The Mahamahöpadhyaya got it, as we were told, from the late Mr Padma Charan Mahanti, formerly Superintendent of the Puri Collectorate, an inhabitant of the village Birobai in the Puri District The provenance of that plate, as well as of the two newly discovered ones, is not known We prefer to call the whole set as the Puri Plates of Madhavavarman, because we got the second plate at Puri from an inhabitant of the same district

Of the three plates the first and the third are engraved on one side only, but the second plate is engraved on both the sides. The first plate contains 12 lines of writing on its reverse side only, the second 11 lines on each of the obverse and reverse sides, and the third 10 lines on its obverse side only. Each plate measures $6" \times 3\frac{1}{4}"$. In some places, specially on the reverse side of the second plate, some letters appear to be blurred and illegible. Otherwise the inscription is in a fair state of preservation. There is a mark of fracture in the second plate.

Above, Vol VII, p 101

^{*} Ibid , p 102

Above, Vol III, pp 41 ff and Vol VII, pp 100 ff

^{*} Vide my The History of North Eastern India (C 320 760 4 D), Calcutta, 1934, pp 169 170

Above, Vol VII, p 101

The language of the grant is Sansl rit. The charter contains, after the introductor, ords om stash, 11 verses followed by 12 lines of prose, which again are followed by four of the usual imprecatory and benedictory verses after which occur two other verses in a high the names of the persons who wrote, marked, incred and acted as the divida in the grant are respectively mentioned. The language of the document contains a large number of errors as may be noticed from the corrections proposed in the preparation of the text. All the closen verses which describe the genealogy of the donor in this grant are indentical with the verses of the Buguda plates which contain only one additional verse (v. 2) which glorifies the donor, do cribed therein as Rāpodra Mādhatatarman

As regards orthography the following peculiarities require attention -(1) No separate signs for b and v are used anywhere (2) The consonants l g, n t, dh, p, m and v are doubled after the superscript r, eg, -chandr arlia 1 33, starg 1 30 (but in -jatir ga 1 12, gis left single), [u]tl'irnya ll 12 13, l'irtto ll 21, 21, orddhauta 1 1, de reparacya 1 15, dharmu a 1 31 (but in -patir=mah?) 1 17 m is left single), "murir? 1 22 It may also be noted that the expected doubling of and I in this position has not been inside, e.g., Sanbhör 1007 1 3, the Pat 172 1 17 (3) No sign of cisarga has been used, except in a few case e.g., cal. 1 3, Irile 1 9, -rile ah 1 23, etc. (1) The guttural masal (n) is used instead of anusigna befor 4, and 1, e.g., noubbio 1 2, prantu 1 3, sad-cansel 9, cantel 14, "sind rall 42" (5) Nowher is the sign of according used, e.g., Iulajū=Ranabhīta ll 9 10 (where the second v ord is a proper name Aranabhīta), jītā= Yasobhita 1 11 (where also the second word is a proper name, Ann obhita) (6) The sign of anustăra is sometimes neglected, eq., in mandala 1 6, tärelehlä 1 8 (7) Before dental e, the visarga is changed to s, eg, tanayas-sulriviti) 1 16 (8) Before e subscript r, the letter t is doubled, eg, dharittri 1 11, °6=charittrai 1 15, sia gottra 1 18, °puttra 1 26, °puttro 1 32 (9) Final n is sometimes changed into m and m, eq, or gariy im 11 12 13 a norm 1 25, or equility *1-Tam=tartta 1 27, sa Iaranam 1 28 (10) The sign for find m is used, eg, sig gittam 1 18, °r=ajasram 1 21, bhai atām 1 29 But at the end of the verse, anustra (and not final m sign) has been used after the word phala in 1 37

The inscription is dated in Samual 20 (?) + 3 (=23 ?), which may be regarded as the regnal year. Some may feel tempted to read the first numeral symbol as representing 10, in that case the regnal year will be 13

The object of the charter is to record a revenue free grant of the village Sala (or Māla?) situated within the vishaya of Thorana, made by king Mādhavavarman (l 21) of the Sailod bhava dynasty for the purpose of augmenting the religious merits of his parents and himself, to a Brāhmana named Bhatta Vittadāva of the Kaukika gō'ra having Utathya and other pravarasi, a student of the Chhandōga charana, and belonging to the Kauthuma śāi hā. The grant was written by Upēndrasimha, son of Kundabhōgin, marked by Jayasimha and incised by Chhaddibhōgin (ll 42 43). It is also stated (ll 13 44) that Gangabhadra, appointed to the

^{1[}See p 129, n 4 below -Ld]

duties of the *Pratīhāra*, acted as the *dūtaka* of the grant—It may be noted here with advantage that the persons mentioned in ll 42 44 are identical with those mentioned in the Buguda plates of the same king and hence it may be inferred that the latter plates which are undated were not far removed from the date of our plates

An abstract of the contents of the rest of the grant may be mentioned here of the inscription forms an invocation of protection of the god Sambhu (Siva), which seems to be an indication that the kings of the Sailödbhava dynasty were devotees of Siva relates that there was a great person of the name of Pulindasēna who was 'famous amongst the people of Kalinga' But he is stated (v 3) to have been averse to rulership on earth for himself, although he was a highly accomplished man By his ardent worship of the god Svayambhū for the creation of a fit and able ruler for the country, Sailodbhava was created as the lord of the earth, and from him originated a family of good rulers (v 4) In the next verse (v 5) we are told that a ruler of the name of Aranabhīta was born in his family (hulaja) and that he was a terror to his His son was king Sainyabhīta who achieved victory over his enemies with the help of a large troop of elephants (v 6) In his family again $(tasy=\bar{a}pi\ vanš\bar{c})$ was afterwards born a king of the significant name of Ayaśōbhīta, who had a record of pious deeds at his credit which could not be expected of a king of the Kali age (v 7) His son was king Samyabhīta who was a great He was able, in his prosperous condition, to reduce the sovereign influence of his enemies over their own statal circle (mandala) of kings (v 9) This king appears to have also been known by the biruda Śrīmivāsa and is described in v 10 to have performed Assamēdha and other exerifices which had fallen into disuse on account of the negligence of impious kings of the Kall age, from which it appears that he helped in the restoration of these sacrifices in Kallinga He was also called Mādhavavarman and is stated to have issued this charter while residing in Kongoda (v 11) After this verse 11, the record contains the formal address by the king to the various administrative officials and other people concerned From the contents of our grant as mentioned above, and those of the Buguda plates, we obtain the following genealogical tree —

Sailodbhava

```
    1 Aranabhīta (tat lulaja, ι e, born in his lineage)
    2 Sainy bhīta
    5 Ayaśōbhīta (tasy=āpi ιαπέξ jūtah, ι e, born in No 2's family)
```

6 Saınyabhita (=Mādhavavarman=Srīnīvasa)

We are to notice carefully that Ayaśōbhīta (No 5 above) is not a son of Sainyabhīta (No 2), but a descendant born in his family. We know that the Pärikud¹ plates of Madhyamarāja, and the Purī² (Uttarapārśva Matha) plates and the Köndūddā³ grant of Dharmarāja contain the same genealogy as above, but only carrying it down respectively to one and two more rulers in succession, tiz, (No 7) Madhyamarāja (alias Ayaśōbhīta²) and (No 8) Dharmarāja (alias Mānabhīta)

¹ Above, Vol XI, pp 281 287

²J B O R S, Vol XVI, pp 176 ff

Above, Vol XIX, p 265

The last king's dates are known as AD 756 and AD 713 11 in his above mentioned pranting But The last king's dates are known as A D 700 and A D 71) II in ms above mentioned printing but a many a last stage of the full genealogy of the Suladbhaya the trouble for senours in the matter of complete ration of the inn genealogy of the Schoolburg matter of the standard of the standard of the standard from undated Khurda² and the dated (1 D 619 20) Ganjām³ platen of Mādhavarāja, both belonging palrographically to the same age. The genealogy obtained from there is a plates may be thus I Voi AXIII

```
3 Annobhita
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           (Ganjana plater )
1 Madhavaraja (" Master of all Kaling is ") 1 Madhavaraji (mentiored r. Sauvibate in the collaboration Mediaran ```

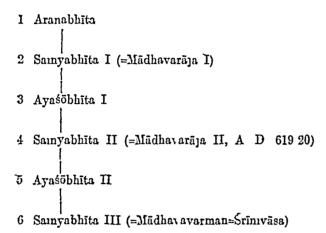
Identity of script in both the in in cript one had not to the mentable conclusion that the in the house of the holomore, the interior of the formal to the first Median article of the Companies Identity of script in both the m in cript one had not to the mexicable conclusion that the a most amnortant noing hore is the strength of the hint of in the Anti-ched, Meharaja Mehit ma la most important point here is that the so three line, is a line of the trial in place. The first the first line, is a line, is a line of the line, it is a line, is a line, it is a line line, it is a line line. of fither and con Bull in both the Bu, via place and the Pare place and to the relation hip  $A_{n,n}$  and  $A_{n,n$ of fither and con—But in both the Bu, vida pl to a find the Part plate a unior notice Wasable of the state of the Edward of Sainty blats (No. 2) Hence the Wasable of Sainty blats (No. 2) Hence the Wasable of Sainty blats (No. 2) Hence the Sainty about (No 5) is stitled to be 1 it n son but a discontinuous order to some and of the Khurdi and Gariffine I be to the transfer of the Limited and During I be to the transfer of the Limited and During I be to the transfer of the Limited and During I be to the transfer of the (No 3) of the Khurda and Graphin The distribution to the Limited and Part Place So Same above the Limited and Part Place So Same above the Distribution of the Roman and Part Place So Same above the Research of the Researc At a 50 billity of the Laurada and Puri Place  $\frac{1}{2}$  of  $\frac{1}{2}$  and  $\frac{1}{2}$  an Distinguage and Puri plates connot be equived a 1th al 199 is reflected to 1) of the Khurda and Gougiage plates is later than that of the Khurda and Gougiage plates as later than that of the Khurda and Gougiage plates as later than that of the Khurda and Gougiage plates as later than the standard of the Khurda and Gougiage plates as later than the standard of the Khurda and Gougiage plates as later than the standard of the Khurda and Gougiage plates as later than the standard of the Khurda and Gougiage plates as later than the standard of the Khurda and Gougiage plates as later than the standard of the Khurda and Gougiage plates as later than the standard of the Khurda and Gougiage plates as later than the standard of the Khurda and Gougiage plates as later than the standard of the Khurda and Gougiage plates as later than the standard of the Khurda and Gougiage plates as later than the standard of the Khurda and Gougiage plates as later than the standard of the Khurda and Gougiage plates as later than the standard of the s Plates Moreover, there is no doubt to the patro rap is of the Burne and ever than that of the Khurda and ten fin pit ten belong to the Burne and ever than the chalie hands he dreen as the manner of the first parties  Plates is later than that of the Khurda and  $\epsilon_{r}$  by  $im p^{r}$  to  $\pi$  belongs to  $iu_{12}$  by  $iu_{12}$  and  $iu_{13}$  and  $iu_{14}$  by  $iu_{14}$ Athitisch, while editing the G hij m plates of the distribution for the e (Bucula) plates is considerably more modern the athitisc the subjection in the following that T is t Algorithm of the C (Bueulan) plates, it follows that Y abbits g (re by 1 a 7blit a) non-tunchlita Madlay as armon of the Bugg da please, it no servet de condant of Ye in the servet de condant Samualar varaman of the Bugg da plate, the a remote de condant of the laboration of the Samualar variable varia do not think that Sainvabhita Madhari Varin in of the Bulled's Plate and in the former man only to plates is a very remote de cend int of any to bhit in the Bullett plate and it emploised that the former may only be the state of the laster medical manufacture of the state Plates is a very remote de cend int of Approximation of the grandson of the latter. We have no half it itto 1 in exercision with Dr. N. P. Co. I rivarily with the condition of the form o the grandson of the latter. We have no healt thou mer recensively Dr. N. P. C. Trivarti, with article on the Mixing, common plates are not of Dharmart, alternational Kellings made by him in high many common plates. article on the Nismir copportions of two thought in the thought in the two or Fembe to the view expressed by him though with doubt that Soll 3 ability Midh war in of the Ganjām and the Khurda plates may be identical with conventional allowar and the Khurda plates may be identical with conventional allowar arms of the convention of the convent Buguda plates (and therefore, evidently with the large of the same name in our plates also)

on this name has also have a stated in the value of the same name in our plates also) Our own view on this point has also been stated in detailed owhere a We cannot also support

Then the continue of the continue of the state of the sta I think that all the detect recents of the Sail, libbar rule ry so far I nor no I ide tay History of Nor I Lastern India (C 320 700 1 D), Pr 170 ff

the remark of Dr Chakravarti who, following the late Mr R D Banerji, says that inspite of paleographic difficulty the Buguda and Ganjām plates might have to be assigned to one and the same ruler. We are, however, glid to note that he feels inclined to place the Pārikud grant towards the end of the 7th or the early part of the 8th century AD. On the above considerations, we have also taken the first Sainyabhīta-Mādhavarāja of the Khurda and Ginjām grants as identical with the first Sainyabhīta of the Buguda and our Purī plates, in whose family Ayaśōbhīta (No 5) is described therein as being born. Hence the genealogy of the first six kings of the Sailōdbhava dynasty according to our opinion should be settled as follows—

Sailödbhava



With these introductory words I edit the grant for the first time from the original plates and the inked impressions supplied by the Government Epigraphist

#### TEXT

[Metres Vv 1, 3,  $S\bar{a}rd\bar{u}laulr\bar{i}duta$ , vv. 2, 5, 6, 8, 9, Vasanta'ulala, vv 4, 12-17, Anushtubh, v 7,  $Indrauajr\bar{a}$ , v 10,  $Sragdhar\bar{a}$ , v 11,  $Ary\bar{a}$ ]

### First Plate

- 1 Öm² Svastı [||\*] [I]ndō[r=ddhau]ta mrınāla-tantubhır=ıva ślıshtā[h\*] karaı[h\*] kōmalaıva-(r=ba)ddh āhūr=aru-
- 2 nai[h\*] sphurat-phana-manai(nē)r=dī(di)gdha prabhāsō=n(m)śubhi[h [\*] Pārvvatyā[h\*] sa-[kacha\*] graha-vyatikara vyāvrita(tta)-va(ba)
- 3 ndha ślathā Gang āmbha[h\*]-pluti-bhinna bhasma kanikā[h\*] Śambhōr=jatā[h\*] pāntu vah | [|1||\*] Prānśu-mahabha(Prāmśur=mahēbha) ka-
- 4 ra pīvara chāru vā(bā)hu[h\*] kṛishn āśma sañchaya vibhēda vishā(śā)la-vakshā[h |\*] rāj[ī]va kōmala dal āya-
- 5 [ta] löchan-äntä(tah) śyāta(khyātah) Kalınga janatäsu Pulī(lı)ndasēna[h || 2 ||\*]
  Tēn=ēttham gunin=āpi satva(ttva) mahatā

<sup>1</sup> Op cit, p 36

Expressed by a symbol

- 6 n=cshtham(shtam) bhuvō mandala[m\*] śaktō ya[h\*] paripālanāya jagata[h\*] kō nāma sa syād=iti [|\*] pratyā-
- 7 dishta vibh-ütsavīna bhagavān=āra[dhi]ta[h\*] śāśvata tachit(s=tach chitt) ānugu ņam vidhitsu-
- 8 r=adıśad=vāñchhū[m\*] Svayambhō(bhū)r=apı || [3 || \*] Sa śılā sa(śa)l al ōdbhōdī tōn=āpy-ālōkya dhı(dhī)ma
- 9 tī [\*] parikalpīta sad van4ē(vamšah) prabhu[h\*] Sailōdbha[vaḥ\*] krītah'[[ 4 ||\*] Sailōdbhavasya kulajō=¹Rana
- 10 bhīta āsīdey čn-īsakutekrīta bhiyām dvishad anganānām [[\*] jyōti(t) snā pravō(bō) dha sama-
- 11 yō sia dhiya[ē](v=11)ta sā[r]ddham=īkampitē nayana pakshma jalōdhu chandrah |[i 5][\*] Tasy=ābha
- 12 vad=vru(bu)dhapāla samasya sunu(sūnuh) krī Saī (Sai)nyabhīta iti bhūmipatir= ga[rī]-

## Second Plate, Obverse

- 13 vām(vān) [\*] vam prā[py\*\*] n aika (ata nāga ghatā vighatta lavdha(bdha) prasāda vija[vam mu]mudā
- 14 dharittrī [|| 6 ||\*] Tasy="ipi van(vam)![c]=[tha\*] yoth ārtha nāmā jūto="Yakobhīta iti kshi-
- 15 ti(tī)šah [\*] yīna praru(rū)dhō=pi ¾ubhaiś-charittrair=mmpi-hta[h\*] kalaika[h\*] Kah(h) darppanasya [|| 7 ||\*]
- 16 [Jātō=thr\*] tasy i tanaya[s]=sukriti(tī) samrsta s[ī]mintinī nayana shatpida puņdarīka-[h\*] ||(1) krī
- 17 Samyabhīta iti bhūmipatir=mah čbha kumbha sthalī dalana durlelit īsi
- 18 dhāra[h || 8 ||\*] Jātāna yāna kamalākaravet-sva göttra[m] unmīlitam dinal pit=
- 19 mahūdayīna []\*] sankshipta mandala ruchaś-cha gatīth\*] pranā/am=īšu dvishō graha ga
- 20 hā ina yasya diptyā [|| 9 ||\*] Kūltyair-bhūtadhattrīpatibhir-upachit-āntka pīp ā
- 21 vatārai[r]=nītī yō-hām kath=īpi pralayam=abhimatā kirtti mī(pī)lair=ajasram [\*\*]
- 22 yajāais=tair=Asvamēdha prabhritibhir=amarā lambhitī etriptim=urvvīm=uddript ārāti-
- 23 pakshukshaya kutu patunā **Srinivāsēna** yāna || [10 ||\*] Kongoda kuta mkātah Second Plate, Reverse
- 24 karada nikikara, mari(ri)chi siti(ta) kirtti[h |\*] sa kii Madhava[va\*]i nima npu-mi-
- 25 na vighattana[h\*] kuśali || [11 ||\*] Āsmim(Asmin) bhū mma(ma)ndalē śrīsāmanta mahāsāma

<sup>1</sup> The name is Aranabhita

<sup>&</sup>lt;sup>2</sup> An example of Prakrit influence

There is a superfluous fasys here (1 14), and a superfluous subha in 1 15

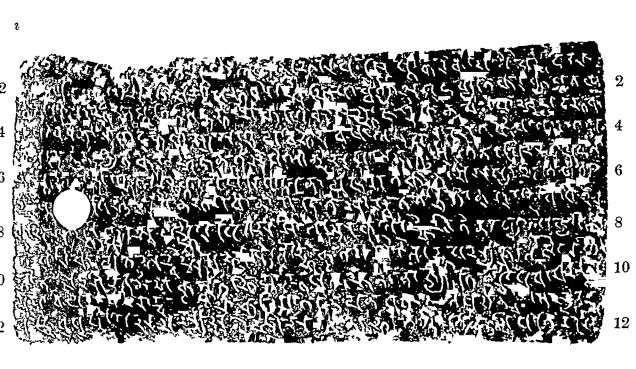
<sup>4</sup> The name is 4yasobhita

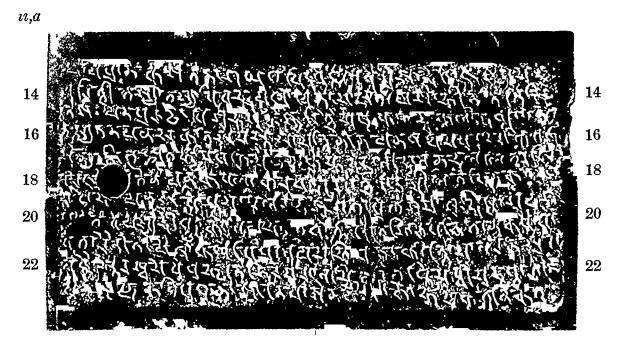
<sup>&</sup>lt;sup>5</sup> Read göltra: -\_nmīlitam

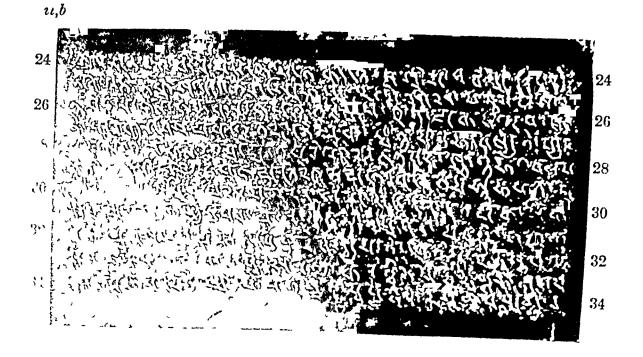
Read lambhits=triº

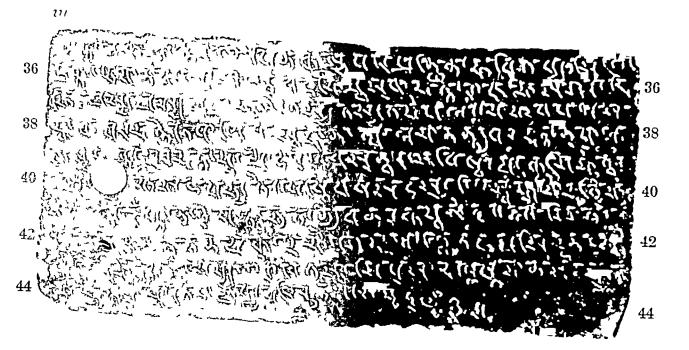
t Read e tran meal ara as in the Buguda plates.

## PURI PLATES OF MADHAVAVARMAN SAINYABHITA









- 26 nta mahārāja rājana(nya)ka-rājaputtr [ā]ta(nta)ranga dandanāyaka-dandapāśi-
- 27 n=õparıkara ¹vıshayapatı-tadânıyu[kta\*]kāmva(kān=va)rttamāna-bhavıshyatō vya
- 28 vahārma[h\*] sa-karanām(nān)=vrā(brā)hmana-purōg-ādī[n\*] jānapadāms=chātta(ta)-bhata vallabha-
- 29 jätiyām(yān) yathārham² pūjayatı mānayatı []\*] Vıdıtam=astu bhavatām(tā)m
- 30 Thorana vishaya samvandha(mbaddha) Sā(Mā ?)Ia-grāma[h\*]3 ———— Kausika-
- 31 göträya <sup>5</sup>Utathya pravaräya ——— <sup>6</sup>nānā pravarāya Chchhandōga-charanā-
- 32 ya Kauthuma śākhāya Bhatta Vittadēvasya(vāya) mātā pittrōr=ātmanaś=cha puny-ā-
- 33 bhıvrıddhayë sahla dhärā-pura[h\*]sarēn=äkaratvēna 7māchandr ārkka-kshıtī(tı)-sama-
- 34 kālam pratīpādītö≈smābhī[h !\*] Yataś=cha tāmvra(mra) pattakam daśadhā\* dharmmagaura

#### Third Plate

- 35 va[t\*] kalpa-kalp-antaren=apı na okais=cha parıpantlına bhavitavyam=iti
- 36 uktañ=cha Mānavē dharmmaśāstrē [|\*] Va(Ba)hubhır=vvasudhā dattā rājabhı-[s\*]=Sagar ādı-
- 37 bhih [|\*] yasya yasya yadā bhūmita(s=ta)sya tasya tadā phalam(m) ||[12 ||\*] Mā bhūva(d=a)phala śa-
- 38 nkā vah para-datt=ēti pā[r]thivah(vāh) [i\*] sva dānāt=phalam=ānantyam ¹⁰para-datt-ānupāla-
- 39 nam(nē) |[| 13 ||\*] Sva dattām para dattam=vā(ttām vā) yō harēti(ta) vasundharā(rām) [|\*] sa vishthāyām krimir=bhūtvā
- 40 pitribhi[h\*] saha pachyatē || [14 ||\*] Shashtim varsha sahasrām svarggē modrti bhū-
- 41 mıdah [|\*] ākshēptā ch=ānumantā cha tāny=ēva narakam=va(kē va)sēt || [15 ||\*] Lā(Lē)khıt=Ŏ
- 42 pēndrasınhēna(sımhō)=tra tanayā(yah) Kundabhōginā(nah) [|\*] lānchhitam Jaya sın(sım)hēna [u]tkī-
- 43 rnna[m\*] Chchhaddibhōginō(nā) [|| 16 ||\*] Samyag-ārādhita svāmi prasāda ślishtamānasah [|\*] dūta-
- 44 [ko] Gangabhadro=[tra\*] prātihāya(1yyē) vyavasthitah || [17 ||\*] Samvat 20 (2) 3 ||
  - 1 Read % oparika vishaya
  - <sup>2</sup> The repha meant for ham has been wrongly put on pū by the engraver
- The five letters after this word seem to be uninggataya [The reading of the first three of these five letters is quite uncertain. If the reading suggested is accepted the name of the village granted will have to be considered as missing which is unlikely —Ed.]
- [The reading of the second letter is uncertain It may be pointed out that the Kausika golra cannot have Utathya pratara—Ed ]
  - 5 The letter before this word reads like lu [The corrected reading is Au(Au)tathya —Ed]
  - The three letters before this word read like laluta [The reading appears to be Al ānupravarāya —Ed.]
  - 7 Read Onzachandr arkka-
  - \* [Reading seems to be tamvra pattaka-darkana[d\*] -Ed ]
  - 9 Read kēnachit for kaiś=cha
  - 20 The pa of this word looks like dha, the māirā having closed up the top of the letter.

### TRANSLATION

Om Blessings

(Verse 1) May the matted locks of hair of Sambhu, in which the particles of aches are reparated by the overflowing waters of the Gangā (on his head), which are touched by the oft rays of the moon (also on his head) as if by white lotus fibres, of a high the lustre is daubed by the red rays of the entwining snakes bearing sparkling gems on their hoods, and a high are alacle ned because of their knot being set aside on account of Pārvati's umon accompanied with a grasp of His hair, protect you!

(Verse 2) (There was a person) famous amongst the people of Kalinga, named Pulindanena, till, with charming arms as stout as the trunk of a large elephant, having a chief as broad as the fragment(2) of a black mountain, and whose eyes were as large as the soft petals of lotues

(Verse 3) By him, though so accomplished and great in spirit, (the rulership over) the circle of the earth was not longed for—(By this person) denying the pleasure of rulership, thinking as to who (clse) would be the man that would be able to rule over the earth, was wor hipped the lord Sa wambhū (Brahmā) the eternal, and (the latter) being degrous of creating (one), recording to his heart's desires, granted his prayer

(Verse 1) As the was observed as splitting as under pieces of rooks, Sailadbhava viss mode by this wise (god) as the lord with an illustrious dynasty (of rule is originating from him) vouchs fed

(Verse 5) A descendant in the family of Suludbhava was Aranabhita, by whom, at the time of the rise of the moon light, the moon was caused to tremble, along with their or n intellect, in the waters from the eye lashe of the wivest of his enemies who were frightened reportedly

(Verse 6) Of him who was equal to the lord of gods, (i.e., Index) the very great land Satzyabhīta was the son, by obtaining him who atteined victors in which prevailed calming a of disposition (even) in havor caused (amongst land cremite) by rows of transy hundreds of elephants,2 (as her lord), the Larth felt delighted

(Verse 7) Afterwards, in his family was born King Ayaf obbita, who a name carried a tracemport, by whom was purged, by means of his illustrious deeds, the accumulated dirt on the mirror of the Kalinge.

(Verse 8) Then was born his son, of meritorious deed, the ling, named Sainyabhīta, s ho is (as it were) a lotus to the bee like eyes of all lidies, and the edge of s ho ess ord is plinfully active in splitting asunder the frontal globes of the huge elephants' (of his enemies)

(Verse 9) By this (king), while in great prosperity, is made illustrious his own family, just like a lotus pool (in which the lotuses are) opened by the sun while rising, and on account of his mijesty his enemics, with the pover of their own circle of lings reduced, meet with destruction, just as all (the other) planets (disappear), with the brilliance of their own dises diminished, on account of the lustre (of the sun)

(Verse 10) By this Śrīmwāsa\*, who is skilful in the act of destruction of the partisans of his highly insolent enemies, the gods are made to enjoy extreme satisfaction on account of this perfor

2 Elephants played an important part in the army of the Kalinga langs in ancient times

This king caused death of his enemics, whose wives were therefore compelled to shed terms of sorrow on account of their widowhood which destroyed for ever their union with their husbands at moon tipe.

<sup>&</sup>quot;It may be noted that the words, u.laya, mardala and dip'i as used in this verse convex by 3'2'ta the double meanings, (i) prosperity and (ii) rise, (i) the statal circle of lings and (ii) disc, and (i) majesty and (ii) lintre, respectively

<sup>4</sup> Sainy abhita Madhavay arman had a biruda Srimy asa, which also means Vishqu, as well as an abode of roy alty.

mance of) those Aśvamādha¹ and other sacrifices the very mention of which is (now) relegated to the domain of non-existence by kings of the earth belonging to the Kali age, who have accumulated (newly) introduced sins of many kinds, (but) which was liked ever so much by (hings) who were upholders of fame

(Verse 11) This Mādhavavarman, whose fame is as white as the rays of the autumnal moon and who is competent to crush the pride of his enemies, being in good health, and (while) putting up in his residence in Kōngōda,2—

(Lines 25 35) duly honours and esteems the illustrious Sāmantas, Mahāsāmantas, Mahā
nājas, Rājanyakas, Rājaputras, Antarangas, Dandanāyakas, Dandapāsilas, Upanikas, Vishayapatis
and Tadāniyuktakas, the present and the future vyavahārins (administrative officers), the jānapadas
with the Karanas and the chief Brāhmanas and (also) those of the Chāta, Bhata and Vallabha
classes (with the following information) —

Be it known to you that the village of Sāla(Māla?) situated in the vishaya of Thōrana, has been given, free of all dues, by me, to last as long as the sun and the moon endure and the earth lasts, with a libation of water for the enhancement of the religious merit of my parents and of my own self, to Bhitta Vittadēva of the Kausika gōtra, having for his pravaras Utathya and other) belonging to the Chhandōga charana and the Kauthuma śālhā

As this was a copper plate grant, no one should stand as an impediment (in its operation) even in future Kalpas, out of respect to dharma in ten ways. There are verses also mentioned in the Mānava Dharmaśāstra (to the same effect) —

(Verses 12-15) (There are four of the usual imprecatory and benedictory verses)

(Verse 16) In this (grant) Upëndrasimha, son of Kundabhögin, was the writer, and the charter was marked by Jayasimha and incised by Chhaddibhögin

(Verse 17) Gangabhadra, whose mind was attached, through favour, to his master whom he served thoroughly, and who was appointed to the duties of the *Pratīhāra*, acted as the *dūtaka* herein.

Samvat 20(1)+ 3

## No 20 -TWO INSCRIPTIONS FROM SHERGADH

# By Prof A S Alterar, Benares Hindu University

Shergadh, where the two inscriptions edited here are found, is a deserted town in the Atru Nizamat or Taluka of the Kotah state in Rājputānā. It is about 12 miles to the southwest of the railway station Atru on the Kotah Bina line of the G. I. P. Railway. Within the stony massive walls of the town there are more than three thousand houses in different stages of dilapidation. The present population, however, is hardly more than 300 and so the township presents a dreary appearance even by day. According to local tradition, the present name

- <sup>1</sup> This refers to the restoration of the *varnasramadharma* in the seventh century A D not only in Kalinga, but in many other parts of North Eastern India
  - <sup>2</sup> Also spelt as Kamgoda in some of the other grants of the Sailodbhava dynasty
- <sup>5</sup> For the meaning and functions of these terms, vide the author's article in Bengali on "the administration of the Pally kings" of Bengal Prabasī, Āśvina issue, B S 1343
- <sup>4</sup> Thörana, is also mentioned as the vishaya in which the village of Ārahanna mentioned in the Khurda grant (J A S B, Vol LXXIII, 1904, pp 282 ff) is situated
  - <sup>5</sup> [See p 129, n 8 —Ed]

of the town was given to it after its capture by Sher Shah of the Sur dynasty in the course of his Its ancient name, mentioned in several inscriptions found at the place, was Mālwā campaign Köśavarddhana, 'the increaser or the asset of the treasury' The Incription B edited below. shows that the city was an important thriving centre of trade, industry and agriculture, contri It was also an important military station buting a good deal to the royal treasury sent dilapidated township itself was a strong fort in the Hindu period, as its still existing power It is also expressly referred to as a fort (durga) in the Inscription A ful ramparts show fort was constructed outside the old one in the Muslim period. When Dr. Mathuralal, the State Historian, Kotah, and myself visited Shergadh in February 1936 in the course of our tour of archeological explorations undertaken at the instance of the Kotah Government, we came across several Jain, Hindu and Buddhist inscriptions, both in the new and in the old fort, ranging from the 8th to the 13th century AD. It is clear that during this period, the citizens of this flourishing city followed these three faiths

The inscriptions are engraved on two different stone tablets, built into the present temple of Lakshmi Nārāyāna. Of these, the Inscription B, has been edited with a short note by Dr D R Bhandarkar in the Indian Antiquary, Vol. XL, pp. 175.6 Inscription A has not yet been noticed or published. As one ascends the platform of the temple, the Inscription A is to be seen in the wall on the left near the third stair step. The Inscription B is on a tablet built into a froid line pillar of the mandapa to the left of the entrance. Dr D R Bhandarkar, while editing this temptioned record, has observed that it is inscribed on a stone lying outside the temple of Lakshmi Nārāyāna. The information supplied to him in this connection was incorrect. The two stone tablets in the temple have been occupying their present position ever since the time of the visit of the munshi of Col. Tod to this temple during the second quarter of the last century. According to the information given by the present priest, no repairs have been done to the temple during the last three generations.

### A -Inscription of the Paramara Udayadıtya

The stone on which this record has been inscribed is well dressed and is  $27^{\circ\prime}/22^{\circ\prime}$  in dimension. The record, however, is not complete and its concluding lines have been broken off. The present temple of Lakshmi Nārāyāna cannot be more than 300 or 100 years old. Hence it would appear that when the temple of the Paramāra period was subsequently repaired, or overhauled, or pulled down, the inscribed tablets were reset in the new structure in the course of which the lower portion of the tablet of this inscription might have been damaged. To judge from other Paramāra grants, the lost portion of the record consisted probably of not more than two lines and contained the concluding line of the last verse, the stanza beginning with Iti lamala dal āmbu bindu lūlām, followed possibly by the name of the dūtaka, the signature of the donor, and the date of the record given in figures at the end.

The stone has further peeled off to its right, destroying in various degrees the concluding portions of the first twelve lines of the record Local tradition ascribes this damage to a lightning stroke. With the exception of a portion of the date, the rest of the missing part can be restored with the help of other Paramära records. The record as preserved to day consists of 24 lines, each line containing about 38 letters.

The characters are the normal Nāgarī of the 11th century to which the record belongs. The duct of writing is good and the medial  $\bar{c}$  mātrās are graceful. The engraver's mistakes are very few

<sup>1</sup> Ind Ant, Vol XL, p 175

The Language of the record is Sanskrit throughout. The rules of sandhi are usually observed with a few exceptions like śrī Udayāditya, 1 6, vuddhvā asmad, 1 19, etc. Grammatical mistakes are also very few. We have mātri pitrūh for mātā pitrūh in 1 16 and anyaih for anyaih in 11 19 and 22. The latter, however, may possibly be the engraver's mistake. The record is partly in prose and partly in poetry, poetical portions consisting of the introductory and the imprecatory verses.

The object of the record is the grant of a village made by the Parama-Bhattāral a-Mahā rājādhirāja-Paramāšiara śrī-Udayāditya of the Paramāra house. The arrangement of its contents is similar to what we see in many other Paramāra grants. It opens with the two usual verses in the adoration of Śiva followed by the name and genealogy of the donor, and then follow the name of the village granted, an address to its inhabitants, the date, the place, the occasion and the motive of the grant, the name of the donee and the usual exhortations to succeeding monarchs.

Our record describes the donor, king Udayāditya, as meditating on the feet of Bhojadeva The relationship between the two, however, is not stated A late record from Udayapur, belonging to the 16th century A D, states that Udayaditya was the son of Gyata, grandson of Gondala, and great grandson of Sūravīra, who belonged to the Paramāra clan 1 This document would make Udayāditya a scion of a minor Paramāra branch, and very remotely related, if related at all, to Bhojaraja Two official Paramara documents, however, issued within a generation of the death of Udayaditya, contain quite a different statement Thus the Nagpur prasasti,2 issued in the reign of Lakshmadeva, a son of Udayaditya, refers to the latter as a bandhu of Bhoja. Till recently this was the only early record describing the relationship of Bhoja with Udayaditya and it was possible to suggest, especially in view of the genealogy given in the Udayapur inscription, that the term bandhu may have been used in denoting a relation in general rather than 1 real brother 3 Recently, however, another Paramara record, the Jamad stone inscrip tion of Jagadde 3, has been published This ruler is very probably identical with Lakshmadeva in whose reign the Nagpur prasasti was composed. In this record a specific assertion is made that Udayaditya was the father and Bhoja the uncle of Jagaddava, which shows that the word bandhu of the Nagpur prasasti must be taken as having its normal sense, viz, a brother

When two official Paramāra documents, issued within less than 25 years of the death of Udayāditya, state that he was a brother of Bhōja, we have to accept their testimony in preference to that of an early 16th century record, which does not seem to have been properly edited as well

In the genealogy of Udayādītya, as given in our record, his predecessors Vīkpati, Sindhurāja and Bhöja are mentioned. The predecessors of Vākpati are passed over, probably as being too remote in time. The omission of Jayasimha, the immediate predecessor of Udayādītya, however, cannot be explained on that ground. It is worth pointing out that no record either of Udayādītya or of any of his successors, mentions Jayasimha, even when the genealogy is taken back to Bhōja. This can hardly be regarded as accidental. It seems that Bhōja left behind no son and in the chaos that followed his death, several of his relations came forward to claim

<sup>1</sup> J A S B, Vol IX, p 549

<sup>&</sup>lt;sup>2</sup> Ante, Vol II, p 185, cf : 32, तस्य (भीजस्य) वसुषद्यारित्यीभवद्यपति ।

<sup>&</sup>lt;sup>2</sup> Ganguly, History of the Paramara Dynasty, pp 133 4

An Rep Archael Dept, Nizam's Dominions, 1927 28, pp 23 f, ante, Vol XXII, p 54, cf र 6,वसीद्वादिलश्य पितासीहेद पिद्यं सु में भीनशंत्र ।

<sup>&</sup>lt;sup>5</sup> Nāgpur *prašastı, ante,* Vol II, p 185, Udayapur *prašastı, ıbid*, Vol I, p 222, Māndhātā plates of Dēva. pāla, *ıbid*, Vol IX, p 108

the Paramara throne, when the victorious armies of Bhima and Karna returned to their home Udayāditya and Jayasimha were two among these claimants. Jayasimha succeeded in the beginning with the help of Sümi'vara I, the Chālul va ruler of Kulyāni'. Ho he vas related to Bhōja is not yet known. Probably he vas not his con, but a detail of the

The success of Jayasunha must have for a time frustrate I the could on of Eday dity. He, however, got his opportunity when I vaccindus a coverthrown by \$5.5 ars II. With the help of the Chāhamāna ruler Durlabha III, Lasy ditye rucce ded in reconquire. Which is If the above conjecture is correct at is natural that the official record of he time excellent roots him as Jayasunhadera pidānud, the Timou I of the record days which a processible a fix datory of the Chāluly, the bitter and less includes a come of the Processible as the runs therefore have been regarded as a digit can to the Processible and a contract of the Processible and a contract of the Processible and the runs of the runs

The date of the grint's light pass partial less, in the Damand's Fertisal on the fourteenth day of the bright half of Chaftan of the (Vikrama Sam at) year elected hundred exceeded by

It is unfort note that there is a territy of the date giving the years in excess of 1100 harbon he tracks of a literate of 1 close the end of the L. 9, as dated record are halfs medded to detail in the present the resent of Lin Uday üditya.

Damanaka a sa spring fectival a local brinch of district the action of those of the second top of the action with a prevent of him and to Madera for the hopping and february of the action of the second of the second of the second of the second of the fectival. Other nutbonton, ho ever, is, do a that it a second to the place to adjust earlier, second of the second

The grant mode in this in eriginal, like most of the an ecococidin the literation B halo in mode in favour of the temple of Somenthia, which is described made in the test of Kosavarddhama, i.e., modern the soft. It is the heard tree of Somethia pallet is an energy linear properties. But is elect that the temple of Somethia of the Perinder, pallet is a first of a where near the modern temple of I is him a river a whore the in a private is a same of it is a river and the present. When I visited the temple in label and I had a river to the day of the interpretable of Somanitha, which was the private label of the day. It is is be the first exact temple of Somanitha, which was the private label of the of the inhabitant of Ko as reduced, as shown by the numerous grant given to it in the Interpretable below and expected by the Muslims, probably when the fort was explained by them during the real of Somenitha may have excepted do truction a being of amor importance. Later on when the fury of the Muslim storm had presed over, the large of Somenitha may have been transferred to the neighbouring temple of Lak him Nordyana, along with its inscribed tablets recording various donations. It is also possible, though not probable, that Lal-him and Nordyana may be interlopers in their present temple, a Varshmanite revolution being responsible for the

The expression rays tha Luly skult of the Nagpur prass is makes this supposition very probable. Vibramanladeracharita, III, 67

<sup>\*</sup> Udayadıtya would have hesitated to describe himrelf as meditating on the feet of his rival's father.

\* Prihvīrajavijaya, V, 77

<sup>(</sup> Smriti Laustubha, pp 19 23 Ibid, p 19.

enthronement of Lakshmī and Nārāyana in the sanctum of the present temple when Sōmanātha was relegated to a corner of its mandapa

A portion of the inscription recording the details of the situation of the village granted is missing, but the village seems to have been Vilāpadraka, since its inhabitants are exhorted to pay the usual royal dues to the temple—It is described as situated in the twelve village subdivision of radraha, situated in the mandala or district of Chachchurōnī—The last mentioned place is obviously identical with the village Chāchurnī, (spelt in Survey maps as Chāchoni), situated about 24 miles S S E of Shergadh, on the confluence of the Parwān and the Nimaji—Vilāpadraka may be Bilandī, a village about 11 miles S S E of Shergadh—Or, it may be identified with the village Bilwārō, situated about 25 miles east of Shergadh—I am indebted to Dr Mathuralal, the State Historian, Kotah, for this information

### TEXT

- 1 🕉 હ્વસ્તિ  $[1^r]$  ज[योग्युदयद्य । जयित $^*$ ]' વ્યોબવોશ્રોસી [u:] સમીય વિસર્તિ તાસ્ ।  $\hat{v}^*$ ]न्दवीं सि(भि) रसा लेखा जग-
- 2 [द्वी]जाक्षराद्यातिम् । [ । १ ॥ तन्वतु(न्तु) व: स्त्रराराते: कल्याणम-निम्नं जटा: । कल्पान्तसमयोदाल[तिर्डिं!]-
- $oldsymbol{3}$  દ્વત્યપિક્ષતા:  $oldsymbol{\parallel}$  [  $oldsymbol{2}$  ૫ પ્રમાટાયલાબ દાષાગાધિયાગપ્યમેધ્વયત્રીવાવપતિ-રાजદેવપા[દાતુ\*]-
- f 4 ધ્યાતપરમસદારબસદારાजાધિરાजપરમેશ્વરશ્રીસિન્દ્યુરાजદેવપા[દાનુધ્યાતપર $^{m t}$ ]-
- मस्टारक्रमहाराजाधिराजपरमेथ्वरश्रीजिदेवपादानुष्यातपर[ससङ्घारक्रम\*]-
- 6 દોરાગાધિરાગપરમેશ્વરશ્રી'ઝદયાદિત્યદેવ[' $^*$ ] સુત્રનો ॥ વસુરોયોક્રંહ[તાન-પાતિ ॥ $^*$ ]- ·
- 7 रद्रहद्वाद्यके श्रीकोधवर्षनदुर्गीयश्रीसोमनायदेव[सु]त्तेरनु- ......
- 8 विलाप्रद्रक्तथामे ससुपगतान् समस्तराजपुरुषान् ब्रा(ब्रा)ह्मखोत्तरान् प्रति[निवा-सिपक्ष्विल्लज<sup>६</sup>]-
- 9 નપદાદીં च वो(वो) ધયત્યસ્તુ व: સંવિદિતં ॥ યથા વાર્પાસિવાયામાવસ્થિતૈર- સા[િમ · ધિ $^{*}$ ]- $^{\$}$
- 10 क्षश्रतेकादश्रकसवलारे चैत्रश्रदि(श्रद्ध)चतुर्देश्यां दमनकपर्व्वणि स्नात्व। चराचरगु-  $\oint \checkmark$  [र्षं मगवन्तं म $^*$ ]-
- <sup>1</sup> The name of this river is spelt as Mowaj in Survey maps
- \* I rom the original stone and ink impression
- 2 I apressed by a symbol, which is only partly visible
- ' Usually સ્ત્રાનિ 1s followed in Paramära records by the verso નાયતિ વ્યોનનોમોસો, etc. Here medial ō sign is partly clear on the letter following ja and the place damaged can accommodate the letters supplied in the text
  - 5 Read bry Udayadityadevali
  - 6 What followed in the text in the portion destroyed cannot be inferred
  - 7 The sign of punctuation is superfluous
- \* Only five letters have been lost in the missing portion of this line of which the last syllable must have been dh. Hence it is apparent that the unit and the decimal figures together consisted of four letters only

- II वानीपति समभ्यर्श्य ससारस्थासारता दृष्टा । तथाहि [1\*] वातास्त्रविस्त्रम-सिद वसुधाधिप[त्वसापात\*]-
- 12 सानमधुरी विषयोषभीग । प्राणान्तृणायननिव(वि)न्दुनमा नराणा धर्मा सखा परमि पर\*]-
- 13 लोक्याने । [। २ ॥ ] म्ब्रमत्ससारचक्राग्रधाराधारामिसा न्रियं(यस्) । प्राप्य ये न दद्म्तेषां पद्माताय. पर फल(लम्) [॥ ४ ॥ ]
- 14 इति जगतो विनम्बर स्वरूपमावालयादृष्टमलमगीकृत्य चन्द्राक्रीकितिमम-वाल या-
- 15 वत्परया सत्तया श्रीकोगवर्धनदुर्गीयन्त्रीमोमनावदेवावैवोपरिलिखितपाम म(म्ब)-सीमाळगण्-
- 16 तिगोचरपर्यन्तः महत्तमालाक्षलः सिहरस्थमागमोगोपरिकरमर्व्वादायममेतस माळ-(ता)पिचोराल-
- 17 નન્ન પુષ્લયગોમિલુગ્રે  $\mathbf{l}^1$  ગામનેનોદ્રવાપૂર્વ્વવાતયા પ્રદત્ત દૃતિ ৷ તન્મત્વા તબિવાસિગનપદેવવા[ $\mathbf{r}^{\mathbf{r}}$ ]ન
- 18 दीयमानभागमीगवारहिरएयादिवा देवना(न्ना)घणमुक्तियळोमाजान्ववणिववेथैर्मृत्वा सर्व्यममुणी
- 19 समुपनितव्यं । मामान्य चेतत्पुरयमानं वृद्धाः अम्महग्रजैरस्वे(न्वे)रिप भा-विभोक्त्मिरस्मलदत्त्रधर्मा(मी)- लुन्ते उत्तर्
- 20 दायोयमनुसतव्य: पालनीयच ॥ उत्त च [ $I^*$ ] य(व) हिम $\alpha$  मुता सामित सगरादिमि: । यस्य य-
- 22 मीन्यवान्तिप्रतिमानि तानि को नाम साधु, पुनराददीत । [। ६ ॥ । । । असार् कुलाशमसुदारसुदाहरिंदर्खे (न्ये) -
- 23 य दानिमदमस्यनुमोदनीय(यम्) । लदस्यास्त्रडिदलयवुद्व्(वुद्व्)दचचलाया दानं फल परवग्रःपरिपालन
- 24 नं च । [ । ७ ॥ । મूर्यो મूर्यो याचते रासमद्र: । सामान्योय धर्मासेतर्ज्-3

<sup>1</sup> This danda is superfluous

<sup>3</sup> Read buddhv asmad

<sup>8</sup> About the probable extent of the lost portion of the inscription, see the introduction, p. 132,

# B —The Somanātha Temple Inscription

This record is inscribed on a tablet, 16"×13" in dimension, which is smoothly dressed. The original record was only in 15 lines, each line containing about 30 to 36 letters. At its end, however, there are scribbled two lines, of which the second is extensively damaged. This postscript was written in Samvat 1566 in the reign of Maharāja Sri Jasaśambhu, who seems to have been some local ruler.

The characters of the record are the Nāgarī ones of the 11th century, to which it belongs. There is nothing particularly worth noting about them, attention, however, may be drawn to the way in which the medial  $\tilde{u}$  of  $bh\tilde{u}$  in  $bh\tilde{u}mt$  has been written in 1 8

As regards the orthography, s is usually written for s, cf Vaisākha for Vaisākha in ll 1 and 3, srēshthi for śrēshthi in l 1, sālā for śālā in l 6, samkhika for śamkhika in l 12 Sha, however, is not confounded with sa, cf Gōvrisha in l 1, karsha in l 2 and vrishabha in l 4. The second letter of the conjunct, of which r is the first member, is sometimes doubled and sometimes not, cf pūrvvatah in l 13 and mārggādāya in ll 3 and 4, but chandrārka in ll 2, 4, 6 and 7, Kapardaka in l 6 and maryādā in l 14

The Language of the record is Sanskrit, but showing many mistakes and some admixture of Prakrit. Wrong case endings, or rather, no case endings, are to be seen in the case of datta vrishabha for dattā vrishabhāh in 1–4, ghāna for ghānau in 1–5, svahīyā for svahīyau in 1–11. The sandhi rules are often neglected, of "dityaih bhattāraha for "dityair=bhattāraha in 1–2."

This inscription is a public register of several donations given mainly to the same temple of Sōmanātha, which is the donee of the Inscription A above. In this respect it resembles the first part of the Sīyadōnī inscription, inscribed about half a century earlier. Shergadh is only about 125 miles to the west of Sīron Khurd, where the Sīyadōnī inscription was discovered

The donors in this record are all private individuals, mostly merchants or landlords. In the Sīyadōnī inscription the record of each donation is separated from that of the succeeding one by the interposing of a peculiar punctuation symbol, this has been done only once in the present record, at the end of the second donation in 1.4. The dates of the donations have been given only in the first three cases. The latest of these, that of the donation No.3, is Māgha Suddha 13 of Samvat 1084. The dates of the subsequent donations mentioned in the last section of the record have not been given. These, however, seem to have been made on the same day. And since the oilman Thāiyāka, mentioned in the donation of Samvat 1084, figures here also as one of the donors, the record as a whole can hardly be much later than Samvat 1100.

All the donations but one are in favour of Sōmanātha temple. The exception is the first donation which was given on the third day of the bright half of Vaisākha of Samvat 1074. As the week day is not given, this date cannot be verified, but it probably corresponds to the 2nd of April A D 1017. The donation was jointly given by three merchants named Narasimha, Gōvrisha and Thīrāditya to Bhattāraka Nagnaka and consisted of the daily gift of a karsha, i.e., about three fourths of a tola of ghee, for the purpose of the smearing of his feet. The record states that this quantity of ghee was to be given from out of the Mandapikā tàx. Mandapikā is a word unknown to Sanskrit kōshas, but it seems to be the original term from which the Marāthī word mandaī and the Hindustānī one mandi, both meaning market, have been derived. The three merchants mentioned above seem to have constituted the Town Committee in charge of the collection of the market taxes, which were usually collected in kind. The donation given by them was a trifling one, and they may have possessed discretionary powers to make it. Bhatṭā-

raka Nagnaka, the donee, seems to have been a Saivite rather than a Jain monk, residing in the temple of Sōmanātha. He seems to have dispensed with clothing altogether, though he daily required some gliee for smearing his feet<sup>1</sup>

The second gift was made on Valsakha sudi 3 of Samvat 1075, probably corresponding to the 21st of April A D 1018. The donor Varanga is described as marggadaye laup tika The last word in this expression appears to be Sanskritic in origin, but it is not found in any Sanskrit dictionary Kauptika seems to have been the name of an office connected with the collection of tolls on roads The donation was made for the purpose of providing incense and sandal in the temple of Somanatha, and it consisted of five vyishabhas On the analogy of varāhas mentioned in 1 7, we may conclude that vrishabha denotes not an ordinary bull but a coin, probably bearing the emblem of the said animal on one of its sides The Paramaras are not known to have issued a currency of this description in Mālava during the 11th century one ruler of the dynasty, king Udayāditya of the Inscription A above, probably issued coins, but they bear the image of a seated goddess on one side and the name of the king on the other \* In Central India and Rapputana gadhia paisas were current at this time, but they could not have At the time of our records the Hindu kings of Ohind and the been described as vrishabhas Tomaras of Delhi were issuing silver and billon coms, having the horseman on the obverse and the bull on the reverse Whether these corrs were current in Maleva and were popularly known as vrishabhas we do not know A currency that could be more appropriately described by this term was issued in Mālava, Gujarāt and Kāthiāwār by Skandagupta in the 5th century One of his silver issues bore the king's head on one side and the bull on the other 3. This type was probably imitated by the rulers of Valabhi in subsequent centuries 4. It is not improbable that some local rulers or private moneyers of Mālava may have continued to issue coins of this type down to the 11th century Not impossibly the Paramara administration may also have done the same, though we have not so far discovered their coins of this fabric 5 Probably coins of such a type are described as urishabhas in our record Silver coins current in Central and Northern India at this time were usually 60 grains or about one-third of a tola in weight shabhas would therefore approximately correspond to Rs 2 Their purchasing power, however, at the time of the grant would have been approximately equal to that of Rs 10 in the present day. The record does not state whether this amount for incense and sandal was to be paid monthly or annually

About nine years later than the last donation, viz, on the thirteenth day of the bright half of Māgha of Samvat 1084, i.e., probably on the 12th of January A D 1028 three donations were given to the temple by Thakkura Dēvasvāmin. In order to provide oil for the temple lamps, he assigned to the temple the entire produce of two of the oil mills owned by Thāiyāka, who is described as  $Taihla\ r\bar{a}ja$ , and who therefore was probably the chief of the guild of oilmen. He further undertook to give a daily gift of a  $v\bar{o}d\bar{i}$ , i.e.,  $v\bar{o}dr\bar{i}$  of cowries for providing incense at the parnasālā  $V\bar{o}dr\bar{i}$  was equal to the fourth part of a copper pana, and since the latter was equal

<sup>&</sup>lt;sup>1</sup> [Since the gift is made to last as long as the sun and the moon (exist), it would be better to take Bhaṭṭāral a Nagnaka as referring to an image and not to a person—Ed]

<sup>&</sup>lt;sup>2</sup> J A S B, Vol XVI, p 84

Allan, Catalogue of Indian Coins, Gupta dynasties, p 121

Ibid . p ci

Viriscina and Sašanka have issued coins bearing a bull on the reverse, (Ibid, pp. 1478, 1512), but these coins could hardly be meant here. These gold coins could hardly have been known in Malava in the 11th century

<sup>&</sup>lt;sup>6</sup> For the purchasing power of money at this time, see Altekar The Rashfrakūjas and their Times, pp 378 ff.

to 80 cownes, Lapardala võdī must have been equal to 20 cownes. Copper panas were slightly bigger in weight than what a modern pice and a half would be. The donation for the daily incense was therefore slightly less than half a pice and its purchasing power would have been equal to that of half an anna of the present day. What exactly the parnasālā was where this incense was to be burnt is difficult to guess. The term usually denotes huts for the hermits. It would appear that there were huts or sheds in the vicinity of the temple of Sōmanātha, where persons like Bhattāraka Nagnaka used to stay. If some of them required ghee for smearing their feet, others may quite possibly have felt the need of incense. The incense provided by Dēvasvāmin may probably have been meant for some worthies of the latter category.

The third donation of Devasvāmin was the monthly payment of two varāhas to be made on the occasion of the samhiānti. The object of this donation is not stated, it was probably a contribution to the general funds of the temple. Varāhas are obviously the silver coins issued by the Pratīhāra king Bhōja, and probably by some of his successors as well, which on one side had the image of a boar <sup>2</sup>. These coins were also about 60 grains in weight, two of them would be equal to a twelve anna silver piece, if one such were issued to day. The present day value of the donation would be about three rupees and a half

The lines 8 13 record the donations of several  $v\bar{a}sanih\bar{a}s$  made to the temple by different individuals  $V\bar{a}sanih\bar{a}$  was a dwelling house of considerable dimensions, in the  $S\bar{i}yad\bar{o}n\bar{i}$  in scription two of the  $v\bar{a}sanih\bar{a}s$  are described as consisting of four and three houses respectively <sup>3</sup> All told, eight houses were given by nine donors. Among these, six were merchants, one a mahallaha (probably a well to do landlord), one an oilman (who is identical with the chief of the guild of oilmen mentioned in 1 5), and one a  $S\bar{a}nhhiha$ . What precisely the last word denotes is difficult to say. The term may denote either a worker in shells or a person of mixed parentage, born of a Sūdra mother and a  $visiaharm\bar{a}$  father <sup>4</sup> Probably we have to take the word in its first sense, since most of the donors are merchants

For the temple establishment so many big houses were not necessary. It would appear that the temple management was expected to lease them either for residential or business purposes, and utilise the rent for the temple expenses

Lines 13 15 describe the boundaries of Somanathapalli Palli usually denotes a hamlet, but here it seems to denote an outlying suburb or a ward Since the boundaries of Somanathapalli are described immediately after the recording of the gift of eight big houses, it is probable that these latter may have constituted either a portion or the whole of Somanathapalli, which was obviously the name of that ward of Kōśavarddhana, in which Sōmanātha temple was situated. To the east of this ward was the temple of Somanatha itself, to the south the river, to the west the house of Thakur Kundanaka and to the north a public thoroughfare During my visit to Shergadh I found that it was possible to mark off a ward of the city in the vicinity of the modern temple of Lakshmi Nārāyana, satisfying these boundaries Some distance to the west of this temple, there are still some houses which are even to day owned by Thakurs The Parwan river continues to flow to the south of this ward The precise road which separated it on the north The temple on the east may very probably be the older temple of Somacannot be singled out nātha rather than the modern one of Lakshmī-Nārāyana Traces of the old temple, however, are not to be seen to day

<sup>&</sup>lt;sup>1</sup> [See above, p 138, n 1—Ed]

<sup>&</sup>lt;sup>2</sup> Rapson, Indian Coins, para 110

<sup>\*</sup> Ante, Vol I, p 174, 11 7 and 32

Brahmavawaria purana as referred to in the Sabaakalpadruma under the term Saulhakara.

# TEXT 1

- 1 श्री ॥ संवत् १०७४ वैसा(शा)खसुदि ३ अन्न यदातीयाया मंडिपकादाया-[त्\*] से(श्रे)ष्ठिनरसिहगोद्वषथी गा-
- 2 दित्ये सहारकाश्चीनम्नकास्य पादाम्यगाय दिनं प्रति घृतकार्षमि कं\*] १ प्रदत्ता विश्व श्वाचन्द्रा किं] यावत् ।
- 3 सवत् १०७५ वैसा(शा)खसुदि ३ श्रीसीमनाथदेवाय चंदनधूपनिमित्तं माणीदाये कीसिवा-
- 4 वर्गोन(ण) मार्गोदायात्(इ) दत्त द्यापम प्रभाचंद्राके यावत् ॥ छ ॥ संवत् १०८४ माधसदि १३
- 5 श्रीसीमनाथदेवस्य दीपतैलनिमित्तं ठक्कुरदेवस्त्रामिना तैलिकाराजधादयाकधा-ग्रा(णी)
- 6 हो प्रदत्ती आचंद्रार्क यावत् ॥ तथा पत्रसालायां पूर्पनिभित्तं कपर्दनावी-डी(ड्री) १ दिनं प्र-
- 7 ति दातव्या आचंद्रार्क योवत् ॥ तथा भासवारको संम्रांती वराह(ही) ही प्रदत्ती आचंद्रार्क
- 8 યાવત્ । [ $\mathfrak{l}^*$ ] યસ્ત્ર યસ્ત્ર યદા મૂમિસ્તસ્ત્ર તસ્ત્ર તદા પ્રત્તમિતિ  $\mathfrak{l}$  -श्रीसोसनाथदेवस्त्र वर्णि $^{\circ}$
- 9 इंदामहिद्वा[भ्यां] सत्वा वासनिका प्रदत्ता ॥ तैलिवाधाइयाकेन सत्वा वा-सनिका प्र-
- 10 दत्ता । [ $\mathfrak{l}^*$ ] तथा विश्व[क् $\mathfrak{t}^*$ ] सोढाकेन सत्का वासनिका प्रदत्ता ॥ तथा विश्वक्ति साइयाकेन स-
- 11 ला वासनिका प्रदत्ता ॥ तथा विश्व विश्व चित्र चीहरजसीमान्यां स्वकीया(यौ) वासनिकौ स्त्री २ प्र-

<sup>&</sup>lt;sup>1</sup> From the original stone and an ink impression

<sup>&</sup>lt;sup>2</sup> Expressed by a symbol

The letter ksha is partly damaged

<sup>\*</sup> Dr D R Bhandarkar's reading altio is untenable, of and almaid in 1 3

<sup>5</sup> This danda is superfluous Read € 1141-

Read ६मा इपमा

<sup>&</sup>lt;sup>7</sup> Read पूर्णभाषाया Dr D R Bhandarkar reads this as प्रशासी (Ind. Ant., Vol XL, p 176), but the second letter is clearly ज

<sup>8</sup> Read विश्वग्यामिदा

<sup>9</sup> The syllable / ā 18 damaged.

- 12 दत्ती ॥ तथा विश्विष्व(ग्) भ इस्रवीन सत्वा वासनिवा प्रदत्ता ॥ तथा सं(ग्रं) खिकल स्क्री धरेश
- 13 सत्का वासनिका प्रदत्ता ॥ श्रीसोमनायदेवपक्षिका पूर्व्वत: देवमर्यादा । पश्चिमत:
- $14 \ [5^*]$ क्षुरक्षडणक[स्व $^*$ ] वासनिका मर्योदा । उत्तरत: मार्गीमा(म)र्योदा । दिचणत' नदी मर्या-
- 15 दा। चतुराघाटसाधिता श्रीसीमनाथदेवपित्तना ॥ छ ॥ संगलं महास्त्री: ॥ 1 ॥

### No 21 — UPALADA PLATES OF RANAKA RAMADEVA

By B Ch Chhabra, MA, MOL, PhD (LUGD), OOTACAMUND

This set of copper plates is one of the nine sets acquired for the Indian Museum, Calcutta, in 1935, some of which have already been published <sup>2</sup> They are said to have been unearthed by a cultivator, while digging a field, in the village of Upalada in the Parlakimedi Taluk, Ganjām District—I received ink-impressions of the plates from Mr. N. G. Majumdar, Superintendent, Archæological Section, Indian Museum, for editing the record

These are three copper plates, each measuring  $7\frac{1}{4}''\times2\frac{5}{8}''$  They weigh 106 tolas. Their rims are raised and the writing on them is consequently well preserved. The first and the third plates are inscribed only on the inner side, while the second bears writing on both the sides. The inscription consists of nineteen lines in all, three sides containing six lines each and the fourth only one. The plates were originally held together by a ring, about  $2\frac{3}{4}''$  in diameter, passing through the hole cut in the centre of each plate half an inch away from the left margin. The ends of the ring were soldered under a circular seal. This and the ring together weigh 22 tolas. The central portion of the seal is occupied by the figure of a standing boar, cut in high relief, facing the proper left. At the bottom is placed an elephant-goad (ankuśa), and at the top another weapon that looks like a battle axe. Against the hook of the ankusa is to be seen an oval shaped object—perhaps a lotus bud. The seal does not contain any legend

The characters belong to the northern class of about the 11th century, strongly influenced by the Nāgarī script Letters like n and l show each two different forms, of n in  $\bar{a}nudhy\bar{a}ta$ , 1 2 and  $d\bar{a}na$ , 1 3, and l in kusalnah, 1 5 and sa-jala sthala-, 1 7 The language of the record is Sanskrit, though it also contains some vernacular terms in ll 15 18 where boundaries of the donated village are defined. It is composed in prose, barring three of the customary verses found in ll 9 15. The orthography of the document is as erroneous as its language is faulty. To instance the latter, the verb,  $\bar{a}disanti$  or whatever it be, is missing after kusalnah (1 5), while some such word as  $upabh\bar{o}gyam$  is wanting after  $samtat\bar{i}n\bar{a}m$  (1 6). Among the orthographical peculiarities may be noted the usage of s for s and sh, of v for b, of y for g and of g for g. These and some other inaccuracies have been pointed out in the footnotes to the text as well as in the text itself.

The record is not dated, but may on palæographical evidence be assigned to the 11th or 12th century A D — It was engraved by the goldsmith Taula

<sup>&</sup>lt;sup>1</sup> There is a symbol between the two pairs of dangas

<sup>2</sup> See above, pp 73 and 78

The object of the record is the grant of a village called Upalabadā to one Rēvana  $n\bar{a}yala$ by the  $R\bar{a}nala$  srī-Rāmadēva The donee appears to have been an officer under the said  $R\bar{a}nala$ and might have received the gift as a reward for some heroic deed on his part master, Rāmadēva, we do not know anything from other sources, whilst the present epigraph relates so little of him His title Rānaka, however, shows that he was a feudatory chief Some conventional epithets added to his name indicate that he was a devout worshipper of Siva, had acquired the fight to the Pancha Mahāsabdas and was enjoying the favour of the goddess Agi 1 Besides, he is styled Tailapa vams ödbhaia 'born in the family of Tailapa'

It appears that the Rānaka Rāmadēva had not to his credit any achievement worth the name The same may be said of his father and grandfather, since neither of them is mentioned in the record The only prestige the  $R\bar{a}naha$  could boast of seems to be his high descent as conveyed by his attribute Tailapa vamś ōdbhara This Tailapa, as is apparent from the manner in which he is adverted to in the inscription, must have been a great personality or a mighty ruler reputed enough to be the pride even of his indirect descendants and distant relations Rāmadēva could not have been a direct descendant of Tailapa, for in that case the inscription would have specifically described him so

Now as to who this Tailapa was, we know of several kings' who bore this name, but the one with whom Tailapa of our record can reasonably be identified is, I think, the famous Chālukya monarch, Tailapa II, who is credited with outstanding military achievements, and whose bitter rivalry with the Paramāra sovereign, Vākpati Muñja, is well known 2 Further support to this identification is lent by the fact that the lanchhana, consisting of a standing boar, an elephantgoad, etc, depicted on the seal of the Ranaha Ramadeva's inscription, is the same as is usually found on the seals of the Chalukya records 4 We may thus suppose that the Ranaka Ramadeva was a feudatory of and related to a Chālukya ruler subsequent to the time of the Chālukya Tailapa II whose death occurred towards A D 998 3

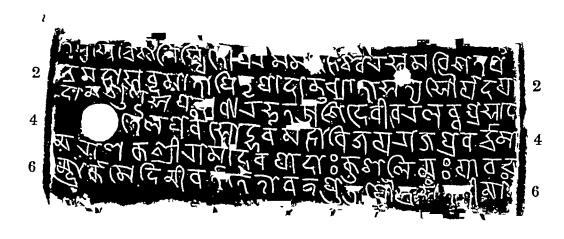
Of the places mentioned in the record, Upalabada, the granted village, is apparently the same as Upalada where the plates have been discovered, while Chikhali sthitt from where the grant was issued cannot definitely be identified,

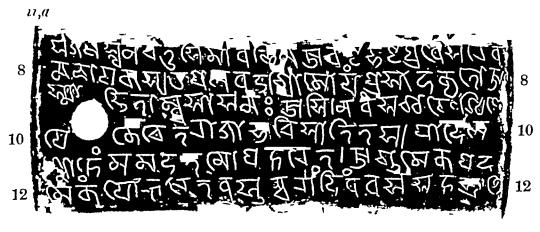
# TEXT

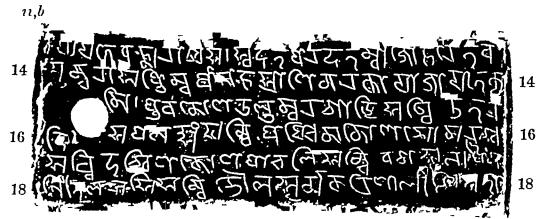
# First Plate

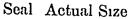
- I  $\tilde{O}m^7$  svastı [||\*] Chikhalı-sthıtau , parama-m[ā]h[ē]śvara- samadhıgata-pam-
- 2 'cha mahā sa(śa)vda(bda) mātā-pitri-pād-ānudhyātā(ta)-satya sau(śau)rya dayā-
- 1 Agr obviously stands for Agns In Vedic and later Sanskrit literature Agns is invariably a male deity His mention here as a goddess (dell) is owing to the vernacular influence. In Hindi and cognate tongues the word āg 'fire' is feminine Agidevā as the name of a female occurs in an early Prakrit mecription from Sānchi, see
- <sup>2</sup> For instance three kings of the Chālukya dynasty and two of the Kadamba family bore the name Taila or Tailapa (see Index to G M Moraes's The Kadamba Kula) <sup>3</sup> Cf D C Ganguly, Hist of the Paramara Dynasty, p 61
  - <sup>4</sup>Cf above, Vol V, pp 20, 135
- 5 This locality cannot be far removed from the donated village, as the principality under the Rānaku Rāma deva may not have been a very large one Mention of one Chikhali taldka is found in the Madras Museum plates of Vajrahasta III Saka 984 (above, Vol IX, p 95), but this place is not identified either Chilhah grama of <sup>6</sup> From ink impressions
  - 7 Expressed by a symbol

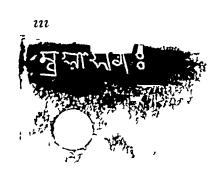
# UPALADA PLATES OF RANAKA RAMADEVA













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- 3 dāna guna sa[m¹]pad-ādhāra²-bhrı(bhū)ţa-³Agıdēvī-vara-lavdha(bdha) prasāda-
- 4 Tailapa vams(ś)-odbhava-mahāvijaya rāja pravarddhamā-
- 5 na-Rānaka śrī Rāmadēva pādāh kuśalınah [||\*] yāvacha(ch=cha)-
- 6 ndr ārka mēdinī4 vartatē5 tāvata6 putra pautra samtatīnām

## Second Plate, First Side

- 7 sa jala sthala chatu[h\*] si(sī)m āvachhi(chchhi)na(nna)-3a chatta bhatta pravēsa? Rēva-
- 8 na(na) [nā <sup>?</sup>]yakasya <sup>3</sup>Upalabadā grāmō=yam prasāda(dī)kritō <sup>3</sup>a-
- 9 smäbhi[s=\*] tämvra(mra)sā(śā)sanah<sup>8</sup>[[|\*] As<sup>9</sup>1 [ na vamsa-kha[y]ē khi[n]ē
- 10 yē kē chēta rājā bhavısātı [l\*] tasa | pādē la-
- 11 [gno]='ham mama data m=opahareta (()) Agumeka pada-
- 12 m=ēkam yō [ha]rēta vasundharām [[\*] divam varsa sahasrā[n]i

# Second Plate, Second Side

- 13 [yā]yatē vrahmarākhasa [(||)10 Sva datam para datam=vā jō harēta va-
- 14 sundharā [|\*] sashthım=varsha sahasrānı narakāyā jāyāta kri-
- 15 mi (||) pu(pū)rva-kōna ulumvara-gā[d 2]i 11sandhi[h |\*] uta(tta)ra-
- 16 disa(si) palatsa<sup>12</sup> sandhi[h |\*] paschima kona(ne) [s]oma rukha-18
- 17 sadhdhı(ndhı)[h |\*] dakhı(kshı)na-kōna(nē) pāchalı<sup>14</sup>sandhı[h |\*] Vaga-suta | Pakha
- 18 [l²]ıtılajası sandhı[h [\*] Taula-svarna(rna)karēnā(na) lī(lı)khıtam tā

## Third plate

19 myra(mra)sā(śā)sanah(nam) [||\*]

# No 22 -- THE MELPATTI INSCRIPTION OF VIJAYA-KAMPAVIKRAMAVARMAN

# BY V VENKATASUBBA AIYAR, BA, MADRAS

This inscription is engraved on a hero stone set up in a field to the north of the railway station at Mēlpaṭṭi in the Gudiyāttam taluk of the North Arcot District Beneath the record is cut

- The anusvara is indicated by a mere dot which is to be seen below ma of mata in the previous line
- <sup>2</sup> There appears to be a superfluous vertical stroke after dhā
- 3 The absence of sandhi here is ungrammatical
- <sup>4</sup> The singular here is ungrammatical
- <sup>5</sup> Above  $t\bar{e}$  a superscript r seems to have been first engraved and then erased
- 6 Read tavat
- 7 Read a chāţa bhaţa prarēsyō
- 8 Perhaps we have to read -sasanēna
- Here follow the verses Their text, which is highly corrupt in the inscription, is given without any emendations, as they are quite well known.
- 10 The scribe seems to have confused two different verses, viz., Aśvamēdha, etc., and Suvarnam=ēkam, etc., ef above Vol II, p 310
- $^{11}$  What is meant is perhaps udumbura-gadi  $\,$  Gadi seems to be a vernacular term. Of above Vol. XXI, p. 41, text 1.46
  - 12 Read plal sha
  - 13 Read -vriksha
  - 14 Probably pāṭalı is to be read
  - 15 No 172 of 1921 of the Madras Epigraphical Collection

in bas relief the figure of a warrior advancing to the proper left with a bow in his left hand and a sword in his right. Though the stone is exposed to the ravages of the weather, the inscription has not suffered any damage, since the letters, as is usually the case with such stones, are incised deeply

The language of the record is Tamil which does not call for any special remarks. A few words which occur in the epigraph, however, require explanation. In the Tamil poem  $Madurail\,l\,\tilde{a}\tilde{n}chi$ , the word  $l\,\tilde{a}vidi^1$  is used in the sense of a title given to experienced and capable ministers. The Tamil Nighantu explains this term as 'an accountant'. In our record it is used as a title given to a warrior. The word  $crittu^2$  (1–6) is used in the sense of 'having defeated'.

The inscription is dated in the 10th year of Vijaya-Kampavikramavai man and records the death of a soldier of Vānaraiyar while attacking the army of Prithvīgangaraiyar stationed at Kāvannūr in Miyāru nādu, a subdivision of Paduvūr kōttam. This hero is distinguished in the record by the title 'who took Perunagar'. It may be pointed out here that Dr. Hultzsch explained this title occurring in a slightly modified form, viz, 'Perunagar agarallonda llāvidi's as the chief of Kondār of Perunagar-Agaram and took Kondār as equivalent to Kondallārar, a caste of fishermen. That this word is not used as a noun but as a verb qualifying 'Perunagar' will be evident from the present epigraph. The term has, therefore, to be interpreted as 'the kāvidi who took Perunagar Agaram' 4

This inscription helps us to determine the position of Kampavarman in the genealogy of the later Pallavas. About 35 inscriptions of this king have so far been secured, mainly in the Conjeeveram and Saidapet taluks of the Chingleput District and Arkönam, Cheyyār, Gudiyāttam, Vellore and Wandiwash taluks of the North Arcot District. These records which are dated from his 2nd° to 32nd7 regnal years do not help us much in determining the exact period of his rule. Dr. Hultzsch gave a definite lead in this direction by explaining the name of the temple of Nandi-Kampīsvara® occurring in a record from Sōlapuram as having been so called after Kampa, the son of Nandi, and thus he postulated that Kampa must have been the son of Nandivarman III and the brother of Nripatungavarman. Mr. K. V. Subrahmanya Ayyar made a further suggestion and stated that, Nandivarman III might have married a daughter of Kambha (or Stambha), the eldest son of the Rāshtrakūta king Dhārāvarsha Dhruva and the name Kampavarman, just like Nṛipatunga, might have been derived from Kambha, the maternal grandfather of Kampavarman. Since the genealogy furnished in the Vīlūrpālaiyam and Bāhūr plates does not allow us to place him before Nripatunga, and as he cannot be placed after Nripatunga, Mr. Ayyar concluded that Kampavarman must have been a joint ruler with either Nripatunga or Aparājita or with both.

<sup>1</sup> T.1 493 9

<sup>&</sup>lt;sup>2</sup> Compare 'Tellarr erinda Nandivarman' Generally in hero stones, the nature of the death of the hero is also specified as 'vilundu paffar' (i e, fell and died), longu paffar (i e, killed and died), miffu paffar (i e, rescued and died), etc

<sup>3</sup> Above, Vol IV, pp 180 and 182

<sup>&</sup>lt;sup>4</sup> For a similar use of the word konda of the terms 'Madirai konda Parakosari', 'Madirai konda Rājakosari', 'Kachehiyum Tañjaiyum konda Kannaradeva', 'Madiraiyum Ilamum konda Rājādhirājadeva', etc., occurring too frequently in inscriptions

<sup>&</sup>lt;sup>5</sup> A stray record has also been found at Mallam in the Gudur taluk of the Nellore District (No 498 of 1908) and another at Olakkūr in the Tindivanam taluk of the South Arcot District (No 357 of 1909) adjoining the Wandiwash taluk

<sup>&</sup>lt;sup>6</sup> No 402 of 1923 of the Madras Epigraphical Collection

<sup>&</sup>lt;sup>7</sup> No 144 of 1924 of the Madras Epigraphical Collection

<sup>&</sup>lt;sup>8</sup> Above, Vol VII, p 196 'Nandikampa' figures also as the name of a village in the inscriptions at Pallikorda in the North Arcot District, dated between Saka 878 and 885 (Nos 473 and 469 of 1925)

<sup>9</sup> Above, Vol XX, pp 48 49

This conclusion arrived at by Mr Subrahmanya Ayyar is confirmed by the present inscription as will be shown presently?

The name of the soldier who took Perunagar is not given in our record, but he may be identified with Akalankattuvarājar who figures with the same title, viz, 'who took Perunagar' in a record dated in the 26th year of Nripatunga, from Ambur in the North Arcot District, not far from Milpatti This soldier, according to the present inscription, died in the 10th year of Kampararman, while his son and nephew fell in a cattle raid in the 26th year of Nripatunga 2 The question then to be settled is whether Akalankattuvarayar died prior to his son and nephew, in other words, whether the 10th year of Kampavarman was prior to the 26th, ie, the last year of From the fact that the son and father died in different reigns, one point is clear that, the reigns of Niipatunga and Kampavarman should have closely followed each other Akalanka had died carlier, Kampa should have been either a joint ruler with Nripatunga or his contemporary ruling over a portion of the Pallava territory, because according to the Bāhūr plates, he could not be accommodated before Nripatunga, but if, on the other hand, we suppose that Akalinka had died after his son, Kampa's rule should be placed immediately after that of Nriphtung i The latter alternative is not possible, because we know that Nripatunga was a contemporary of Varaguna's (circa 862 A D) and that Aparajita lost his kingdom to the Chölas about A D 888 and that within this period of 26 years, both Kampa with a reign of 32 years and Aparajita with one of 18 years could not be accommodated

One difficulty with regard to the contemporaneity theory is that inscriptions of both Nripatunga and Kampa are found at Uttaramallur, Kaverippakkam and Tiruvorriyur That Kampa was an independent ruler and not a subordinate under Nripatunga will be evident from the grants issued in his own name and regnal years. If Nripatunga and Kampa were independent contemporary rulers how could we have the inscriptions of both these rulers in identical villages? This would be possible if these kings were administering the whole of the Pallava dominions jointly or if the three villages mentioned above were on the border land where the overlordship of both the rulers was recognised 5

We may approach the contemporaneity theory from another standpoint. The Banas and the Western Gaugas were generally opposed to each other about this time, and their enmity ceased for a time by the marriage of Kundavaiyar, the daughter of Prithvipati I with the Bana King Bana-The fight at Kāvannūr mentioned in our inscription must then represent, one of the series of fights that were being waged between the two dynasties There were two Prithvigangarniyars about this time, one was the chief of Pangala-nadu and the other was Prithvipati I, son Since the former had died by the 8th year of Kampavarman, we may identify of Sixamāra II

<sup>2</sup> An attempt has recently been made to prove that Kampavarman was the son of Aparanta and that he ruled from A D 907 933 (Journal of Oriental Research, Vol VI, pp 224 ff) The author of this theory connects a record of Kampa (No 372 of 1911 of the Madras Epigraphical collection), wherein Niranjana guru figures as the donor, with another record of the Rashtral uta king Kannaradeva (No 181 of 1912 of the Madras Epigraphical collection) which states that Chaturanana pandita received initiation at the hands of Niranjana guru ınıtıal mistake of this theory lies in identifying the guru of Chaturanana, viz, Niranjana with the Niranjana of Lampavarman's time The author himself admits that the successors of Chaturanana were known by the same name On the same analogy the successors of Niranjana might have been called after their guru and therefore, the two Niranjanas mentioned above might be different persons He ignores the implications of the name Nandi Kampa From palæographical evidence also Kampa cannot be brought down to 10th century A D 2 Above, Vol IV, p 182

No 360 of 1921 of the Madras Epigraphical Collection

Above, Vol XX, p 49 Since the Pallava power ceased about this time, we find the Banas also who were hitherto subordinate to the Pallavas assuming independence and issuing records in their own name For a similar instance see page 45, A R on South Indian Epigraphy for 1930 31

<sup>6</sup> Above, Vol VII, p 193

the Pirudigangaraiyar mentioned in our record with the latter Dr Hultzsch has indentified the Bina id, adhara mentioned above with Vikramāditya I, who figures as a subordinate of Nripa tunga in the latter's 24th year. This is the latest known date when the Bāna chief figures as a subordinate under the Pallaxas. Soon after, Vijayāditya II, the son of the Bāna chief Vikramāditya I mentioned above, seems to have declared his independence, as his records are dated in Saka years without mentioning any overlord. Since the Bāna chief figures as a subordinate of the Pallava king in the present inscription, this record may be placed prior to the 21th year of Nripa tunga and it also seems probable that the 24th year of Nripatunga should have closely followed the 10th year of Kampa without any long interval in the middle

Since a certain Aparājita, probably named after the king of that name, figures as the donor in the 15th year of Kampavarman the latter might have been a contemporary of the Pallava king Aparājita also Kampavarman might, therefore, have been a contemporary of both Nripatunga and Aparājita His position may be said to be analogous to that of the Chōla Pāndya viceroys in the Pāndya country in the 11th century A D

Regarding the position of the Pallava territory about this period, it may be stated that, during the time of Nripatunga, it extended from Lälgudi and Närttämalai in the south to Conjeeveram and Gudimallam in the north—Nripatunga's father Nandivarman III was a subordinate of the Pändya king,<sup>2</sup> but in the time of Nripatunga the situation was reversed, Varaguna II appears as a subordinate of Nripatunga in his 18th year<sup>3</sup>, the Chölas had not by this time risen to the status of an independent power, the matrimonial alliance with the Räshtrakütas saved the Pallava empire from trouble from that quarter, and the Gangas, i.e., Prithvīpati I and his successors, and the Bānas were also subordinate to the Pallavas—Nripatunga was able to hold this empire intact, probably with the assistance of Kampavarman but towards the close of the reign of the former, we find the several neighbouring powers including the Nolambas rising to prominence with the result that the Pallava dominion diminished to such an extent as to embrace, in the time of Aparājita, the Saidapet, Ponneri and Conjeeveram taluks in the Chingleput District and portions of the Tiruttani taluk in the Chittoor District—This small territory was easily conquered by the rising Chōlas under Āditya I

The next point for consideration is that Akalankattuvarāyar figures in Pallava records as a soldier under both the Ganga<sup>4</sup> and Bāṇa rulers thus indicating the subordinate position occupied by the two latter rulers under Pallava monarchy

The Bipa ruler mentioned in our inscription is probably identical with Vikramāditya Vānavidy īdhara, who also figures in the 24th year of Nripatunga—His warrior whom we have identified with Akalankattuvarāyar claims to have taken Perunagar, which is a village about 13 miles from Conjecteram on the road to Wandiwash—From whom could be have taken Perunagar? The inscriptions of this village do not give us any clue—The Ganga king Durvinīta claims victories over his enemies at Andari, Ālattūr, Porulare and Pernagara. The last mentioned village was probably identical with Perunagar mentioned in the present inscription—However, during the list veir of Nripatunga, the Nolambas attacked the Tondaimandalam region, especially the portion surrounding Āmbūr—Possibly it was from the Nolambas that the town of Perunagar was

<sup>2</sup> No. 12 of 1898 of the Madrar Ppigraphical Collection

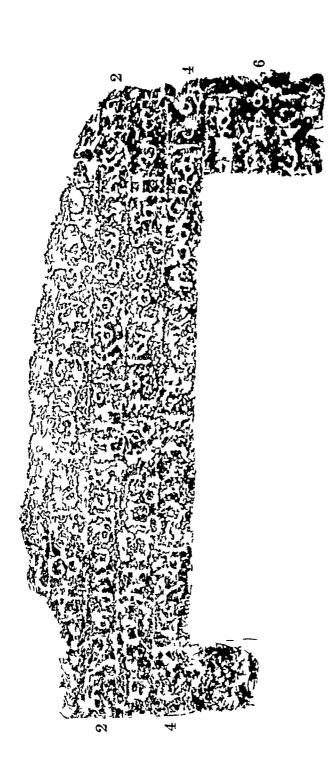
<sup>2 1</sup> R or South Indian Fpigraphy for 1930 31, p 38

to 360 of 1921 of the Madras Epigraphical Collection.

<sup>4 (</sup>I ) Prithripati I

<sup>4</sup> Lp Carn Vol XII, Tm 23, ibid, Vol IX, Db 68





captured by Akalaukattuvarāyar This view is strengthened by the fact that a Nolamba is said to have ruled as far as Kānchi in a record from Hindupur, dated in Saka 775 (A D 853)<sup>1</sup>

The territorial division Paduvūr-kōtṭam was in Tondaimandalam and it roughly comprised the modern Vellore and Gudiyāttam taluks in the North Arcot District. It included the following nādus, viz, (1) Pangala-nādu, (2) Mugai-nādu, (3) Peruntimiri-nādu, (4) Mīyāru-nādu, (5) Mīl-Adaiyāru nādu, (6) Karaivaļi Āndi-nādu and (7) Kārai nādu Mǐyāru-nādu also known as Mīyārai nādu included the present Tiruvallam in the North Arcot District and the surrounding region. The village Kāvannūr may be identified with the village of the same name in the Gudiyāttam taluk.

#### 1 LXT

- I Kō Viśaiya Kampavikhiramapariimarku [yā]
- 2 ndu pattāvadu Paduvūr kkōtṭattu Mīy[āʰ]ru nāttu-kKā-
- 3 vannūr Pirudigangaraiyar dandu nikka Vāna-
- 4 [raiyar] padan ar Pe[runa]gar-kkonda-kkāvadi nedirttu-
- b [v=aniyar]
- 6 [e]rittu
- 7 pattār [||\*]

### TRANSLA LION

(During the) tenth year (of the reign of) the victorious Kampavikkiramaparumar—(when) the army (of) Pirudi-Gangaraiyar (was) stationed (at) Kāvannūr in Mīyāru-nādu, (a subdivision of) Paduvūr kottam, the Kāvadi who took Perunagar (and) the soldier of Vānaraiyar, fell (after) attacking (and) defeating (the army of) the enemy

### No 23 —A GRANT OF THE GURJARA KING JAYABHATA III [KALACHURI] YEAR 486

# By G V Acharya, Prince of Wales Museum, Bombiy

These two plates were received by the Prince of Wales Museum from the Bombay Branch Royal Asiatic Society in 1920 when the Society's Collection was lent to that Museum. Their original find spot is not known. Both the plates measure 12½"×10", while the holes, 5" apart in each plate and meant for rings and the seals, are §" in diameter. Neither the seals nor the rings are forthcoming. Both the plates are damaged at the top left hand corners and consequently some portions of the writing are lost. There are several small holes due to corrosion in the body of the plates also. Both of these are inscribed on the inner side only and their rims are thickened to protect the writing. There are 28 lines in the first and 23 in the second plate. The average size of the letters is ¿". The engraving is carefully done and there are very few mistakes. The characters are of the northern type and very much resemble those found on Valabhī

<sup>1</sup> No 568 of 1912 of the Madras Epigraphical Collection

<sup>\*</sup>Karan für is used in the locative sense

<sup>&</sup>lt;sup>2</sup> The reading in the Ämbür record (above, Vol IV, p 182) is Perunagar agarallonda kkāvidi, but it must be corrected as Perunagar llonda llavidi. The engraver seems to have unnecessarily added the letters La and ra Such typographical errors are common in inscriptions

plates. The language is Sanskrit and, excepting a few imprecators and benedictor, server at the end, the whole inscription is in prose 1

The object of the plates is to record the grant of the village Mannatha cituated in the Bliaru kachehla vishaya to Bliatt's Uchehada son of Aditvanaga, a Brahmin of Hetevul's clear to he had come out from the district (āhāra) called Löhigal alshapathal i, who beloased to Kaundiny's götra and was a student of Vāji Mādhvanding branch of the Yajir Veda. The grant as made for the performance of the five the great sacrifices viz, Bill, Chara, Vai indicating and affathi. The donor of the grant was Jayabhata (III) of the Guijara family of Broach

The date of the great is even at the end both in verds and in hours as the filterath day of the dark half of the month of Abvayuja of the year 486 (of the Chodi era) corresponding to 1 D 736

Sampulls, the son of Alls, a the cerebe and Disvala is the distala of the grant. At the end there is the sign manual of Sir Javablists.

Of the three place names mentioned in the grant Bharulachehin stands for the present Broach. It is not possible to locate Löhirakakahapathaka a hile ware and other allogs go need, in the absence of the details about the boundaries, as has a to look up for the name of come modern aillage having greated possible reamblance and the name Mannatha. I shall see the Mannatha all shall see that a Mannatha all shall see that a Mannatha about a mile and a half north east of Mehr can on the north hack of the river Northala.

The plates under consideration have great in formal importance in \*for the country elydecide the line of succession of the Gurjara princes, tho in that the early time that the probability accepted so for stands in need of correction

The genealogy framed by Dr. Bh. g. rulal is given in Bu by farence t rule — accorded by Prof. Bhandark in in the review delet of in criptions of Nerthern India. The last of incording to these reholing is as follows.

Dadda I K 350

Javabhata I (Vitariga) K 555

Dadda II (Profinturiga) K 980, 385, 392

Jayabhata II K 405

Dadda III (Bihushiya) K 130

Jayabhata III K 456, 486

Three plates of Diddi II (Pri intarica) dated Sala 100, 415 and 417 ha c to be left out of consideration because they have been accepted as spurious

The name of Aharola, the son of lay ishat. If and fither of layabhata III is known to use for the first time from these plates, and we are now in a position to any that the Nausāri plates of K 456 are not of layabhata III as supposed by Dr. Bhagwardal, but must be attributed to Ja, is bhata II. In the Nausārī plates the genealogy stops with layabhata II v how decription agrees with that of the same ruler in the present record. In the 2nd plate of Jayabhata III dated K 4863 unfortunately the earlier descriptive portion is lost but the description of Jayabhata III is exactly similar to that of the donor of the present grant, which starts from the middle of line 21. These facts conclusively prove that the Nausārī plates of K 456 are to be attributed to Jayabhata II and the incomplete grant (second plate) of K 486 and the present record both to

<sup>&</sup>lt;sup>1</sup> [Certain other verses seem to occur in Il 30 32 —Fd]

<sup>3</sup> Above, Vol XX, Appendix, pp 161 f

<sup>\*</sup> Ibid , Vol V, p 113

<sup>2</sup> Vol I Pt 1 p 114

<sup>&</sup>quot;Ind in' Vol XIII pp. 77 ff

Jayabhata III, son of Ahırōla and grandson of Jayabhata II The order of succession, therefore, would stand thus

Dadda I K 330, 346

Jayabhata I K 355

Dadda II (Bāhusahāya) K 380, 385, 392

Jayabhata II K. 405, 456

Ahıröla

Jayabhata III K 486

While Dadda I and Jayabhata I are referred to with the simple honorific title śrī, Dadda II seems to have assumed more power and strength, as he is styled Parama-Māhēsvaia, Samadhigata-pañcha mahāśabda and Bāhusahāya The three remaining princes—Jayabhata II, Ahirōla and Jayabhata III—have each the additional epithet of Mahāsāmantādhipati

The epithet Samadhigata pañcha mahāsabda has been differently translated by different scholars <sup>1</sup> I always preferred to translate it as one who has obtained the prosperity and the privilege of five kinds of musical instruments and this meaning I am now in a position to support by a passage in Mahāsudassana Suttanta<sup>2</sup> where Kuśāvatī, the capital of the great king Sudassana is described as resounding with ten sorts of sounds (dasa sadda, Skt daśa śabda) and these sounds are detailed as the sounds of elephants, horses, chariots, bhēri, mutinga, vīnā, etc. In Pāli literature the expression Pañchatūriyo is also used in a similar sense <sup>3</sup>

#### TEXT 4

#### First Plate

- 1 [ satata lakshmī<sup>5</sup>] nivāsa bhūtē<sup>6</sup> trishnā samtāpa hārini dinanātha vistārit ānu[bhāvē] dvija-
- 2 [kul ōpajīvyamāna vibhava-śālini] mahati mahārā[ja-Ka]rnn ā[nva]yē kamalākaka(ra) iva rājahamsah prava(ba)la [ka]li kāla-
- 3 [vilasit ākulita<sup>7</sup> vimala svabhāvö gambhīr ö] dāra charita vismāpita-sakala lökapāla-mā-nasa[h pa]ram[ēśvara śrī Ha]rshadēv-ābhibhūta Va-
- 4 [labhī-patı-parıtrān opa]jāta bhramad adabhra subhr-ābhra vibbhrama yaso vitāna[h\*] śrī-Daddas=tasya sū[nur=a sankit ā<sup>8</sup>]gata pranayi
- 5 [jan õpabhukta vibhava sam]chay õpachīyamāna ma[nō] mrvritir = anēka kantaka vanša (vamša) samdōha dāha-du[rlla]lita pratāp ānalō m-
- 6 [śita nistrinśa(strimśa) dhārā] dārīt ārāti karī kumbha mukta muktāphala chchhal ōllasītayaśō nśu(mśu)k āvagunthīta dig-va[dhū] vadana sara-
- <sup>1</sup> Prof C S Srinivasachari, M A, of Annamalainagar has in his article "Further light on Paūchamahasabda" read at the Seventh Oriental Conference held at Baroda summarised the views of the opposite schools and on the strength of Vijayanagara inscriptions has discarded the interpretation of Sir Aurel Stein and Sir Walter Elliot and supported the views of Dr S K Ayyangar and Mr Padmanath Bhattacharya
- Digha Nil āya, Vol II, p 170 (P T S ed ) My attention to this reference was drawn by my nephew Mr R K Acharya
- <sup>3</sup> I am indebted to Dr N P Chakravarti for kindly going through this article and suggesting additions and alterations
  - From the original plates and photographs
- <sup>5</sup> The text portions within the square brackets in the beginnings of the first fourteen lines have been supplied from the Nausārī Plates, Ind Ant, Vol XIII, pp 77 ff
- <sup>6</sup> There is a superfluous mark of punctuation here—It consists of two dots or small dashes, one above the other—There are more such marks in the body of the inscription—In some cases they are represented by a single dash
- <sup>7</sup> This is what the Nausārī Plates actually read To this is added the editor's note "the sense requires us to correct this into vilasit ānakulita"
  - <sup>8</sup> This portion has also been taken from the Nausārī Plates

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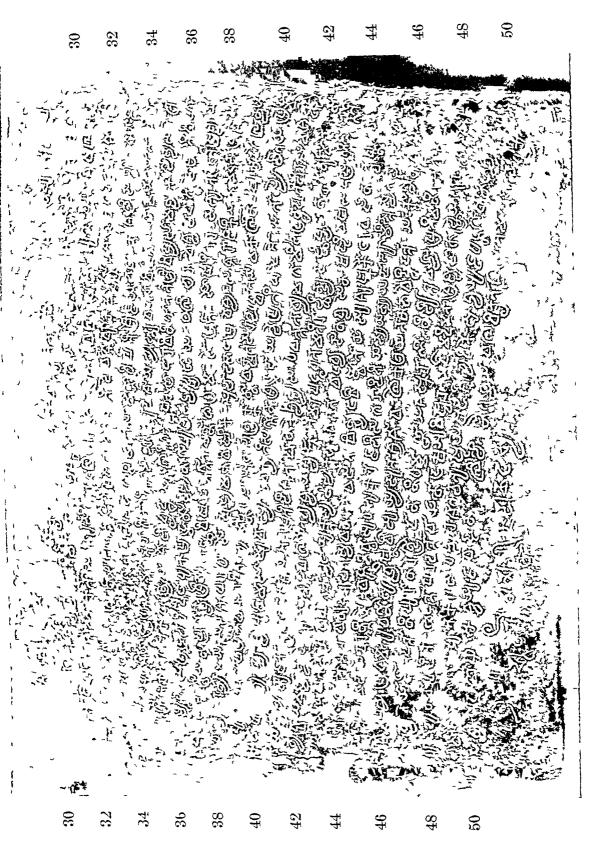
7 [sij ih 4rī] Jeyabliatas tieņ ātmijo mahāmuni Manu priniti privachin ādhīgama vivol a sva dhirmm ānushthāna [pravanot] [va]rnn ā'rama

- 8 [vy wasth ön]mühta al ala kah la(kā)l āv dēpah pranaya jana manöratha vajeya²vyatīta vibhava sampādan [[pa]nīt āṣēja( ha)
- 9. "pīrttluvu dīn ībhima(mī)nō mada viva" īnku" ītivartti kupitu kari mvīrana pr. thita guru guj ādhirōh inu prabhīvō" vipu
- 10 [t pri]pīti patito narapāti 'at ābhvuddharano mi bila löl a va'ratsru)ta par löpal 'ra lā(ka) rana vvasameh — prīchva pratichy ādhurāja vajrimbhi
- 11 [tx] m hā simarāma narapat saha re parasārit ānēl (zaj ghatī viņh itana prakatīta bhuja viņya vikhsīta Bāhusahāy-āpa
- 12 [ra] nīmā\* porama māhēsvarah ramadhag ta pašcha richt "obda[h\*] ka Daddas= tosya sānur anēl a omara arghett "hana photia pagas.
- 14 [ri]thī privāha ava vipila hoda höbhad damidi. Sontoruma a karnudbhūta la(la)lidal. Joživa mahā vābinā pitimāda Toda (Va)māha a ava bhaja va(la)li
- 15 partirim öddhyta dhiridhir h pirimi mihi r h in dhi iti piñchi mihi sibdi(bdö) mihi simint idaqiit [hi] ii diyabhitas ti i iith sa[rivi]
- 16 darpp öd is öttung ött minga bhugil arrulam li chumbu ceb r na sur lah salal ibhigimil idi gun inurgo narbbh Joma
- 17. notes a servem vitto and the hand the serve and add the chair in the serve has the server and the server an
- 18 ri vārma ghaftāf köt kuddī(ttā)ka dār a korle sechatur valda Tekngara öbabpinhi(britah)taprojā āti ava samval para attata inta a nāru kupi na hipi(nāri)ta
- 19. praknitih praknitih bilatu 7-a att 7d o zoneat h kali kal el 5limu 4 consilito vauvanopanat "nanto vislica opabliozo art h - c
- 20 sahaji-sernitiya xisilejt čaenjin jedaah ektlidaufalji penyoga pipurah sakti eletin), õpieluta malumak pierin a mõi és arib nis
- 21 [dhi]gata pañche mohā (ibdi) milit "mint (it i)dhipatish"] sufraid A]hirōlas=tasya sal ala bhurana til lasa Itrajō ma gana gana militar
- In void in note to the present in emptor H or point to dimension and Plate in a distribution which the education is a conditional conference into x = r or  $p \in \mathbb{N}^{n-1}$ . Provide to ever the letter, a distribution adopted here
- <sup>2</sup>[Instead of raji, a read in Four The North Plans correct in the Institute given text contains always which does not cut the reset of  $P \in C$ .]
- The position on the plate how that there must have he can allow or two defore the a ord; in the Tie Nausin Plate, however, contain nothing between a standard state.
- There are superfluous mark of punctuation here. It so it to do so small do he one above the other. There are more such marks in the body of the inscription. In some cases they are represented by a single dash.
  - \* Instead of tarna read bardhu
- The corresponding reading in the Naustri Plates appears to be the same as in the pre-ent plates, though that portion is somewhat obscure there and has been re-diss odd/hrita din[rayil]
  - <sup>8</sup> The letter p in the conjunct syllable looks more like \* $\hbar$

SURVEY OF INDIA, CALCUTTA

SCALE THREE-FIFTHS

N P CHARRAVARTI



- 22 kritō=nīka-narēndra vrindāraka vrinda-vandīta charan āravinda-dvayah kund-ēndusīta sinduvāra kusuma dhavala-vašah sudhā dha
- 23 vahta sakala dha[rā ma]udala[h\*] p¹ratāpa(p ā)nala-kavalit ākhila jagad-upaplavō durvvāra-śar āsāra samutsī[r]i[ta]-
- 24 [saka]l ārāti chakravālah pradhāna pradhana pradhāvita prakata karī ghatā pātana-patun (tuś=)chatula ran-āngan-āvangan[āranga]-
- 25 na tunga [tura]ngama [pra 2]kara bhanga bhāsurō² drava dāhta dvirada [kumbha sthalī \*] mukta muktāphala nikara dantur āsi latā marīchi nichaya-
- 26 mı(mē)chakıta dakshına bāhu sıkharah padmākara ı[va\*] prakat-āna(nē)ka lakshanō na punar=mmal āsayah kshapākara ı[va]
- 27 sakalı kalā [ka]lāp āñchītō na punar=ddōshī-karah sāgara 1[v=ā]ntah pravēšīta vipakshabhū-
- 28 bhrin mandalō na punah(nar=)grāh ākulah(lō) Nārāyana iva Sudarśana chakra-

# Second Plate

- 29 [kshapita ³]vipakshō [na pu]nah krishna svabhāvah(vō) Hara iv=āngīkrita-bhūti nicha[yō] na pu[na]r=bhujanga pa
- 30 [rīgraha<sup>4</sup>]h l Bāl čīdu [bīmba] pratīmēna yēna pravarddhama(mā)na sva tan ūdayēna [l] pranāma kāmō=lpa karēna lō-
- 31 [kah krɪˈ]t īmja(t āñja)lıh kāntımatā k[rɪ]tō=yam(yam)<sup>6</sup> [] Su(A)sı dhārā jalēna śāmītah prasabha-Valabhī patēh purē yōn=āsēsha lōka sam
- 32 kalāpadatajjik īnalah Ja[rī]bhata jaladah [c̄sha] sa vigīyatē dēva vadhūkadamb[ai]r<sup>8</sup>=nripa sata makuta ratna kirana(n ā)vah-
- 33 [ram\*]jı(rañjı)tı pādı pankajah² samadlıgata pañcha mahā śabda(bdō) mahā sāmant-ādhipati śrī Jayabhatah kuśalī sarvvān=čva rāja sā
- 34 manta-vishayapati rāshtra grāma mahattar ādhikārik ādīn=samanudaršayaty=astu vah samviditam yathā mayā mātā pitrō -
- 35 r=ā[tmana]ś=ch=aihik āmushmika punya yaśō bhivriddhayč° Lōhigakakshapakath-āhāra ° vinirggata tat-traividya sāma(mā)nya Kaundinya sa gōtra-
  - The letter p in the conjunct syllable looks more like sh
- There is a superfluous mark of punctuation here. It consists of two dots or small dashes, one above the other. There are more such marks in the body of the inscription. In some cases, they are represented by a single dash.
  - 3 This word has been supplied from the Kavi grant of Jayabhata III, Ind Ant, Vol V, p 113
  - 4 [This reading is mere conjecture -B C C]
  - These two syllables have lil ewise been supplied from the Kavi grant Metro Upajati

[This also appears to be in verse and the correct reading seems to be prasabham Valabhī patch purē ! yō(yc)v=a csha lōla sam[tapa\*] lalapa-da Tayyı ānalah Ja[ya]bhafa yalada tsha sa[tii\*] The reading in the present record would show that there could not have been any reference to a fight with the Lord of Valabhī in the fragmentary Kāvi Plate of Jayabhafa III (K 486) as suggested by Bühler and adopted in the Bombay Gazet'cer, Vol I, pt 1 On the other hand it appears that the latter came to Valabhi to help its ruler in fighting the Taylikas or the Arab invaders who were the common enemies of all the rulers of the Western India—Ed]

"s [The portion vigīyatē deta tadhā kadambair= reads like a line of Upēndratajra motro. The word vigīyatē if it is intended to convey the sense of 'is praised', is not appropriate, since it means rather 'is condemned '— B. C. C.]

. We have perhaps to read opathakahara for opalathahara

- 36 Vāji[mā]dhya[ndi]na sabrahmachāri Hītāvuka brāhman Ādityanāga putra bhatţ-¹ Ochchadāya² va(ba)lı² charu vaisvadčv āgnihō[tr³ ]ātithi pa[ñcha] -
- 37 vı(ma)hā[yajñ ā]dı krı[y ö]tsaprā(rppa)n ārttha[m] śrī Bharukachchha vıshay āntarggata-Mannātha-grāmah s ödrangah s öparıkarah sa bhūtapā(vā)ta pranyā-(tyā)ya[h]
- 38 sa dhānya [hi]rany ādēyah sa daš āpara(rā)dhah s ötpadyama(mā)na vishtil ah a chātabhata pravēšyah — sarvva rājakīyānām-a hasta praksh[ē]pa[nī]
- 39 yah pu(pū)rvva pratta dčva brahma vā(dā)ya rahitāh(tō) bhūmichehlidra nyāyčn=āchandra(ndr ā)rkk ārnnava kshiti sarīt parvvata sama kālīnah putra paulī(tr ā)nvaya
- 40 kram σpa[bhσ]gy τ(gy σ)=dy -Ā (vay uja ma(mū) s āmu(mū) vā (y ā[y ām\*] ūdhaky sā tisarggīna sr i(bra)hma dāy atv τ[na\*] pratipādīto yā(y a)t[σ]=sy -σchītayā pra(bra)hma-
- 41 dhā(dā)ya sthityā bhumja(bhuñja)tah krishatah kaksha(rsha)yatah pratidiśatō vā na kaischid=vya(vyā)[sē]dhē varttitavyam=a(ā)gāmi bhadra nripatibhir=ayammasmad s vamsyai
- 42 [r-a]nvair-vv=āyam=akmā(sma)d dāvō=numantavvah pa(pā)lavitavyas=cha į yak=ch=
  [ā] jūūna tima(mi)ra=pata[l ā\*]v pita matir=āchchhindva(ndyā)d=āchchhidyama(mā)nakam
  v=ānumō(mō)dā[ta] sa
- 43 [pa]ñchabhr=mahāpa(pī)takais=s č(s ō)papa(pī)takā(kai)²=cha samvul ta[h\*] sya(syā)d=
  ity=ukta[ñ-]cha bhagavatā Vēdavvāsēna l Shashti varsha sahasra(srī)ni
  svarggē ti-
- 41 [shthati] bhūm[i]dah [i\*] āchchhūttā ch=īnuma[ntā] cha tasvā(tānv=ē)va narakā vasūta(t) [||\*] Vindhy ātavījvā(shv=a)töyāsu aushka kötara vāsinah [\*] krishn [āhayō] hi
- 45 [jā\*]yantī bh[ū]m[i]-dāyam haranti 35 || Va(Ba)hubhir=vvasudhā bhuktī rījabhi[h\*] Sagar ādibhi[h i\*] yasva yasya yadā bhūmis-tasya tasya [ta]dī phalam(lam) [j\*]
- 46 Agnēr-apatyam prathamam suvarnam bhūr-Vvaishnavī Su(Sū)ryya sutās-ch sā(gā)vah [i\*] loka trayam ta(tē)na bhavēd-dhi dattama yah lēnehanam gān-cha [mahīm]
- 47 cha dadyāta(t) [||\*] Yān=īha dattīni purī narāndruh(drair-)dīnāni dharmm āñchā(rtha)yasas karīni | nirbhutta(kta) ma(mā)lya pratima(mā)ni tīni kō nāma sā
- 48 dhuh punar=ādadīta || Sva datt īm para datt īm vī yā(ya)tnādram(d-ra)ksha Yudhi-shtha(shthi)ra | mahīm mahimat īm śrēshtha dānāch=chhrēyō=nu[pa(pī)lanam=iti(nam [||\*]iti)] [||\*]
- 49 Bhatta śrī [Dūja]ka dūtakam<sup>6</sup> || Samvatsara-śata-chatushtayē shaḍ-asīty-adhikē\* Āśrayuja bahula-pañchadaśy[ām ]
- 50 Samva 400 80 6 Ākvayuja va 10 5 likhitañ=ch=aitan=mavā va(ba)la(lā)dhikrit-Ālla suta-mahābala(lā)dhi[krita]

<sup>&</sup>lt;sup>1</sup> [On the photograph the reading lools lile bhatt Ichchadaya,-B C C]

<sup>&</sup>lt;sup>2</sup> There is a superfluous mark of punctuation here. It consists of two dots or small dashes, one above the other. There are more such marks in the body of the inscription. In some cases, they are represented by a single dash.

The syllable trā has a peculiar shape It lools more like tha, though th again has a different form as is seen in the very next word atith:

<sup>4</sup> Read \*syayām=udal On top of the syllables dhal ya there is a sign of an uncertain letter

<sup>&</sup>lt;sup>5</sup> The two syllables yamma are superfluous Read nripatibhir=asmad

<sup>&</sup>lt;sup>6</sup> [The Kāvī grant reads | Srīl andalaņal a dūtakam | The reading in the present inscription is net certain It can also be | Bhalla Śrīkhandayaka dūtakam —B C C.]

51 [Samgullo]na ||

Sva hasto mama śri-Jayabhatasya ||

#### TRANSLATION

- (Ll 14) In the great lineage of the great king Karna—which became the (perpetual) abode (of Lakshmī), which allayed the misery (caused by) desires, whose glory was wide spread like that of the sun (and) which possessed (wealth that supported families) of Brahmins—(there lived) like a swan in the lotus pond, the illustrious Dadda, whose (pure temper was not agitated by the freaks) of the mighty Kali age, who, by his grave and noble conduct struck the minds of all kings (or dil pālas) with wonder (and) over whom there hung with the grace of a rolling mass of white clouds, a canopy of glory gained by (protecting the lord of Valabhī) who had been defeated by the great lord, the illustrious Harshadēva
- (Ll 17) His son (was) the illustrious Jayabhata whose mental happiness increased as his stores of (wealth were enjoyed) by needy men coming (to him) without fear, the fire of whose valour was fierce enough to burn up numbers of immical families, (and) who veiled the lotus like faces of the women who were the quarters with the cloth of (his) white glory that shone out in the guise of the pearls coming out of the temples of the elephants of (his) enemies, rent open by the (edge of (his) sharp sword)
- (Ll 7 12) His son (was) the illustrious Dadda, who was devoted to the performance of his own religious duties with discrimination due to his (right) understanding of the treatises composed by the great sage Manu, who had rooted out all the arrogance of the Kah age by (the proper management) of the (four) castes (tarna) and stages (ārama) (of life), who removed the pride of charity of all (other) kings by giving (hit acquiring) wealth that was beyond the hopes of the supplicants, whose valour in mounting mighty elephants was rendered famous by holding in check infurinted elephants which were lost to all control through rut and which rebelled against the goad, whose habit of benevolence was famous among all people through (his) assisting hundreds of large who were afflicted by misery, who was well known by his other name of Bāhusahāya through the strength of (his) arm, that was displayed in tearing through innumerable troops of elephants surrounded by thousands of kings in the great wars waged with the great kings of the cast and of the west, who was a devout worshipper of Mahūšvara and who had obtained the privilege of the five great sounds
- (L1 12 15) His son (was) the illustrious Jayabhata who was clever in tearing through the troops of elephants thickly arranged in the clash of numerous battles, who was a very forest fire to the intolerant (i.e., his opponents), who was a friend of the poor, the destitute and the sick, who was a full moon to the lotus pond (in the state) of relations and friends, who like the stream of (the river) Bhūgīrathī was able to agitate his enemies (or rocks), who like Sīntanu was the lord of a great army (or of the great river) full of a humming noise, who like the Primeval Boar held the earth raised by the might of his own arm, who was a devout worshipper of Mahīśvara, who had obtained the privilege of the five great sounds and who was a Mahāsāmantādhipati
- (Li 15 21) His son (was) the illustrious Ahirola, whose feet were kissed by garlands on the crests of kings with their heads lefty on account of the rising pride of their valour, who was chosen by Rājalakshmī (Royal splendour) of her own accord with her heart full of love for all his attractive virtues, whose glory, white like the mass of light of the full moon, crowned the peak of (the mount) Mīru, whose bar like (i.e., strong) arm was capable of crushing crores of troops of elephants belonging to his great enemies met in the battle field, who had pleased the subjects by properly chalking out the paths of morality through (his) surpassing wisdom which was increased by (his)

mastery over four fold learning, who, being naturally of benevolent disposition, vas not stained by the blackness (i.e., the wicked influence) of the Kali age, who had his senses controlled oving to (his) natural apathy towards the pleasures of countless objects (of enjoyment) attendant upon the approaching youth, who was well versed in the employment of the six expedients, whose greatness was enhanced by (his) three saltis, who was a devout worshipper of Mahēsvara, who had obtained the privilege of the five great sounds and who was a Mahäsāmantādhipati

(Ll 21 33) His-who was the orniment of the whole world-son, Sri Jayabhata, who is adorned by the garland (in the form of) the collection of his own virtues, whose lotue like feet are saluted by numerous great kings, who has the whole earth brightened with the lime wash (in the form) of his glory, which is as white as the lunda, the moon and the white sinduiara flower. who has consumed the misfortune of the whole world by the fire (in the form) of his great prowess. who has expelled the multitude of all enemies by the torrents of his irresistible arroys, who is clever in destroying the troops of elephants running about in the best of bittles, who is shining (on account) of the breaking of the multitude of lofty horses expricing(?) and dancing in the unsteady battlefield, whose right shoulder has been durl ened by the collection of the rave (issuing) out of the sword which looked like having projecting teeth on account of the pearls (stieling to it) which had fallen from the (te apies) of elephants violently split by him, who like a lotus pool manifests various auspicious marks (as the lotus pool has many cranes) but is not vicked (or with a muddy bottom), who like the moon is endowed with all the fine arts (as the moon his digits) but is not a repository of vices (as the moon is the 'night-maker'), who like the sea has caused the hostile kings to come in (i.e., submit 2) (as the see has given shelter to winches, mountains) but is not afflicted with disease (as the ser is full of crocodiles) is holdle Nariya in has destroyed his foes with his excellent discus (as Nīrīvana did with the Sudar'ana wheel) but is not of wicked insture (as Nariyana is an incarnation of Kiishua), who like Hara has secured all pro perity (as Sive has his body besmeared with ashes) but is not surrounded by dis olute people (or serpents), who resembles the new moon, since whilst the splendour of his body is increasing he courses the people to worship with folded hands on account of the lightness of the transition (alpa kara) just is the new moon when she is on the increase and sheds slender ravs (alpa Lara) still causes the people to salute, twho by the edge of his sword quieted the impetuosity of the lord of Velabhi, (who quenching the fire of the desires of the great Pandits of the whole world and giving them the fruits of their wishes) is praised in songs by the whole crowds of the wives of the gods who e lotus feet are reddened by the rays of the crest jevels of hundred of princes, who has obtained the privilege of the five great sounds and is a Mahasamantadhipa'i,

(LI 33 10) being in the best of health, informs all princes, feudal chiefs, district officers and Mahattaras in charge of räshtra and village. Be it I nown to you that, for the increase of merit and glory of (my) parents and of myself, both in this and the next world, the village Mannatha, lying within the district of Bharukachehha, together with the udranga and uperilara and Bhūta Vāta pratyāya, with its income in grain and gold, with (the proceeds of fines for) the ten finits with the right to forced labour, not to be entered by chāta and bhata, not to be meddled with by any royal officer, exclusive of former grants made to gods and Brahmins, according to bhūnuchehl idra nyāya, to continue as long as the moon, the sun, the ocean, the earth, the rivers and the mountains endure (and) to be enjoyed in succession by sons and grandsons, has, to day on the new moon of the month of Asvayuja, been given by me as a brahmadāya with libations of water, for the

<sup>&</sup>lt;sup>1</sup>[Here the author has followed the translation given by Bühler, which was based on his imperfect reading of the text. I would translate this passage as 'he is the very cloud (in the form of) Jayabhata who has forcibly extinguished the fire (in the state) of Tajjihas who had caused plents of suffering to numerous people, in the city of the Lord of Yalabhi with the water of the edge of his sword, who is praised, etc. See above p 151 n 7—Ld]

purpose of performing the five great sacrifices, viz, Balı, Charu, Varśuadēta, Agnihūta, and Attilı, to Bhatta Uchchada¹, who 'came from the district of Löhigakakshaputhaka, who is of Kaundinya gōtra, who belongs to the community of Traividya 'Brahmins, who is a student of the Vāji Mādhyandina (śālhā) and who is the son of Ādityanāga, a Hētāvuka Brāhmin

(Ll 40 43) Wherefore no one should behave so as to obstruct him when enjoying (it), cultivating (it), causing (it) to be cultivated or entrusting (it to any one else) in accordance with the proper conditions of a brahmadāya (And) this our gift should be assented to and preserved by future good kings whether of our own lineage or others. And he shall incur the guilt of five great sins together with the minor sins who, having his mind obscured by the thick darkness of ignorance, may confiscate (this grant) or assent to its confiscation

(Ll 43 48) [Here follow six of the customary verses]

(Ll 4951) The illustrious bhatta Deiyaka is the dūtaka

In the year four hundred increased by eighty-six on the 15th day of the dark half of Āsvayuja (the year 400, 80, 6 Āsvayuja, va 10 5) this has been written by me, the Mahābalādhihrita Samgulla, the son of the Balādhihrita Alla

(This is) the sign manual of me, Śrī-Jayabhata

#### No 24 —MALLASARUL COPPER-PLATE OF VIJAYASENA

By N G MAJUMDAR, MA, INDIAN MUSEUM, CALCUTTA

This copper-plate comes from Mallasārul, a village about a mile and a half from the north bank of the Dāmodar river, within the jurisdiction of Galsi Police Station of the Burdwan District, Bengal—It was discovered in 1929 by Dr Sureshwar Roy in course of re excavation of an old tank adjoining his house and was subsequently presented by him to the Vangīya-Sāhitya Parishat of Calcutta—The decipherment of the text inscribed on the plate was entrusted to the late Mahāmahōpādhyāya—Haraprasād—Sāstrī, but due to his continuous ill health he could not take it up seriously and the copper plate, which remained unpublished, attracted little attention after his death—Recently I approached the Sāhitya Parishat for permission to edit the record, which was very kindly accorded, and the original plate together with a tentative and incomplete transcript, prepared partly by the late Mahāmahōpādhyāya and partly by Mr Chintāharan Chakravartī, MA, was handed over to me—An article in Bengali giving a preliminary account of the plate has been contributed by me to the quarterly journal of the Sāhitya Parishat—But considering the importance of the record I have thought it desirable to edit the same with fuller details in the Epigraphia Indica

This is a single sheet of copper, measuring 10 4" long by 65" broad, which is inscribed on both faces lengthwise. A circular seal about 28" in diameter is soldered on the left side of the plate. It bears in relief a standing figure of a two armed deity with a chalr'a in the background representing perhaps the 'Wheel of Law' Below the figure occurs in raised letters the legend  $(Mah\bar{a})i\bar{a}ja-Vijaya[s\bar{e}]nasya$ , i.e., 'Of the Mahārāja Vijayasēna,' which is partly de faced. The plate contains 25 lines of writing, of these fifteen lines are engraved on the obverse and ten on the reverse. The engraver has not been able to follow the draft with uniform accuracy there are slips and lapses at a number of places, which have been duly pointed out in the

<sup>&</sup>lt;sup>1</sup> [See above p 152 n 1 —Ed]

<sup>&</sup>lt;sup>2</sup> The place is marked as 'Sārul' in Survey of India map No 73 M 11 (1" to a mile scale) of 1929 30, and as 'Mallasarul' in the Map of the District of Burdwan

text The uneven surface of the reverse side, showing a number of fissures must have made the engraver's task somewhat difficult. In several instances he has been obliged to leave blank space in the middle of a line and re engrave a letter or letters, as in the last line, after the blank space. The plate is cracked at the upper left corner and some slices appear to have been cut away from here, as also from the lower left corner. As a result of the damage, which happened probably when the plate was being dug out, several letters are lost from the commencement of lines 1.3 and 14.15

The characters belong to the Eastern variety of the 'Gupta alphabet', representing a further stage of development as compared to those of the copper plates of Bengal dating from the 5th century AD Paleographically, it resembles the Faridpur plates of Dharmaditya and Gonachandra' which are referable to the 6th century. As pointed out below, the approximate age of the plate can be determined also from its internal evidence. As regards the forms of individual letters, noteworthy are m, y, sh and s, and the conjuncts  $\tilde{n}ch$ , tm, lp and lmshows a curl on the left with opening on the outer side. This particular form of the letter has been found by Hoernle also in the Bower Manuscript,2 and it appears in the Faridpur plates, the Gunughar plate of Vainyagupta (A D 507)3 and in the latest one (A D 513 44)4 of the Dimodarpur plates The letter h has the lower portion of its curve shaped like a hook. turned to the right It differs from the h occurring in the Baigram, Paharpure and Damodarpur' plates in which the curve is much shorter and is turned to the left. Attention may also be drawn to the use of the peculiar medial o, consisting of the c stroke on top of consonant and the hook-like  $\bar{a}$  stroke added to its stem below The record contains examples of the final t and m and the numeral signs for 3, 7, 8 and 20

The language of the inscription is Sanskrit. With the exception of two verses in  $Ary\bar{u}$  metre at the beginning and eight other verses relating to land grant, the document is composed in prose throughout. The superfluous addition of the suffix la in dattala (1–12) is a well known feature of the records of the Gupta period. The word  $v\bar{u}ral_{pita}$  in asmad  $v\bar{u}ral_{pita}$  (1–12), which probably refers to a class of officers, is of lexical importance. As regards orthography, mention may be made of the doubling of a consonant either preceding a subscript r or following a superscript r, the use of the dental nasal in vansa (1–17), and of the same nasal instead of m, once in danbha (1–1). The sign for b occurs only in a single instance in  $br\bar{u}hmanasya$  (1–16), but everywhere else in the record the sign for v has been employed for b. This orthographical distinction between b and v, as is well known, gradually became obsolete after the Gupta period

- 1 Ind Ant, Vol XXXIX, 1910, pp 193 ff
- 2 Introduction to the Bouer Manuscript (Reprint, Bombay 1914), p 46
- 3 Indian Historical Quarterly, Vol VI, 1930, pp 45 ff
- 4 Above, Vol XV, pp 141 ff and Vol XVII, p 193
- 5 Indian Historical Quarterly, Vol XXI, pp 78 ff
- 5 Above, Vol XX, pp 59 ff
- 7 Above, Vol XV, pp 113 ff

8 The primary meaning of vara is 'a person's turn' or 'proper place', and tural rita would mean 'one appointed in turn' or 'one appointed in a place' In the Ghugrahati plate of Samāchāradāva certain persons are said to have been appointed kulaiara (laranika Nayanāga kēsav adīn lulaiarān pralalpya) in connection with the land granted. Also in a Faridpur plate of the time of Göpichandra we have Vishayadhilaranēn=ādhilaranalajnān=kulavaran=pralalpya, ie, 'having appointed, through the Vishayadhilarana, lulaiaras who are acquimted with administrative affairs'. The word kulaiara has been tallen by Pargiter to mean 'a referee' or 'an arbitrator' (Ind Ant, 1910, p. 205, n. 49, in the above passage I read jūān for niana of Pargiter). Evidently the word tarakrita is used in a similar sense in the present record. In line 12, this class of officers are supposed to carry out the apportionment of the price of the land at the Vīthī

The record opens with an eulogy of the god Lōkanātha,¹ of Dharma, and of the saints (santah), i e, the Buddhist Sangha In line 2 of the inscription occurs the name of a paramount sovereign ( $Mah\bar{a}r\bar{a}j\bar{a}dhir\bar{a}ja$ ), the first two letters of which can be clearly read as  $G\bar{o}pa$  The remaining portion of the name, appearing at the beginning of line 3, evidently consisted of two letters which are only partially preserved. It is clear, however, that the last letter of the name was a conjunct with subscript r as a component. The lower portion of the third letter has the shape of a triangle with an acute angle pointing downwards, from which it is evident that this is a fragment of the letter cha. Moreover, the name must have been in the locative case, in conformity with the present participle form  $pras\bar{a}sati$  that immediately follows. Under the circumstances I feel no hesitation in restoring the passage as  $G\bar{o}pachandr\bar{e}$   $pras\bar{a}sati$ , i e, 'during the reign of  $G\bar{o}pachandra$ '

In lines 3 5, honour is shown to a number of officers who are mentioned by their respective designation and not by name, viz, Kärttäkritila, Kumärämätya, Chauröddharamka, Uparika, Audrangıla, Āgrahārıla, Aurnasthānıla, Bhōgapatıla, Vıshayapatı, Tadāyultaka, Hıranyasāmudāyıl a, Pattalaka, Ātašathıka and officers entrusted with dētadronī (i e, procession or ablu-As these officers are mentioned immediately after Varddhamāna bhuktau tion of images?) there is no doubt they were the various functionaries of the provincial administration directly concerned with the affairs of this bhukti The enumeration of the officers is followed by a list of the Elders (mahattaras) and other important persons concerned with the present grant, viz, mahattara Hımadatta, an agrahārın of Ardhakaraka, mahattara Suvarnayasas of Nırvrıtavātaka, mahattara Dhanasyāmin, an agrahārin of Kapisthavātaka, the mahattaras Shashthidatta and Šrīdatta, *agrahārıns* of Vatavallaka , *Bhatta* Vāmanasvāmın, an *agrahārın* of Köddavīra , Mahıdatta and Rājyadatta, agrahārıns of Gödhagrāma, Jīvasvāmın of Šālmalıvātaka, Khādgi Hari of Vakkattaka, Khādqi Göika of Madhuvātaka, Khādqi Bhadranandin of Khandajötikā, and Vähanäyal a Harı and others of Vındhyapuri

The object of the inscription is to record a grant of land during the reign of King Gōpachandra by Mahārāja Vijayasēna, to a Brahmin named Vatsasvāmin of the Kaundinya gōttra, belonging to the Bahvricha śākhā of the Rigvāda, to enable him to perform the 'five great sacrificial rites' '2 The land granted measured eight lulyaiāpas' in area and was situated in the village of Vēttragarttā within the Vakkattaka vīthī of the Varddhamāna bhukti It was bounded on the east and south by Gōdhagrāma, on the north by the Vatavallaka agrahāra and on the west in part by Āmrīgarttikā The plot was duly marked out by pegs (kīlaka), a system that finds a parallel in the land survey of modern times

The transaction took place in the following manner Vijayasēna approached the Elders (mahattaras) and other notabilities of the neighbouring villages and also the Court of the Vīthī (vīthy adhil arana), expressing his desire to purchase, in the customary way, eight hulyatāpas of land for the aforesaid purpose. The Vīthī Court and the Elders enquired into the matter and signified their approval, considering that 'a sixth part of the religious merit will accrue to the Paramabhattāral a, i e, the King, and they themselves, as the protectors of the gift, will also have fame and prosperity'. The necessary amount of money in dīnāras was then duly paid at the Vīthī Court by Vijayasīna to cover the price of the land, which was divided by the Vāra officers and the gift was made subject to the express condition that the usual dues in respect of the land

<sup>&</sup>lt;sup>1</sup> The figure on the seal of the copper plate may be a representation of Lökanātha, although it is too indistinct to admit of a definite identification

<sup>2</sup> These comprise the five daily rites, viz, bali, charu, taiśtadēta, agnihōlra and atthi

The area is specified in figure also in 1 24 (kulya 8)

<sup>4</sup> The pegs are said to have borne the device of kamal-āksha mālā, ve, 'a string of lotus seeds'

<sup>&</sup>lt;sup>5</sup> See above, p 156, n 8

would be borne by him and credited to the revenues of the Vithi Having in this manner obtained the right of ownership, he next transferred it to the donee Vatsasvāmin by means of a copperplate charter. In this transaction a person named Subhadatta acted as the Dūtaka, the Sāndhaugrahika Bhōgachandra prepared the draft, while the Pustapāla Jayadāsa was responsible for getting the copper plate 'heated' (tāpita), by which evidently the process of engraving, that is to say the technical part of it, is to be understood. The date is given as the year, ie, the regnal year, 3, the month of Srāvana, the 27th day

Mahārājādhırāja Gōpachandra, the reigning king should be identified with the Mahārājādhirāja of the same name mentioned in one of the Faridpur copper-plates Vilayasena, the donor, whose name appears on the seal and also in lines 8 and 13, and who must have been a vassal chief of Gopachandra, should be identified with the Mahārāja. Mahāsāmanta Vijayasēna, the Dūtaka of the Gunaighar plate of Vainyagupta (A D 507) present charter therefore may be placed in the first half of the sixth century, a conclusion, we have already seen, is borne out by the paleography of the inscription. It appears that Vilayasena served both under Vannyagupta and Gopachandra, at different dates, but it is difficult to say which of the two kings was the earlier It is likely, however, that as Vijayasona issued the present charter under his own seal, he occupied a more dignified position under Gopachandra. and this would probably indicate a point of time later than A.D 507, in which year he was associated as a Dütaka with Vainyagupta's Gunaighar plate. It should be noted also that although Valnyagupta, his overlord, was at this date enjoying some sort of independent status, he styled Immself only as Mahārāja, and not as Mahārājādhirāja Vainyagupta, as his name would suggest, might have been related to the Guptas of Magadha. Göpachandra on the other hand was probably That he had the status of a paramount sovereign is certain a member of a local family already know, this king, like Dharmaditya of the Faridpur plates who enjoyed a similar status, had placed one of his chiefs in charge of a territory in Eastern Bengal From the evidence of this record it now appears that Gopachandra had under him also the Vardhamana bhulti, answering to the present Burdwan Division He appears therefore to have owned a fairly extensive By the middle of the sixth century, or a little earlier, Bengal seems to have been lost to the Guptas of Magadha and local princes had established their independence They probably retained this position until the rise of the Emperor Harshavardhana One of the Faridpur plates (the Ghugrahati plate) mentions another independent king of Bengal named Samāchāradēva The script of this plate is definitely later than that of the plates of Dharmaditya and Gopachandra Hence he should be placed after them, that is either at the end of the sixth or at the beginning of the seventh century

Some remarks are called for regarding the identification of the Iocalities mentioned in the copper-plate. Most of them appear to have been situated in the neighbourhood of Vēttragarttā within Vakkattaka tīthā, a part of which was granted to the donee. Vēttragarttā itself cannot be located with certainty. But Gōdhagrāma may be identical with Gōhagrām on the Dāmodar, to the south east of Mallasārul where the plate has been found. Amagarttikā may be modern Ambahulā (also called Sīmāsīmā), to the south of Mallasārul. Khandajōtikā is perhaps Khāndajulī between Mallasārul and Gōhagrām, while Śālmali may be Mallasārul itself. The name of the vīthā Vakkattaka seems to have survived in Baktā, a place immediately to the east of Gōhagrām.

The Vakkattaka tāhā, representing a part of the Vardhamāna bhukti, included a strip of the country along the north bank of the Dāmodar river—Another tāthā of the same bhukti was known during the Sāna period as Svalpa dakshina tāthā, which lay along the Bhāgārathī river in the north-

eastern corner of the Burdwan District <sup>1</sup> In the unpublished Nālandā plate of Dharmapāla a tīthī in Gayā-vishaya is described as Jambūnadī vīthī, i e, 'the vīthī on the Jambū river' Again in a grant of the Gupta period from Monghyr District there is reference to a Nanda vīthī, the name being recognizable in 'Nandapur', the findspot of the grant, situated on the Ganges <sup>2</sup> From these scattered references it would appear as if the term vīthī was applied in ancient times to a tract of land immediately bordering on a river

The expression vithy adhiharana, i.e., the Vithi Court (1-8) is interesting. A similar expression adhishthän-ādhiharana is used in reference to the town or district of Kötivarsha in the Dāmödarpur copper-plates, where it seems to denote 'the City Court'. The persons mentioned in lines 5-8 immediately before vithy adhiharana, among whom are snahattaras, i.e., Elders, and agrahārins, i.e., 'bolders of agrahāras', were probably the heads of administration of the vithi. In connection with vithy adhiharana we may compare the expression Suvarna vithy adhiharana, i.e., 'one who is in charge of the administration of Suvarna vithi '3 occurring in the Ghugrahati plate of Samāchāradāva

### TEXT 4

#### Obverse

- 1 (Lō)kanāthah<sup>5</sup> yah pumsām sukrīta karmma-phala hētuh [ |\*] satyatapōmaya mūrttīr=llōka dvaya sādhanō dharmmah [|| 1\*] Tad anu jīta danbha(mbha)-lōbhā jaya
- 2 [nti\*] para-hit-ārthāh<sup>6</sup> [|\*] ni[rma]tsarāh su charitaih para lōka-jigīshavah santah [|| 2\*] prithivīm Prithur=iva(Prithuvat) prathita-pratāpa-naya śauryy[ē] Mahārājādhirāja-śrī Gōpa-
- 3 [chandrē]<sup>7</sup> prašāsatı tad anujñaptāyām puny öttara janapad ādhyāsitāyā[m] satata-dharmma kriyā varddhamānāyām Varddhamāna-bhuktau pūjyān=varttamān ōpasthi tata<sup>8</sup> kārttākritika ku-
- 4 mārāmātya ch[au]r[ō]ddharanık ōparık audrangık āgrahārık-aurnasthānıka-bhōgapatıka vıshayapatı tada(dā)yuktaka hıranyasāmudāyıka pattalak āvasathıka dēvadrōnī samva(mba)
- 5 ddh ādīn=vidhi\at=sampūjya Vakkattaka-vīthī-samva(mba)ddh-Ārddhokarak āgrahārīna-mahattara Himadattah Nirvritavātakīya-mahattara Su[va\*]rnnayaśā[h\*] Kapistha-vātak āgrah[ā]rīna-
- 6 mahattara Dhanasvāmı(mī) Vatavallak āgrahārīna-mahattara Shashthıdatta-Ṣrīdattau Kōd-davīr āgrahārīna bhatta-Vāmanusvāmı(mī) Gōdhagrām āgrahārīna-Mahıdattu-Rājya-
- 7 dattau Śālmalıvātakīya Jīvasvāmı(mī) Vakkattakīya khādgi Harih Madhuvātakīyakhādgi-Gōika(kah) Khandajōtikēya khādgi Bhadranandı(ndī) Vindhyapurēya vāhanāyaka-
  - <sup>1</sup> Majumdar, Insers of Bengal, p. 71
  - 2 Above, p 52
- 3 Above, Vol XVIII, p 76 Mr Bhattasalı renders it as 'master of the bullion market' which cannot be accepted
  - 4 I rom the original copper plate
  - <sup>5</sup> About eight letters are missing at the beginning of this line
  - 6 Some letters are missing also here, of which one has been tentatively restored
  - 7 For this restoration see remarks above p 157
  - <sup>8</sup> The second ta is superfluous and should be omitted

- 8 Harı-prabhu(bhrı)tayö vithy adhıkaranañ=cha vıjñāpayantı [ |\*] pūjyam 'Mahārāja, Vıjayasēnēna vayam=abhyarthıtā ıchchhēha(ya)m=ēta[d\*] vithi samva(mba)ddha-Vēttragarttā-grāmē yushmabhyö ya-
- 9 thā nyāya(yē)n=ōpakrīy=āshtau kulyavāpān mātā pittrōr=ātmanaś=cha punyābhivriddhayē kalpāntara sthāyinyā pravrittyā puttra pauttr ānvaya bhōgyatvēna Kaundinya sagōttrāya
- 10 Vā(Bā)hvricha-Vatsasvāminō(nē) pañcha-mahā yajña-pravarttanāya pratipāva(da)yi-tum=iti [|\*] yatō=smābhir=asy=ābhyartha[na\*]y=āvadhritam=asy=ōshō(aishō)=nukramah² ubhaya lōka vijigīshu[bhi](bhih)
- 11 [sā]dhubhih kriyamāna-punya skandhēshu śrī-**Paramā(ma)bhattāraka-**pa(pā)dānām dharmma shad bhāgō cha yō³=smākam=api pratipālayatām kīrtti śrēyōbhyām yōgah [ |\*] uktañ=cha [ |\*] Yah kriyām dharmma-sam-
- 12 yuktām manas=āpy=abhınandatı [ |\*] [va\*]rddhatē sa yath ēsht-ēva\* śukla-paksha ıv=ōdurāt [|| 3\*] tat=sampadyatām=asy=ābhıprāya ıty=asman(d) vāra kritair=anēna dattaka dīnārā[n\*] vīthyām samvibhajy=āsman(d) Vēttra-
- 13 garttā grāmē=shtābhyah kulyavāpēbhyō yath ōchitam dānam ta[d] vīthī samudaya ēva pranāryya⁵ vōdhavyam=ity=avachūrny=āshtau kulyavāpā Mahārāja—Vijayasēnasya dattōh(dattāh)
- 14 . pi<sup>6</sup> rājñ=āsmai Kaundinya sagōttrāya Vā(Bā)hvncha-Vatsasvāminē pañchamahā yajña pravarttanāya tāmra pra(pa)ttēna pratipāditā<sup>7</sup> atha cha<sup>8</sup> ch= aishām chaturshu dikshu<sup>9</sup> sīmā bhavanti pū
- 15 (ıvvasyām dı)śı Gödhagrāma-sīmā dakshınyām(nasyām) Gödhagrāmā(ma) [ē]-va uttarasyām Vatavallak-āgrahāra sīmā paśchımasyām(māyām) dıśı arddhēna Āmragarttıkā sīmā kīlakāś=ch=āttra kama[l ā]-

#### Reverse

- 16 ksha-māl-ānkītā(tāś=)chaturshu dīkshu<sup>9</sup> nyastā bhavanty=ēvam=ēshām krītasīm ānkānām=asya brāhmanasya pañcha mahā-yajña pravarttanēn=ōpabhuñjānasya na
- 17 kēnachid=ētad-vanšajēn¹0=ānyatamēna vā svalpapy(svalp=āpy)=āvā(bā)dhā hastaprakshēpō vā k[ā]ryyah [ |\* ] ēvam=avadhritē yō=tha karōti sa vadhyah pañchabhir=mma-
- 18 hāpātakaih s ōpapātakaih samyuktah syād=api cha [ |\* ] N=āsya dēvā na pitarō havih pindam samāpnuyuh [ |\* ] [chhi]nna mastaka vat=tālah apra-

<sup>&</sup>lt;sup>1</sup> Read pūyya

<sup>&</sup>lt;sup>2</sup> [Correct reading seems to be  $-asty=\tilde{o}(\tilde{e})sh\tilde{o}=nukramah$ —Ed ]

<sup>\*[</sup>Intended reading is dharmma shad bhāg ōpachayō=, pa in the lqst word has apparently been inadvertently omitted by the scribe —Ed]

<sup>•[</sup>On the plate the reading seems to be yadh ēshtē cha But the reading yath ēshtam cha may have been intended—Ed]

<sup>&</sup>lt;sup>5</sup> Read pranayya

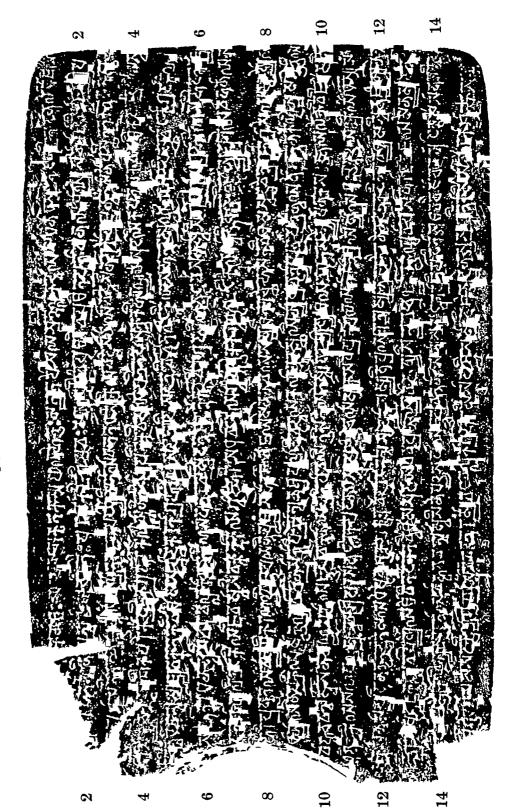
<sup>6</sup> Not more than three letters are missing Probable restoration anën=api

<sup>7</sup> Read prot paditahlatha

<sup>8</sup> This cha is superfluous and should be omitted from text

Pead chatur dikshu or chatasrishu dikshu

<sup>10</sup> Read vamsajēn=





- 19 tīshthah patīshyatī [||4\*] bhūmī dān āpaharana pratīpālana guna dōsa(sha) vyanjakāh arshāh ślōkā bhavantī [|\*] Shashtim varsha sahasrānī
- 20 svarggē nandatı bhūmidah ākshēptā [ |\*] ch=ānumantā cha tāny=ēva narakë vasēt [||5\*|]Asphōtayantı pitarah pravalgantı pıtāmahāh [ |\*] bhūmidö=
- 21 sman(t) kulē jātah sa nah santārayıshyatı [||6\*] Yat kıñchın(t)=kurutē pāpam narō lōbha samā(ma)nvıtah [|\*] apı gō charmma māttrēna bhūmıdānēna śudhyatı [||7\*] Pū-
- 22 rvva dattām dvijātibhyō yat[n]ād=raksha Yudhishthira [|\*] bhūmim bhūmi-[ma\*]tām śrēshtha dānāch=chhrēyō=nupālanam [||8\*] Iyam rāja satair=ddattā dīyatē cha punah
- 23 punah [ |\*] yasya yasya yadā bhūmis=tasya tasya tadā phalam [ ||9 || Tadittaranga va(ba)hulām śriyam matvā cha marttyānām [ |\*] na dharmmasthitaya
- 24 s=sadbhıh(dbhır=)yuktā lōkē vılōpıtum [||10\*] kulya 8 dūtakah **Śubhadattō** lıkhıtam sāndhıvıgrahıka **Bhōgachandrēna**
- 25 tāpītām pustapāla Jayadāsēna [ || † ] samvvad(samvat) 3 Śrāva di 20 7

#### No 25 - TANDIKONDA GRANT OF AMMARAJA II

## By Bhavaraj V Krishnarao, BA, BL, Rajahmundry

This interesting inscription is engraved on a set of four copper-plates, which was secured by the Rev Dr Isac Cannaday in 1915, while he was at Sattenapalli, Guntur District, and forwarded to the Assistant Archæological Superintendent for Epigraphy, Southern Circle. Madras. in the early part of the same year. It is marked as C. P. No. 11 of 1914 15 1. From the incom plete nature of the text, the writing appears to have continued on the fifth plate which, however, along with the seal and the ring that held these plates together, was lost and never afterwards traced Dr Cannaday informs me in the course of his letters, that while he was on tour on Mission work in Sattenapalli taluk during the cold season of 1914 15 and camping at a place called Oruvakallu, he was told by the local catechist that one Chilaka Satyanandam, a Christian of Mādiga extraction, had found, while digging for old earth (pāti mannu) with which to construct house walls, a set of copper plates and that he was considerably disturbed over that matter appears that the fifth plate and perhaps the seal and the ring, too, were melted down by that man, and Dr Cannaday who learnt everything about the discovery, allayed the fears of the man and secured the remaining plates for the Department The place of the discovery of these plates is near the huge granite boulder or rock which is nearly 250 feet high and which is situated to the west of the village Oruvakallu 2 The plates were found in a good state of preservation, and I now edit the inscription on them from the excellent estampages kindly sent to me by Dr N P Chakravartı at my request

Each of these four plates measures roughly 11 inches by 5 inches Except for the first plate which contains writing on the inner side alone the remaining three plates are engraved on both

<sup>&</sup>lt;sup>1</sup> Madras Epigraphical Report, 1914 15, pp 90 f

<sup>&</sup>lt;sup>2</sup> In the rock at Oruvakallu there is a cave and in it is a goddess called Gangā A large village seems to have flourished round the rock at one time and there are ruins and mounds scattered round the locality

The first plate contains nine lines and the remaining three ten lines of writing on each side. Thus the inscription runs into sixty-nine lines in all. The writing on the plates is well preserved. The characters are Telugu and belong to the tenth century and to the later cursive type, except for the primary forms of vowels a, \(\bar{q}\) and \(\bar{v}\) which still retain their earlier forms. The final n (lines 10, 20 and 28) and m (lines 11, 16, 21 and 31) have special signs but not the final (lines 7 and 8), which is denoted by the ordinary sign for ta with the sign of virāma above it. The sign of the medial au is almost similar to one of the signs of the medial \(\bar{o}\), so that it is somewhat difficult to distinguish between the two signs. The language is Sanskrit, except the passage in lines 48 to 51 which contain names of the localities which are in the Telugu language. Besides the usual benedictory verses at the end (lines 64 67), the inscription contains 19 verses, and the rest is in prose. The text in general is fairly free from clerical errors and doubtless incised with great care, and neatness. In respect of orthography, it will be sufficient to note that the visarga before the labial surd is changed into upadhm\(\bar{a}\)n\(\bar{v}\) and (line 59)

The inscription belongs to the Eastern Chālukya king Ammarāja II, who reigned from AD 945 to 970 It opens with an invocation to god Siva The inscription consists of two parts. The first part deals with the usual Eastern Chālukya genealogy and the charity made by the king (lines 3 to 51) The second part (lines 51 to 65) is devoted to the description of the spiritual lineage of Vidyēsvara-Paṇdita and his pupil Prabhūtarāsi (III) of the Kālamukha school of the Pāśupata Śaivas founded by Lakuli The genealogical account of the Eastern Chālukya kings found in this record corresponds to what is given in the Elavarru, Padamkalūru² and the Mahyapūndi grants of the king It contains no more historical information about the dynasty than what is known to us from the other charters of the king

The record is not dated, but the scribe seems to have committed a very curious, perhaps a serious, mistake in giving the date of the king's coronation. He was apparently confused He probably had the year of the grant in question in his mind in numerical words as nabhavasu vasu, ve (Saka) 880, when he engraved the date of the coronation of king Amma II, which in numerical words is given in the other charters of the king as giri-rasa vasu, meaning 867 There is reason to believe that the grant was made on the occasion of the Uttarayana-samkranti (winter solstice) in the Saka Samvat 880 The expression of the purpose of the charity mentioned in line 44, namely, "for the increase of long life, good health and prosperity of my kingdom, i e, people", seems to give us the clue for our conjecture 4 The Mangallu plates of Amma II5 inform us that the king after eleven years of his victorious reign proceeded to Kalinga in wrath against Krishna (Krishna kopāt), and that at that time the kingdom "was protected by the king's elder brother Danarnava, to the great joy of the people" Ammaraja's expedition ınto Kalınga seems to have been occasioned by a hostile coalition of kings led by the Rāshtrakūta king Klishna III who wanted to uproot him (i e, the reigning king Amma II) and place his own protege Badapa on the throne of the Andhra country? The turbulent kingdom of the Eastern Gangas of Kalinga on the north east might have readily joined Badapa and his ally Krishna III

162

<sup>1</sup> Ind Ant, Vol XII, pp 91 ff

<sup>&</sup>lt;sup>2</sup> Ibid, Vol VII, pp 15 ff

<sup>3</sup> Above, Vol IX, pp 47 ff

<sup>\* [</sup>The expression asmad desa santaty ayur ārāgy assigny ābhitriddhy arttham should literally mean 'for the increase of our country, progeny, life, health and prosperity Therefore, it does not seem to contain a reference to any of the king's wars and does not afford any clue for fixing the date of the grant—Ed ]

<sup>&</sup>lt;sup>5</sup> C P No 1 of 1916 17 of the Madras Epigraphical Collection

Ibid, text, line 23

Above, Vol XIX, p 140, and p 142 text, lines 17 18

for its own purpose. It was evidently for these reasons that Ammarāja II proceeded against Krishna III in the direction of Kalinga, when the latter invaded his territories. The expedition would have lasted at least a year if not two, and doubtless it ended in a colossal victory for the lord of Vēngi. Ammarāja II who was apparently stricken with the sorrows of his people on account of the devastating war with the enemies of his country, would have made the charity recorded in the subjoined inscription under the advice or inducement of his guiru (preceptor), immediately after his victorious return to the kingdom 1. Thus the date mentioned in the grant, Sala 880, corresponding to A D 958 9, may be reasonably assumed to be the date of the grant, and would fall in the thirteenth year of the king's reign. If this is correct the expedition against Krishna III in the direction of Kalinga, after the eleventh year and the charity recorded in the present edict, would show that by the date of the subjoined grant, king Ammarāja II had returned to his kingdom after successful conclusion of a great war against his enemies, the Rāshtrakūtas and their allies. Verse 13 also seems to refer to such a great victory

The inscription informs us that in the city of Vijayavātī, ie, the modern town of Bezwāda, king Vijayādītya Narēndramrīgarāja, the ornament of the race of Chālukyas (Chālukyas lula-tilala), the asylum of the universe (Sañastabhuranāśraya) built a temple called Samastabhuranāśraya and established in it the image of Umā Mahēśvara. To that deity, on the occasion of Uttarāyana, king Ammarāja II made a grant for the increase of prosperity, long life and freedom from disease of his people, for repairs to the temple, for offering bali, naivēdya and music to the god, and for a satra (free feeding house)

The object of the grant is the village Tāndikonda, situated in Gudla-Kandērvvādivishaya, together with three other villages Ammalapūndi, Gollapūndi and Āsuvulaparru
Ammarāja granted these four villages, having made them all a dēvabhōga, with the exemption of
all taxes, with the libation of water, as a humble gift to the deity, for the good of his people <sup>1</sup>
The boundaries of the aforesaid village (Tāndikonda) along with the other three villages, are
on the east Tūndēru, a stream, on the south-east Gāralagunta, on the south a būnugu tree situated to the north of the village Lāmu, on the south-west, Oddagunta, on the west a tank
called Chayita, on the north-west a tank known as Bhīmasamudra, on the north (a heap of
boulders called) Ēnuka rālu and on the north east, Rēgadugunta

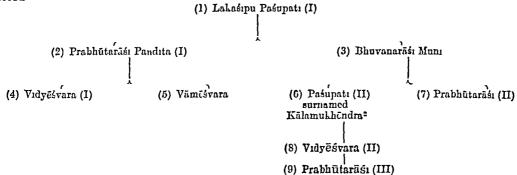
The second part of the inscription which begins with a verse in line 51, is devoted to the description of the spiritual lineage of Kālamukha Śaiva saints, who were held in great veneration in Āndhradēśa, and who were also the religious preceptors of the kings of the land. It states that in every age saints like Lakuli and others took upon themselves the forms of Rudra, i.e., Śiva, and became self incarnate in this world for blessing the righteous men. It is said that they were self born, of their own free will, for the purpose of preaching and setting up the path of the dharma, meaning the Śaiva doctrine. In the lineage of these ascetics, arose the Kālamukhas, who looked to the Śruti (Vēdas) for their guidance. They were worshipped by the kings of various lands and belonged to Simha Parishad (which was a division of the Kālamukhas sect)

In the lineage of these Kālamukhas, who inhabited the ancient and celebrated temples of Siva like Amaravatēśvara, was born Lakaśipu-Pasupati (or Lakaśipu who was a Pāśupata), who was well versed in all the āgamas He nourished his holy body by living on pure water, greens, milk, fruits and roots His disciple was Prabhūtarāśi-Pandita who was an incarnation of dharma itself He had two disciples, Vidyēśvara and Vāmēśvara Prabhūtarāśi-Pandita

<sup>1 [</sup>See n 4 on p 162 -Ed]

had a brother named Bhuvanarāśi-Muni, who had also two pupils, named Paśupati (II) and Prabhūtarāśi (II) The former bore a secondary name Kālamukhēndra, "the lord of the Kālamukhas", and the epithet Parahita vyasanī (i.e., one who was devoted to the well-being of others): His (Kālamukhēndra's) pupil was Vidyīśvara II who was virtually an ocean of learning. His spiritual son or disciple was Prabhūtarāśi (III), who was like yuvarāja or heir apparent to the spiritual kingdom of which Vidyīśvara (II) was the supreme head. Prabhūtarāśi III rendered help to mankind in so many ways that his fame spread far and wide. He was not merely Prabhūtarāśi in name, he was so in fact, in deed and conduct. In the immediate presence and under the directions of his guru, he built a dēvakula and a matha consisting of three storeys, and beautified the places with coloured paintings. He obtained from king Ammarāja II for the aforesaid purposes three villages, and a thousand she-goats

The following is the pedigree of the spiritual family of the Kalamukhas, described in the record —



The inscription then states that the donor of the grant was king Amma II, the composer of the inscription was the king's preceptor Vidyës ara (II) and that the  $\bar{a}j\tilde{n}apti$  (executor) was Katakanāyaka After this the record breaks off rather abruptly in the middle of a sentence which doubtless continued on the fifth plate which is now missing. The half sentence repeats, however, the grant of she goats and provision for white washing, running the feeding-house and for offering naivēdya to the deity

The Cintra Praśasti³ as well as the Purānas Agni and Vāyu mention four pupils of Lakuli, iiz, Kuśika, Gārgya, Kaurusha and Maitrēya, in the order of their precedence—These four disciples of Lakuli became according to the Cintra Praśasti (vv. 16-17), the founders of the four lines of Śaiva ascetics or schools amongst the Pāśupatas—But the subjoined inscription does not refer to any one of the four disciples of Lakuli, but merely states that the Kālamukhas were born as self-incarnates in the lineage of great saints beginning with the great sage Lakuli and others—It is not clear, therefore, whether the lineage of the Kālamukhas of the Āndhra country were descendants of any one of the four well known disciples of Lakuli—The Kālamukha Pāśupatas of the Āndhra country were guided by the precepts of the Śrūti or the Vādas, and lived in monasteries attached to great Śaiva temples like Amaravatīśvara at Amarāvati—The present record, however, is not the earliest epigraphical reference to the Kālamukhas of the Pāśupata school and to its division called Simha Parishad, in the Deccan and the south—We have an earlier reference to this

<sup>&</sup>lt;sup>1</sup> It is not clear whether Prabhūtarāśi Pandita and Bhuvanarāśi Muni were spiritual or lay brothers

<sup>&</sup>lt;sup>2</sup> [It appears to me that Kālamukhēndra was the surname or title of Prabhūtarāśi (II) and not of Pasupati and that Pasupati, the guru of Vidyēśvara II, was Prabhūtarāśi's disciple and not identical with the latter's colleague of the same name (i e, Pasupati II)—N L R]

<sup>3</sup> Above, Vol I, pp 271 ff

sect of Salvas in a copper plate grant of A D 810 from Mysore 1 The earliest reference to the Kālamukha Saivas in the Tamil country seems to be contained in the Kodumbālūr inscription of prince Vikramakēsarin² which mentions a certain Mallikārjuna who was the disciple of two teachers named Vidyārāśi and Tapōrāśi The inscription further states that "having built three shrines (vimāna) in his own name and in the name of his two wives, he, ie, Vikramakësarin, set up Mahēśvara (Śiva) and presented a big matha (brihan matha) to Mallikārjuna, who was the chief ascetic of the Kālamukha (sect), with eleven villages for feeding fifty ascetics of the same sect (here called asita vaktra)" 3 The approximate period of these shrines is determined partly by the alphabet of the inscription referred to and partly by the reference to Vira-Pāndya who was among the enemies overcome by Vikramakēsarin Rai Bahadur V Venkayya thinks that Vikramakesarin must have flourished roughly about the first half or middle of the tenth century A D 4 Thus the two preceptors of Malhkārjuna would have hved almost about the same period or more probably slightly later than that and would have been contemporaries of king Amma II of Āndhra country The name Vidyārāśi is very much similar to Vidyēśvara of the subjoined record, who is stated to be the repository of various kinds of learning. For these reasons, therefore, it might be that Vidyārāśi and Tapōräśi mentioned in the Kodumbālūr inscription were identical with Vidyēśvara and his disciple Prabhūtarāśi referred to in the subjoined record 5 If this identification be correct, then we may believe that disciples of Vidyēśvara and Prabhūtarāsı went to the south, ie Chōla and Pāndya countries and preached the doctrines of Kālamukha-Pāśupata Śaivism, converted the rulers of the country wherever they went and established monasteries for their ascetics

The Kālamukhas spread themselves also at an earlier period into the Kanarese country From Morigere in Hadagalli taluk, Bellary District, come two interesting inscriptions, engraved on two slabs set up in the verandah of the temple of Uddi-Basavanna, of the time of Āhavamalla-Sōmēśvara I <sup>6</sup> Both of them are dated in Śaka 967, on the Kārttika paurnamāsī, on the occasion of an eclipse of the moon, the corresponding English date being Monday, 28th October, A D 1045 These inscriptions state that there existed in that part of the Kanarese country a community of Śaiva ascetics who belonged to the Lakulīsa Pāśupata sect and to the school of Simha parshe (parishad) Another school of the same sect, perhaps of later origin, was Śakti parshe (parishad) to which belonged Mūvara kōneya santati of the Parvat-āmnāya, whose teachers also had a strong pontifical seat at Balagāmi <sup>7</sup>

The Kālamukhas, as has been shown above, spread themselves into far south and the Pāndyan country An inscription from the shrine of Kālanāthasvāmin at Pallimadam, hamlet of Tiruchchuli, Rāmnād District, refers to a matha of the Mahāvratīns <sup>8</sup> These Mahāvratīns, according to Dr R G Bhandarkar, were the followers of the great vrata 'a vow of religious devotion and observance in general', and denoted the ancient sect of Saivas called Kāpālikas or Kālamukhas <sup>9</sup> With due respect for the learned scholar, it seems to me that Kāpālikas and Kālamukhas

<sup>&</sup>lt;sup>1</sup> Mys Arch Rep for 1914, p 29 I am indebted to Mr N Lakshminarayan Rao for this information

<sup>&</sup>lt;sup>2</sup> No 129 of 1907 of the Madras Epigraphical Collection

<sup>&</sup>lt;sup>3</sup> Ibid, Madras Epigraphical Report, 1908, p 75, para 86

<sup>&</sup>lt;sup>4</sup> For the date of Vikramakēsarın and the Kodumbālūr inscription also see the remarks by Prof K A Nilakanta Sastri in the Journal of Oriental Research, Vol. VII pp. 1-12

<sup>&</sup>lt;sup>5</sup> [The conjecture seems to be far fetched There is not enough similarity in the names to suggest the identity of the two sets of teachers —Ed]

<sup>6</sup> Nos 441 and 443 of 1914 of the Madras Epigraphical Collection

<sup>7</sup> Above, Vol V, pp 221 ff

<sup>\*</sup> No 423 of 1914 of the Madras Epigraphical Collection

<sup>&</sup>lt;sup>9</sup> Vaishnavism, Saivism and Minor Religious Systems, p. 118.

were not identical sects and that their tenets differed largely The matter is an important one and requires further elucidation and study

Of the places mentioned in the record Tandikonda, Lamu and Gollapundi alone can be identified to day Tandikonda is the modern village of Tadikonda in the Guntur taluk of the Guntūr District and is situated at a distance of about eight miles to the north of the head quarters of the district Among the boundaries of Tandikonda, it may be observed that the two tanks Chayıta tatāka and Bhīmasamudra are still existing Bhīmasamudra is a huge tank on the bank of which there is a large mound called Bhīmalingamu-dibba, where there are extensive ruins of a Siva temple Chayita-tatāka seems to be the ancient name of a huge tank which occupies an area of about three or four square miles adjoining the village. It is the source of irrigation for an extensive area in the vicinity Lamu is situated two miles to the south of There is a village Gollapudi on the northern bank of the Krishnä river near Bezwada in Kistna District, about twelve miles to the north of Tadikonda, and it may be identified with the Gollapundi of the subjoined grant. The remaining villages Ammalapundi and Asuvulaparru can not be traced in that locality It is probable that Anamarlapundi agrahāram, twelve miles to the south-east of Tādikonda, was the Ammalapundi of the grant Perhaps Asuvulaparru stood on the other side of the river in Bezwada taluk Gudla-Kandervvadı vishaya was the ancient name of the tract of country lying on the southern bank of the river round the celebrated place Amaravati which was noted for its beautiful temples and chaityas, of Amaravatīšvara and Buddha, respectively Gudla Kandē, vvādi means "Kandērvvādı of the temples" for the term gudla means "of the temples"1 Apparently that part of Kanderuvati acquired the name Gudla Kanderuvati vishaya from its temples at Amaravati, its chief town. The district Kandcruvati vishaya seems to have acquired its name from the ancient township Kandēru or the modern Kantēru, a village in the Guntur taluk, which must have been a very important place in former times Kanderuvati-vishaya2 seems to have been subdivided into three or four small districts, viz, Kandēruvāti vishaya, Uttara Kandēruvāti vishaya,3 Imani Kandēruvāti vishaya 4 and Gudla-Kandēruvāti vishaya Kandēruvāti vishaya comprised apparently the whole of Guntūr taluk, the eastern portion of Sattenapalli and the northern parts of Tenāli taluk The central portion of Guntür together with the south eastern part of Sattenapalli taluk was called Uttara-Kandēruvāti vishaya Gudla Kandēruvāti vishaya was the name for the northern portion of Guntūr and eastern part of Sattenapallı taluks, and İmanı Kandcruvatı or İmanı-Kandravadı vıshaya comprised the northern portion of Tenāli taluk

#### TEXT 5

#### First Plate

- 1 षो[i\*] <sup>6</sup>त्रीवागीम्यवाराजानाम् खपादनखचन्द्रमा [i\*] देयात्मिवखयं गं वः
- 2 क्रियाकार्यं हि नारणम् ॥ [१\*] स्वस्ति [।\*] चीमता सकलभुवनसस्तूयमानमान•
- <sup>1</sup> The term gudla is the archaic genitive form of gudi The modern form is gulla, the medial d having given place to the Dravidian l
  - <sup>2</sup> S I I, Vol I, Nos 36 and 37, above, Vol XVIII, p 258
  - Above, Vol V, p 127, C P No 1 of App A to the Madras Epigraphical Report for 1913 14.
  - 4 S I I, Vol IV, No 681
  - <sup>5</sup> From the excellent ink impressions supplied to me by Dr N P Chakravarti
  - 6 Metre Anushtubh
  - 7 Read osileli
  - 8 Read स्ख्य

- 3 व्यसगोत्राणा हारीतियुत्राणा कीश्विकोवरप्रसादलव्यराज्यानासात्रगणपरिपालिता-
- 4 ना स्वासिमहासेनपादानुष्याताना भगवन्नारायणप्रसादसमासादितव[र\*]-
- 5 वराइलाञ्चनेच्चणचणवश्रीकतारातिसण्डलानामखमेधावस्थसानप-
- 6 वित्रीक्तवपुषां चालुक्याना क्षलमत्तकरिक्योस्पत्याश्रयवसमेन्द्र-
- 7 स्य भाता कुलवियावर्षेनन्यरित्रशद्भवर्षाणि ।¹ वेगीदेशमपात्वयत् ॥
- ৪ तदालाजी जयसिष्ठस्त्रयस्त्रियत्(तं) ॥ तदनुजेन्द्रराजनन्दनी विश्ववर्षनी नव ॥ त-
- 9 ल्लुम्भीगथुवराज: पचिविश्रतिं [1\*] तत्पुती जयिभेहस्त्रयोदश ॥ तदव-

# Second Plate , First Side

- 10 रज: नोक्किलिष्यसासान् ॥ तस्य च्येष्ठो भाता विश्ववर्षनस्तसुचाट्य सप्त-निश्वतम् ॥ तत्पु-
- II ची विजयादित्यमहारकोप्यष्टादम् ॥ तत्तुतो विष्युवर्षनण्यद्विमतम् ॥ <sup>2</sup>तत्तू-तुर्वा-
- 12 नुभासी रणविगणनथा नीलकण्डालयाना ॥<sup>3</sup> सम्रामारामकाणा सत्तत्तितरम-णीर्स-
- 13 पदा सत्पदानां(नाम्) [1\*] कला प्रोत्त्रगसष्टोत्तरथतसमुनव्वीरघीरष्टयुक्ताञ्चला-
- 14 रिंशत्समां(मा:) एमा जननुतविजयादित्यनामा नरेन्द्र: ॥ [२\*] तत्युन: नालिविप्युव
- 15 ६नोध्यह वर्षम् । तरसतो गुणगाकविजयादित्यसतुसता-
- 16 रिंग्रतम् । तदनुजयुवराजविक्रमादित्वनरपात्मजः चालुक्यमीमभूपित्विग्रतम् [।\*]
- 17 'तत्पुत्री विजयादित्यो दिषदिन्धनपावना. [1\*] स षग्सासानसी साचादिन्द्री भीगेन भू-
- 18 मिप' ॥[३\*] तल्लूनुरमाराजस्मप्तवर्षाणि । तत्पितामहो(ह)गुणगांकविजयादित्या-- नुजयु-
- 19 दमक्षालन' तालाधिपो मासमेनाम् । त युधि विनिष्ठत्य चालुक्यभीमात्मनो विकामा-

#### Second Plate, Second Side

- 20 दित्य: अरिनिवारतिमिरदिनकर: द्विजदीनानाथबत्धुरेवादधमासान् । कत्त्वतस्ताल-पराजस्य
- 21 स्तुरस्त्रतवाक्रमु: । युषमह्मधराधीशस्त्रप्तवर्षाख्याङ्ग्वम् ॥ [४%] <sup>5</sup>निर्ज्जित्या-र्ज्जनसन्नि-

<sup>1</sup> Punctuation mark here is innecessary

<sup>2</sup> Metre Sragdhara

<sup>\*</sup> Mark of punctuation is innecessary

Metre Anushiubh

<sup>5</sup> Metre Śārdūlacılrīdita

- 22 भी जनपदात्तिन्धमय्योद्धतान्दायादानिनभानुत्तीनभगणाकारान्विधायेतरान् [।\*]
- 23 वजीवीर्ज्जितनावाससान्धतिर्माता कनौथान्सव भोमो भीमपराक्रमसामसुनकाव-
- 24 त्सरान्द्राद्य ॥ [५ $^+$ ]  $^1$ तस्य सहेम्बरभूर्त्ति(त्ती)रुभासमानाक्तते: । $^2$  क्वभाराभ: [। $^*$ ] लोक-
- 25 महादेव्याः खलु यस्मभवद्भाराजास्यः ॥ [६\*] <sup>3</sup>जलजातपत्रचामरक-
- 26 लग्नाक्ष्रशतचणाककरचरणतल: [।\*] लसदाजान्ववलवितसुजधुगपरिघो गिरीन्द्र-
- 27 सानूरस्क: ॥ [७\*] <sup>३</sup>विदितधराधिपविद्यो , विविधायुधकोविदो विलीनारिक्कल: । किरित्रगागम-
- 28 कुश्रलो इरचरणाभोजयुगलमध्यः श्रीमान् ॥[ा८\*] कविगायकाललातरः दिज-सुनिदो-
- 29 नान्धवन्धुजनसुरिम: [۱"] याचक[ग\*]णिचन्तामणिरिवनीश्रमणिर्माहोग्रमहसा द्यमिभः ॥[८"]

# Third Plate, First Side.

- 30 <sup>1</sup>नभवस्वसुसंख्यान्दे प्रकसमये मार्गभीर्षभासिस्मन् [1\*] क्षणाचयोदशदि-
- 31 ने भृगुवारे मैवनचत्रे [॥१०\*] ¹धनुषि रवौ घटलग्ने हाद्भवर्षे तु जन्मनः पृथ्या । ध्यो-
- 32 धार्य्यगिरीन्द्रो रविसिव लोकानुरागाय ॥[११\*] <sup>3</sup>यिधन्यासित<sup>7</sup> न्हपती परि-पक्तान-
- ु33 क[सस्य"]सपच्छाली । सततपयोधेनुरमीर्त्निरीतिरपर्शन्तरस्तचोरी देश: ॥[१२\*]
- 34 पे <sup>8</sup>वर्द्धानावलीकनार्स्थ भीताः । तद्दिग्देशाधीमा दिस्रन्ति भणिकनकष्ठयगजेन
- 35 न्द्रप्रतित<sup>9</sup> [॥१३\*] <sup>3</sup>यो रूपेण भनोजं विभवेन महेन्द्रमहिमवरसुरभइसा
- 36 ॥(1) [इरमरिपुर[द"]इनेन 10न्यकुर्वन्भाति विततिदिगवनिकीर्त्ति: ॥[१४\*] स सकलिरिपुरुपतिमकु-

<sup>&</sup>lt;sup>1</sup> Metre Arya

<sup>2</sup> Mark of punctuation is needless here.

Metre Aryagīti.

Read वत्रहिंन

<sup>\*</sup> Read THFT The first half of this verse is in the Arya metre and the second in the Aryagita.

Read बोधाददय°.

<sup>?</sup> Read यिमञ्जा

<sup>\*</sup> Kerd afec

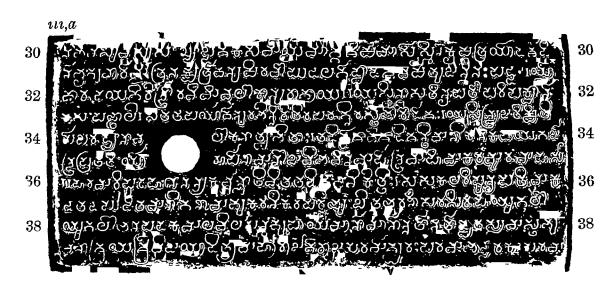
<sup>9 451614</sup> is the reading suggested by Dr Hultzsch (above, Vol XII, p 63 note) But the present record shows that the correct reading is pratatim

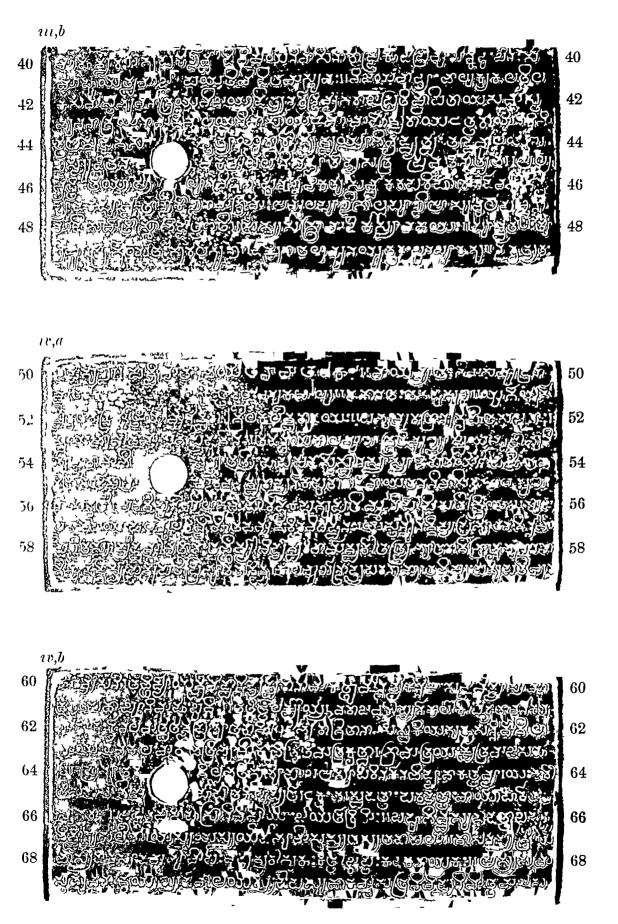
<sup>10</sup> Read અલા જન

# TANDIKONDA GRANT OF AMMARAJA II









- 37 टतटघटितमणिविरणगणमधुकारिनकरपरिचुवितचरणसरसिक् इयुगलोऽ-
- 38 युगलोचनपदक्षमलविलसन्त्रधुपायसानो सानोन्नतो नतोषतस्त्रमस्त्रभु-
- 39 वनाश्वयश्रीविजयादित्यमहाराजाधिराजपरमेश्वर: परमभटारक: परम-

## Third Plate, Second Side

- 40 माचेष्वर ॥ गुह्रवार्षेव्वीडिविषयिनवासिनो राष्ट्रकूटप्रमुखान्तुटुविनः स-
- 41 माइवित्यमाज्ञापयति विदितमस्त व: ॥ विजयवाद्या चालुक्यक्कलतिल-
- 42 वासमस्तमुवनात्रयविजयादित्वनरेन्द्रसगराजप्रतिष्ठापिताय समस्त-
- 43 भुवनात्रयनामदेवालयनिवासाय जमामहेश्वराय उत्तरायणनिमि-
- 14 त्त अस्महेभसन्तत्वायुरारोग्वैश्वयाभिव्यस्त्रत्वे तहेवालयख-
- 45 ग्डम्फुटितनवकमीवलिनिवेदातोद्यसनप्रवर्त्तनार्स्य च ॥ अन्य-
- 46 वृत्तितया ष्रालूनविभीर्ण पुनर्णवीकर्त्तु सर्वेकरपरिचारेण देव[भी]गी[क्त)
- 47 त्योदकपूर्वं ताब्डिकोण्डनामग्राम: श्रमालपूण्डिगोन्नपूण्डिश्रासुनुनपर्श्वना-
- 48 मादिसमेतोमाभिईत्त इति ॥ श्रस्य सन्गाम[1\*]दिकस्यावधयः ॥ पूर्व्वत तू-
- 49 एडे । श्राग्नेयत. गारलगुष्ट ॥ दिच्णत[\*] सामुन युत्तरतुन वृ्रगु । नैर(र्ऋ)त्व(त)त:

# Fourth Plate, First side

- 50 श्रीद्भुष्ट ॥ पश्चिमत: <sup>3</sup>चियतनामतटाकम् ॥ वायव्यत: भीमसमुद्रना- ' , )
- 51 મતટાન $[m{\eta}\,|^{m{t}}]$  उत्तरत: પનુન $m{\omega}$ ालु ॥ ईग्रानत: रेगडुगुग्छ ॥  $^4$ थुगे थुगे
- 52 स्वीक्षतरहरू र्रायो सुनीखरा: श्रीलकुलीखरादय: ॥(१) वभूवरवानुग्रहीतसळाना ती
- 53 स्वयभुवी धर्भापयप्रदर्भिन: ।[१९५\*] तदन्वये कालमुखारश्वतिमुख्यास्त्वयभुवी भुवि
- 54 भूमृताममिवन्द्या[:\*] तिल इपर्षेदस्ते स्थानस्थास्याधियतय द्रष्ट् हितच-
- 55 रिता: ॥ तेपासमरवटेश्वराधनेकपुराणदेवायतननिवासि[नां] कालसुखा-
- 56 ना सन्ततो ॥ व्लक्तिपुर्निखिलागमपारदक् परापतिर्मानिपोपि पतिश्थिय ॥(i) सूज-
- 57 लभाक्षपय:पालसूलकीर्व्विहितधर्माश्ररीरविवर्दन: ।[१६\*] यस्तमुनिश्चिष्य[:\*] प्रभूत-राभिकीस
- 58 पण्डितस्राचादमीवतार: [l<sup>‡</sup>] तच्छिथी विद्येखरवामेखरी ॥ तस्रसूतराधि-भादसुवनरा-

<sup>1</sup> Mark of punctuation is unnecessary

<sup>2 [</sup>The reading is correctly संवासिकसा -N L. R]

<sup>\*</sup> Could प्रति be a corrupt form of पेल ?

Metre Vambastha

<sup>\*</sup> Metre Drutavilambita

59 श्रिमुनेश्चिषो पश्पति[:\*] प्रमूतराशिच । कालमुखेन्द्राद्यपरनामा ।¹ तिच्छ-

#### Fourth Plate , Second Side.

- 60 हितव्यसनी । तिष्टिष्यो यस <sup>2</sup>विहान्विद्येखरो नाम वार्तुसन्वर्धेविनिज [!\*] सर्व्वविद्यास्त्रमा-
- 61 घत्ते यद्यावूनि भद्दाबुधि: ॥[१७\*] अतत्तीर्तिलच्म्योर्थ्युवराज एकोप्यनेकलोकोपक-तावनक [:।'] न
- 62 नासतः केवलमक्षेतस प्रभूतराधिः प्रभुराखितानाम् [॥१८\*] स स्वकीयगुरु-सन्निधी [1\*] अधिला-
- 63 सयं देवकुलं मा(स)ठं च निभूमिक चिनितमच काला । शामनयं चेनम-जासह-
- 64 सं प्रसूतराभिक्षभते स्म सूपात् ।[।१८\*] अस्थोपरि न केनिचहाधा कर्त्तव्या यः करो-
- 65 ति स पंचित्रभी हायात के क्षिथिते । उत्तं च । ²खदत्तां परदत्ता वा ः यो इरेत व-
- 66 सुन्धराम् । षष्ठिव्वैषेश्वरसानि विष्ठायां जायते क्रिमि: ॥[२०\*] वहसिर्व्वस्था दत्ता वर्द-
- 67 मिस्रानुपालिता । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥[२१\*] ध्यासनस्य सि[य]
- 68 चास्य दाता स्यादमाभूभिष: [1\*] विद्येश्वरी गुरु: कार्ताग्रक्षि: काटकनायक: ॥[२२\*] श्रस्य सम-
- 69 स्त्रभुवनाश्रयाख्यदेवालयस्य दीपसुधावामीसत्रनिवेद्यनिसित्तमणास-5

<sup>&</sup>lt;sup>1</sup> Punctuation mark seems to be needless here

<sup>2</sup> Metre Anushtubh

<sup>3</sup> Metre Upajati

<sup>·</sup> Rend परिवर्षसहसाणि.

<sup>\*</sup> The inscription breaks off here abruptly, it is possible that it continued on the missing plate

# No 26—A NOTE ON THE DATES OF UCHCHAKALPA KINGS By Prof V V Mirashi, M A , Nagpur

There have been in all seven copper plate inscriptions of the kings of the Uchchakalpa family discovered so far in Central India, from which we can make out the following genealogy —

Öghadēva -m Kumāradēvī

Kumāradēva m Jayasvāminī

Jayasvāmin -m Rāmadēvī

Vyāghra m Aljhitadēvī

Jayanātha -m Murundadēvī

(known dates 174, 177)

(known dates 191, 193, 197 and 214)

The last two kings, whose copper plates have been discovered, use the Twelve Year Cycle of Jupiter in dating their records, but do not specify any era to which their dates are to be referred Nor do they, except in one case, which will be discussed below, contain any astronomical details that can be tested by calculation—The Bhumarā pillar inscription states, however, that Sarvanātha was a contemporary of Mahārāja Hastin, who must be identified with the Hastin of the Parivrājaka family, many of whose records have also been found in Central India and who was, therefore, ruling over the contiguous territory—From the copper plates of the latter and his son Samkshōbha we get the following genealogy—

Dēvādhya
{
 Prabhañjana
}
 Dāmōdara
}
Hastin
(known dates 156, 163, 191 and 198)
 Samkshōbha
(known dates 199 and 209)

In these plates also the Twelve Year Cycle of Jupiter is used for dating The expression Gupta nripa-rājya-bhuktau which occurs in all of them clearly indicates that their dates must be referred to the Gupta era, the epoch of which has been determined to be A D 319 320 As the kings of the Uchchakalpa family were the neighbours of those of the Parivrājaka family who use the Gupta era in dating their records, the presumption is that the dates of the former also are in the Gupta era It is, however, urged on the other hand, that the fact that the Uchchakalpa kings, unlike their contemporaries and neighbours, the kings of the Parivrājaka family, do not specify any era in dating their records, goes to show that they used some other era Again, the circum stance that the Bhumarā pillar inscription, which is as much a record of the Parivrājaka king Hastin as of the Uchchakalpa Sarvanatha, does not, contrary to the practice observed in other records of the Parivrajaka kings, specify any era, points to the same conclusion, for 'the Mahārājas Hastın and Sarvanātha, being feudatories of two rival dynasties, could not agree as to which of the two rival eras should be used in a joint record, and compromised the matter by quoting only the year of the Twelve Year Cycle of Jupiter, as a method of reckoning which could hurt the dignity of neither of them' 1 Now the only era, to which the dates of the

Uchchakalpa kings could be referred, is the Kalachuri Chēdi era, the epoch of which has been determined by Kielhorn to be AD 2489 On this supposition we find that the known dates of Sarvanātha range from AD 439 40 to AD 462 3, while those of Hastin (which clearly refer to the Gupta era) are from AD 475 6 to AD 517-8 The Betul plates of Samkshobha again show that he succeeded his father in the next year GE 199 or AD 518-9 the Kalachuri era was started 72 years before the Gupta era, we shall have to take the latest known date of Sarvanātha and the earliest of Hastin and see which year between the two would correspond to the Mahāmāgha samvatsara mentioned in their joint record. As stated above, the last known date of Sarvanātha would correspond to AD 462 (on the basis that it refers to the Kalachuri era), while the earliest known date of Hastin is A D 475 There would, thus, be a difference of 13 years between these two dates The only year in this interval which could have been Mahāmāgha samvatsara is that corresponding to A D 472, but according to the calculation of Sh B Dikshit the Mahāmāgha samvatsara in that cycle was omitted 1 We must, therefore, take the next Mahāmāgha samvatsara which commenced in AD 484 This no doubt falls in the reign of Hastin, but is 22 years later than the last known date of Sarvanātha Now Sarvanātha is known to have ruled for at least 23 years before his last date, viz, A D 462 3 and the possibility that his reign commenced earlier than 439 40 is not altogether excluded, for, the last known date of his father Jayanatha is A D 425-6, i e, 14 years earlier 2 We shall, therefore, have to suppose that Sarvanātha reigned for more than 46 years (A D 439 484)—perhaps 50 or even 55 Such a long reign is improbable, though not impossible

If, on the other hand, the dates of the Uchchakalpa kings also are referred to the Gupta era, Sarvanātha becomes a contemporary of Hastin, in the closing years of the latter's reign (G E 191 to 198) There was of course no Mahāmāgha samvatsara in this period but there was one only two years before, in G E 189 As the year 191 is not the date of Sarvanātha's accession, which, as shown above, may have taken place a few years earlier, Sarvanātha will, on this supposition, have a reign of at least 26 years—which does not appear improbable

There are some other considerations also which rule out the theory that the Uchchakalpa dates refer to the Kalachuri era —

- (1) If we except these doubtful cases of Uchchakalpa dates, there is not a single record of Central India dated in the Kalachuri-Chēdi era, earlier than A D 973 <sup>3</sup> All the earlier dates in this era come from Gujarāt and Thānā District in Bombay <sup>4</sup> R B Hiralal's theory<sup>5</sup> that the Traikūtakas, whom he identifies with the Kalachuris, were the founders of the era and the Trikūta, from which they hailed, is modern Satpura is untenable, for not a single record of the Traikūtakas has been found in Central India and what little evidence is available about the identity of Trikūta points to its location in Western India <sup>6</sup>
- (2) Vyāghra, the grand father of the Uchchakalpa king Šarvanātha, appears on palæographical evidence to be identical with the Vyāghradēva of Nachnā<sup>7</sup> and Ganj<sup>8</sup> inscriptions, who was a feudatory of the Vākātaka Prithivishēna II, as shown by Dubreuil<sup>9</sup> and Dikshit <sup>10</sup> The Bālāghāt

<sup>1</sup> Ind Ant, Vol XIX, p 228

<sup>&</sup>lt;sup>2</sup> C I I, Vol III, p 121

<sup>&</sup>lt;sup>3</sup> Chandrehe Inscription of Prabodhaciva, dated K 724, above, Vol XXI, pp 148 ff

See Nos 1199 1221 in Bhandarkar's List of Northern Inscriptions

<sup>&</sup>lt;sup>5</sup> Annals of the Bhandarkar Institute, Vol IX, pp 283 ff

<sup>6</sup> k ihdīsa places Trikūta on the Western coast See Raghuvamša, Canto IV, verses 58 59.

<sup>&</sup>quot;C I I, Vol III, pp 233 ff

<sup>8</sup> Above, Vol XVII, pp 12 ff

<sup>&</sup>quot; Ind Ant, Vol LV, pp 103 ff,

<sup>10</sup> Above, Vol XVII, p 362,

plates of Prithivishena II state that the king of Malwa was a feudatory of his father Narendra sēna¹ and there is no difficulty in supposing that Prithivishēna's authority was recognized in Central India towards the close of the fifth century AD As for the difficulty pointed out by Aıyangar' (who identifies the Vyāghradēva of the Nachnā and Ganj inscriptions with the Vyāghrarāja defeated by Samudragupta), viz, how could Jayanātha and Sarvanātha, who, on the above supposition, were feudatories of the Väkätakas, date their records in the Gupta era, it may be noted that the Vākātakas never founded any era and do not seem to have insisted on their feudatories specifically mentioning their suzerainty in their records. The Traikūtakas and kings of Surabhapura, who were evidently their feudatories do not mention any suzerain power in their charters—It is not again true that the use of a particular era signifies acknowledgment of the suzerainty of the power that founded it The Kalachuri Chēdi era is, for instance, found used by the Scindral as and the Chalukyas of Gujarat though they were not then the feudatories of the Traikūtakas, Ābhīras, Kalachuris, or any other power that may have founded it The fact of the matter seems to be that the earlier Uchchakalpas were feudatories of the Guptas and used the Gupta era in dating their records Vyāghra who flourished about A D 475, seems to be the first Uchchakalpa who transferred his allegiance to the Vākātakas successors Jayanitha and Sarvanitha continued to use the Gupta era, which was well established in the country, though they were no feudatories of the Guptas The expression Gupta ngipa rānya bhultau which occurs in the records of the Parivrajakas indicates not so much the Gupta era as the sovereignty of the Guptas Hence, we find it omitted in the records of the Uchchakalpa Mahārājas Sarvanātha might have objected to the use of the expression in the joint record on the Bhumrā pillar, which, therefore, does not contain it. As for the omission of the date, it must have been thought unnecessary in an inscription on a boundary pillar when the particular year was clearly specified

(3) Nearly all the scholars who have recently written on the subject have accepted the view that the Uchchakalpa records are dated in the Gupta era Kielhorn, though he gives these dates under the Kalachuri era, was not certain about the matter <sup>5</sup> Fleet seems to have long wavered between the two alternatives While editing the Uchchakalpa records in the C I I, III, pp 117 ff he held the view that they were dated in the Gupta era When later on he came to write the intro duction <sup>6</sup> he felt inclined to the other view, which he affirmed subsequently in his article in the Indian Antiquary, Vol XIX, pp 227 ff In his last article on the subject, <sup>7</sup> he finally adopted the view that the Uchchakalpa dates must be referred to the Gupta era Dubreuil, <sup>8</sup> G S Ojha, <sup>9</sup> Haldar<sup>10</sup> and Dikshit<sup>11</sup> who had occasion to write on the subject have subscribed to the same view S K Aiyangar, though he does not accept the identification of the Uchchakalpa Vyāghra with Vyāghradēva who caused the Nachnā and Ganj inscriptions to be incised, finds no difficulty in referring the Uchchakalpa dates to the Gupta era The only dissentient is D R Bhan-

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¹ Above, Vol IX, p 271
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<sup>2</sup> Ind Ant, Vol LV, p 224

<sup>&</sup>lt;sup>3</sup> Cf the inscription No 3 in the Ajanta cave XVI (A S W I, Vol IV, pp 124 ff)

<sup>&</sup>lt;sup>4</sup> Above, Vol XXII, p 22

<sup>&</sup>lt;sup>5</sup> In the Supplement to his List of Inscriptions of Northern India (above, Vol. VIII) he expressed his opinion that the inscriptions of the Maharajas of Uchchakalpa are dated, very probably, according to the Gupta era

<sup>&</sup>lt;sup>6</sup>C I I, Vol III, Introduction pp 8 10, 119, 121

<sup>&</sup>lt;sup>7</sup> J R A S, 1905, p 566

<sup>\*</sup> Ind Ant, Vol LV, p 103

<sup>&</sup>lt;sup>9</sup> Annual Report, Rajputana Museum, Ajmer, 1923 24, p 2

<sup>10</sup> Above, Vol XIX, p 128

<sup>11</sup> Ibid , Vol XXI, pp 125 26

darkar who points out the difficulty1 that if the year of the Sōhāwal plates is taken as the Gupta year, the month Ashadha should be intercalary, but in none of the years 509, 510, 511 and 512, which might be taken to correspond to G E 191, was it so "Perhaps in this date", says Prof Bhandarkar, " ēkōna navaty-uttarē is intended for eka navaty uttarē, which is not unlikely as we know that when there are two or more identical letters or words, one or more are inadvertently omitted by the writer or engraver This date 189, if referred to the Guptá era, becomes equivalent to A D 507 or 508, but even then there was no intercalary Ashadha in 506, 507, 508 or 509 On the other hand, if we refer 189 to the Kalachuri era, we obtain A D 437 as its English equivalent. And we do find an intercalary month of Ashadha in A D 437 "2 The difficulty pointed out by Bhandarkar is more apparent than real, for as Dikshit has shown3 the month intercalated in the Gupta year 191, '(which according to the rules of intercalations was Śrāvana) must have received its name from the preceding month, a conclusion to which the late Dr Kielhorn was forced in the calculation of the date of the Betul plates of Samkshöbha' An authority for such a custom has again been recently pointed out 4 No valid objection, therefore, remains to the view that the dates of the Uchchakalpas are in the Gupta era

(4) The drafting of the Uchchakalpa records and the symbol on their seals indicate that the Uchchakalpas rose after the Guptas—In the genealogical portions of their inscriptions we find the same form used as in the Gupta records <sup>5</sup> Unfortunately nearly all the seals of the Uchchakalpa plates are lost, but from the one specimen that has been described by Fleet<sup>6</sup> it seems that the Uchchakalpa kings formed their seals on the model of those of the Guptas—There is no such resemblance noticeable between the records of the Uchchakalpas and those of the Early Kalachuris

The foregoing discussion will show that the view that the Uchchakalpa dates refer to the Gupta era is the probable one in the present state of our knowledge

#### No 27—THE VAILUR INSCRIPTION OF KOPPERUNJINGADEVA

#### BY V VENKATASUBBA AIYAR, BA, MADRAS

This inscription? is engraved on a rock above a natural reservoir of water to the south of the village of Vailūr<sup>8</sup> in the Wandiwash taluq of the North Arcot District. The letters are incised boldly and the record is in a good state of preservation.

- <sup>1</sup> See his List of Northern Inscriptions, p 159, n 5
- <sup>2</sup> Even this view is not free from difficulties. According to the epoch which suits early Kalachuri dates the English equivalent for the present date occurring in Āshādha would be expected to fall in A D 438 or 439. According to the epoch which suits later Kalachuri dates it should fall in A D 438, if the year is taken as expired as is usually the case. If the year is taken as current, it will of course fall in A D 437, but such cases are exceptional, apart from the fact that the epoch determined by Kielhorn does not suit early dates.
  - 3 Above, Vol XXI, p 125

174

- <sup>4</sup> Indian Culture, Vol I, p 693
- <sup>5</sup> See for instance that the names of the queens are mentioned along with those of the ruling princes in the Uchchakalpa plates as in the Mathura Stone Inscription of Chandragupta II (C I I, Vol III, p 25), the Bilsad Stone Pillar Inscription of Kumāragupta I (Ibid p 42), etc
  - <sup>6</sup>C I I, Vol III, p 125
  - 7 No 418 of 1922 of the Madras Epigraphical collection
- <sup>8</sup> This village is different from Väyalür in the Chingleput District, wherein the inscription of the Pallava king Rajasımla is found. It is, however, spelt as Väyalür in the A. R. on Epigraphy for 1922, but its present name is Vailür as given above

The record is in Tamil language and consists of a prose passage followed by five verses extolling the greatness of the later Pallava chief Kopperunjingadeva In engraving the epigraph, each line of the verse is not metrically arranged, but the stanzas themselves are divided by punctua The verses employed are Pannirusīrkkalı nedilāsiriya viruttam (v 1), Nērisaivenba (v 2), Kalı vıruttam (v 3) and Ensīrkhalı nedilāsırıya vıruttam (vv 4 and 5) record is free from any admixture of Grantha letters except Svasti śrī (1 1) and the letters ri in Tiribuvana (1 16) and ā in ānai (1 16) The use of the word anai in this inscription requires some explanation It is derived from the Sanskrit word ājāā through the Prākrit form ānā meaning 'command' or 'order' The Tamil lexicon Pingala-Nighantu renders the word as 'sign' or 'insigma of authority' and the word seems to have been used in this sense here since no order is con veyed in the inscription Analogous to the word Sollachchiyan anal, some inscriptions of this period conclude with the words Pallai araiyan (or Vallavaraiyan) sattiyam, Avanimulududaiyār ānai, Tribhuianamulududayyār ānai,3 etc A record from Aragandanallūr¹ ends with the words 'idarkhu māru šonņavan Šokkanāyanār ānav', ve, 'he (who) says contrary to this (shall be a transgressor of) the authority (of) Sokkanāyanār,' and from a record of Tiruvēndipuram<sup>5</sup> we learn that such transgression was treated as a cognizable offence by the assembly

The few verbal errors found in the record are corrected in foot notes under the text

The main theme of the epigraph is to celebrate a unique event in South Indian history, viz, the capture and imprisonment of the Chōla sovereign along with his ministers and the annexation of a portion of the Chōla territory by the Pallava chief Kōpperuñjinga This is expressed in the prose passage commencing the record The name of the Chōla sovereign whom Kōpperuñjinga imprisoned as also that of the poet<sup>6</sup> who composed the verses is not given The verses themselves reveal that the poet has limited himself to facts without indulging in any far fetched imagery

The concluding words of the present inscription indicate that the verses had been approved by the hero? of the theme

The first verse extols the greatness and prowess of Köpperunjingadeva in accomplishing the imprisonment of the Chöla king along with his ministers and annexing the Chöla territory, and further, it refers to his encounter with Hoysala warriors, his vast army, his favourite deity in the Golden Hall at Chidambaram and to his love for and patronage of Tamil literature. The second verse warns other kings not to oppose this chief but to submit themselves quietly by paying tribute, considering the fate of the Chöla king. The next verse, after referring to the exploits of this ruler in stamping the insignia of his banner on the breast and shoulders of powerful kings, refers to the langour of the Chöla sovereign in prison. The last two verses are addressed directly to the king describing the state of his lady love<sup>8</sup> during his absence on a campaign against the Chöla king.

- <sup>1</sup> Nos 204, 206 and 245 of 1934 35 of the Madras Epigraphical collection
- <sup>2</sup> No 152 of 1902 of the Madras Epigraphical collection
- <sup>3</sup> No 157 of 1902 of the Madras Epigraphical collection
- \* No 195 of 1934 35 of the Madras Epigraphical collection
- <sup>6</sup> No 160 of 1902 of the Madras Epigraphical collection
- 6 In the Annual Report on Epigraphy, Madras, for 1923, p 96, the name of the poet is taken as Sokka Śiyan Sokka Śiyan was the name of Köpperunjungadova and not of the poet
- <sup>7</sup> Köpperuñjinga appears to have been a poet himself judging from the title Kavi sarvabhauma applied to him in a record from Tirupati in the Chittoor District.
- \*Reference to love affairs in martial themes is peculiar to Tamil poetry. This subject is treated at length in the Tolkappiyam

The record comes from a village close to Tollāru where Köpperuñjinga claims to have defeated the Chöla monarch—The reason for engraving the inscription in a place about twelve miles from the scene of action is not clear—Tellāru is remembered in South Indian—history in connection with the Pallava monarch Nandivarman III, who assumed the title 'Tellārgerinda Nandi' to perpetuate his victory over his enemics in this place—Our poet seems to have been conversant with Nandiklalambagam, a poetical work recounting the exploits of Pallava Nandivarman, wherein the victory at Tellāru is frequently mentioned—Some of the titles given to Köpperuñjingadčva in our inscription such as Araninārāyana, king of Mallar, lord of Tondar, lord of the land watered by the Kāicīī, pation of Tamil literature, etc., are found applied to Nandivarman in the Kalambagam mentioned above

The identity of Köpperunjinga mentioned in our record must first be established. As early as 1906,1 the late Mr. Venkayya suggested that "there must have been two or more chiefs with the name Köpperunjingadčva." The late Mr. Krishna Sastri also accepted the existence of two Kādava kings of this name and identified the later one with Kūdava Kumāra who is stated in the Tiruvannāmalai record2 to have driven the Telungar to the north so that they may perish in the north, but his further identification3 of the same chief with Perunjinga who captured and confined the Chöla king at Sūndamangalam is not borne out by the latest discovery, as will be shown presently. Sewell4 also accepted with caution the lead given by his predecessors and distinguished two chiefs of the name Köpperunjingadčva. But recently an opinion5 has been expressed against the theory of two Köpperunjingas and postulating only one king of the name in the period A.D. 1229 to 1278. This interval really becomes still wider because Köpperunjinga is mentioned in inscriptions as early as the 35th year of Kulöttunga Chöla III6 corresponding to A.D. 1213. The acceptance of two Köpperunjingas so far rested on mere inference, but an important discovery made recently at Villiyanür in the French territory when I went there at the request of Prof. Dubreuil of Pondicherry, settles this question conclusively.

A record in this village, dated in the 6th year of Sakalabhuvanachehakravarttigal Avaniyālap pirandīr Köpperunjingadīva refers to the audit of temple accounts by Perumangalam Udaiyār Udaiyapperumīl alias Kāduvettigal for the period commencing from the 37th year of Tribhuvana vīradīva, i.e., Kulöttunga Chöla III down to the 11th year of (another) Köpperunjingadīva Alagiyasiyar Since this inscription, which is dated in the 6th year of Köpperunjingadīva refers to the 11th year of (another) Köpperunjingadīva, it is evident that there must have been two Köpperunjingas and that the earlier had at least a reign of 11 years. Probably the last year of the reign of the first Köpperunjingadīva was the 11th, because we know that he made an attempt to supplant the Chöla king by imprisoning him at Sindamangalam in AD 1232 and that from AD 12438, another Köpperunjingadēva counted his reign. Thus the Villivanur inscription establishes beyond doubt the existence of two Köpperunjingas, the first commencing his reign, probably from AD 1232 and the second from AD 1243. Köpperunjingadēva I was probably a vassal of the Chöla king or a semi independent chief from at least the 37th year of Tribhuvanavīradīva,

<sup>&</sup>lt;sup>1</sup> A R on Epigraphy, Madras, for 1906, p 63

<sup>2</sup> No 480 of 1902 of the Malras Epigraphical collection

<sup>&</sup>lt;sup>a</sup> A R on Epigraphy, Madras, for 1913, pp 126 27

<sup>4</sup> Historical Inscriptions of Southern India, pp 144 and 376

<sup>&</sup>lt;sup>5</sup> The Pandyan Kingdom by K A Nilakanta Sastri, p 164, n 4 and Prof Krishnasuami Iyengar Commemoration Volume pp 212 14

<sup>&</sup>lt;sup>6</sup> No 487 of 1921 of the Madras Epigraphical collection

<sup>&</sup>quot; All the dates in this record are expressed in words so that there is no doubt about their correct reading.

<sup>&</sup>lt;sup>8</sup> No 38 of 1890 of the Madras Epigraphical collection

The earlier Köpperuñjingadēva has left a few inscriptions at Tiruvannāmalai<sup>1</sup>, in one of which he is given the titles Niśśankamalla, Mallai Kävalan and Bharatam ialla<sup>2</sup> The southern göpura of the Natarāja temple at Chidambaram was constructed by him<sup>3</sup> The officer Śöla kön seems to have served under him at Chidambaram<sup>4</sup> He is distinctly called Alagiyasīyan in the Vilhyanūr inscription mentioned above and may be identified with Jīya-Mahīpati of the Tripurāntakam inscription<sup>5</sup>

We shall next determine who the Chōla king was that was defeated at Tellāru—The contemporaries of Kōpperuñjingadēva—I on the Chōla throne were Kulōttunga Chōla III and Rājarāja III, of whom the first lived till—A D—1217° and the second commenced his reign in A D—12167 For the present enquiry, Kulōttunga Chōla III may be omitted, because our record mentions the defeat of the Hoysalas who came to the assistance of the Chōlas only in the time of Hoysala Vīra Narasimha—II who ascended the throne in A D—1220, by which time, however, Kulōttunga-Chōla III had died—The Chōla king mentioned in the present record must, therefore, be Rājarāja III, as may also be inferred from the Tiruvēndipuram inscription<sup>8</sup>

The last mentioned record gives a detailed account of the attempt of Kōpperuñjingadēva to subject the power of his overlord the Chōla emperor. It states that Kōpperuñjingadēva captured the Chōla monarch at Śōndamangalam. Our inscription, however, specifies the place where the Chōla king was first defeated and thus links the two incidents by mentioning them together. The Vailūr and the Tiruvōndipuram records, therefore, appear to be complementary to each other If so, Rājarāja III must have been imprisoned only once and not twice as has hitherto been supposed by some scholars of the sound of the state of the scholars.

The fact that the Tiruvēndipuram record refers to the complete annihilation of the Pallava forces by the Hoysalas, from which Köpperuñjinga could not have easily recovered, would indicate that the Telläru battle was probably fought prior to the Sendamangalam incident. The latter event may be placed in A D 1232 corresponding to the 16th year of Rājarāja III<sup>8</sup> By this time Köpperuñjinga had consolidated his position and his territory is referred to as 'Köpperuñjingandésam' in the Tiruvëndipuram record. From the accession of Rājarāja III, Köpperuñjinga never figured as his subordinate<sup>11</sup> As early as A D 1222 Hoysala Vīra Narasimha is said to be marching towards Śrīrangam in the Chöla country. Two years later (i e, A D 1224), we find that Vīra-

- 1 Nos 480, 500, 512 and 513 of 1902 of the Madras Epigraphical collection
- No 480 of 1902 of the Madras Epigraphical collection
- <sup>3</sup> No 285 of 1921 of the Madras Epigraphical collection
- No 463 of 1902 of the Madras Epigraphical collection
- <sup>5</sup> No 197 of 1905 of the Madras Epigraphical collection
- 6 No 282 of 1909 of the Madras Epigraphical collection
- 7 No 367 of 1919 of the Madras Epigraphical collection
- Above, Vol VII, pp 167 68
- Nos 418 of 1922 and 142 of 1902 of the Madras Epigraphical collection
- <sup>10</sup> A R on Epigraphy, Madras, for 1923, p 97
- 11 From the mere mention of Köpperuñjinga in a record from Vriddhāchalam in the South Arcot District (No 136 of 1900 of the Madras Epigraphical collection) dated in the 14th year of Rājarāja III, it has been supposed that the former was a Chōla vassal till A D 1229. This inscription mentions as donor an agambadi mudali of Köpperuñjinga which fact need not establish the subordination of this chief to the Chōla Similarly, a brother of an officer of Köpperuñjinga figures as donor in the 30th year of Rājarāja III i e, A D 1246 (No 504 of 1902 of the Madras Epigraphical collection) when Köpperuñjinga had openly declared his independence
  - 1 Ep Carn, Vol VI, Cm 56

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Narasunha was called the establisher of the Chōla Langdom, and a Kādava 15 Fud to have been month of Heatist where the Kadava (Kānas mānasa), an amaded a star star star. Narysumha was called the establisher of the Chopa Lingson and a Madava is rud to his been his opponent. 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Vita Narasunha came to the assistance of the Chola monarch — the periods var of a travaruan some shared in the Chola is placed in this periods — from the b ginning of Rajarij i IIPB Sundara L'angva 1 with the Unique Belling proved in this period from the Department of Rajarijuling was a lource of damper to the Chola empire and when the latter reign, therefore Ropperunjinga was a rource of camper to the Chopa empire and when the little man manage is a summary of the chopa entire little manages is a manage in the manages in the manages is a manage in the chopa for the little manages is a manage in the chopa for the little manages is a manage in the chopa for the feating was able in A.D. 1232 to the Component of improving the Choles ing after detecting from the Signific of the event by assuming the role of a monarch counting his accounts to the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of t from this date. 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fore, appear to have been in power in this district, but a hot exactly  $\theta_{\text{le}}$  e chiefs a cream which their <sup>1</sup> Fleet Dyn Kan Di , P 507 · m this record Varasinha la v d to be a very Jan Anna (Vishnu) in the form of the Kadasa I in . trojing the demon Kailablia in the form of the Kailava III. The Taml point I drama

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This battle was lought account the Kidara by the

No 514 of 1918 of the Madras I pisraphical collection Ind Ant, Vol AMI, p 143

relationship was to the main branch of the Pallavas, may be inferred from the descriptive labels of the sculptures found in the Vaikunta Parumāl' temple at' Conjeeveram Here we find that' the kings of the collateral branch of the Pallavas which descended from Bhīmavarman, the brother of Simhavarman, were actually called Kādavas These appear to have been in power over a distant part of the Pallava empire; since, according to the labels mentioned above, Pallavamalla had to go a long distance 'crossing several mountains and impassable forests' to reach When the Pallava power was eclipsed by that of the Chölas, the descendants of the former, under the name Kādava, Tondamān etc 1, seem to have drifted away from Kānchī towards the South and employed themselves as officers under the Chola monarchs. In the timeof Kulöttunga Chöla II, we find the Kādavas figuring as police officers collecting pādikāval rent in the region now covered by the South Arcot District<sup>2</sup> Gradually they strengthened their power by influential marriages3 and by forming compacts4 with neighbouring chiefs for collective action to safeguard and protect their interests The most important of these chiefs in the 13th century was Köpperuñjingadeva, the hero of our record He is first mentioned in an inscription of the 35th year of Kulöttunga Chöla III, i e, A.D 12135 and the title Kāvalar Tambirān6 indicates his early position in the state He had seen the weakness of the Chōla empire exposed by Māravarman Sundara Pāndya I, who took the Chōla country and presented it back to King Kulōttunga The time was, therefore, opportune for Köpperunjinga to assert his independence So he tried a few years later to supplant the Chola monarch and failed in the attempt owing to the interference of the Hoysalas He was, however, able to secede from the Chola empire and establish an independent kingdom comprising the present South Arcot, Chingleput and North Arcot Districts If the Chola was only an 'Emperor of three worlds' (Tribhuvanachakravarttin), his rival Köpperuñjinga styled himself an 'Emperor of all the worlds' (Sakalabhuvanachakravarttin)

In the Cambridge History of Indio<sup>8</sup>, this chief is identified with 'the son and successor of the Pallava chieftain who was responsible for turning the Ceylonese out of the Pandya country in the war of the Pandya succession' There is, however, no evidence to support this statement. In fact, such a view is untenable because, the two generals who took a leading part in this war viz, Kulattulan Tiruchchirrambalam Udaiyan Perumanambi alias Pallavarayar and Vēdavanam Udaiyān Ammaiyappan Annan Pallavarajan belonged respectively to Kulattūr<sup>9</sup> (Chingleput District) and Palaiyanūr<sup>10</sup> (near Madras), whereas Kopperunjinga was a native of Kūdal in Tirumunaippādi<sup>11</sup> in the South Arcot District

The kingdom established by Köpperuñjinga I hardly lasted for half a century, and after Köpperuñjinga II, it fell an easy prey to the Pāndyas when they extended their power into Tondar mandalam Though a rebel, Köpperuñjinga is recognised as a ruler in a number of later records, and in one of them found at Kättumannärköyil in the South Arcot District, his successor Köpperuñjinga II is placed between Rājarāja III and Sundara Pāndya<sup>12</sup>

- <sup>1</sup> Some of the Sambuvarāya Chiefs also called themselves. Pallavas. Rājanārāyana. Śambuvarāyan was known as Śiyan Pallavan (No 428 of 1922) These chiefs, like the Kādavas, had the title 'Āļappīrandāṇ,' Aļagīya Šiyan, Arasanārāyanan, etc
  - Nos 137 of 1900, 45 and 46 of 1903 of the Madras Epigraphical collection
  - \*Nos 203 of 1902, 460 of 1905, 112 of 1912 and 435 of 1913 of the Madras Ep graphical collection.
  - Nos 516 of 1902, 435 of 1913, 234 of 1919, 487 of 1921 and 56 of 1922 of the Madras Epigraphical collection
  - <sup>5</sup> No 487 of 1921 of the Madras Epigraphical collection
  - <sup>6</sup> No 480 of 1902 of the Madras Epigraphical collection
  - <sup>7</sup> Nos 72 of 1924 and 9 of 1926 of the Madras Epigraphical collection
  - 8 Vol III, p 482
  - 9 Above, Vol XXI, p 188
  - 10 Above, Vol XXII, p 88
  - <sup>21</sup> No 83 of 1918 of the Madras Epigraphical collection
  - 12 No 570 of 1920 of the Madras Epigraphical collection

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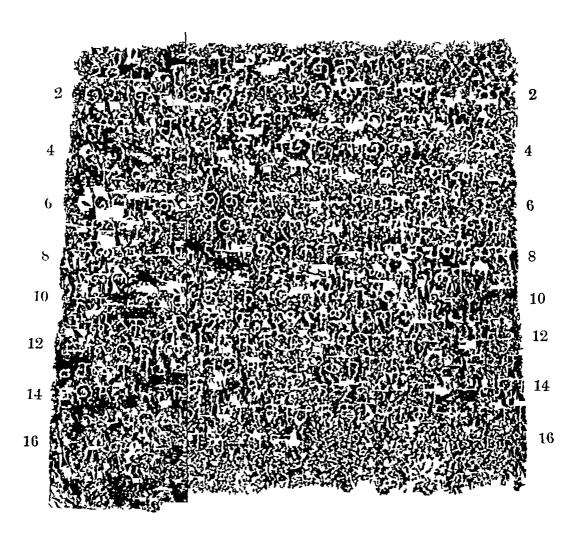
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\*No. 296 of 1921 of the Madeas I olerable al collection.

\*\*The Madeas I olerable al collection.

The letter to 19 cornected from the

<sup>\*</sup> Read pulambur,



- 11 Arai kadalın=isaiyudanēy=andar vēyinām pa[l\*][li]sai sevi kavara¹ andi-mālai[i] niraimadiyi=nilave[n]nu=neruppu-ppat
- 12 tāl nērīlai ninr=ārruval[ō] Nīrupatungā[i] pirai poruda kana makara kimpuri [va]n-kōttu-pperunkalurru²=chChōlanaiyum=ama s
- 13 chcharaiyum pidittu=ch[i] chiraiyil=ida=kkaluru² vidu mindan Śīyā Tiri[buva] nattirāśākkal Tambirānēo\_|[4\*] Oru nālum vediyā-4
- 14 da ne[dɪ]ya kangul=ūliyena[i] nīndu-vara ulagır=pun kan[i] marunmālai yidu munnē vandatenrāl vadandai yival=ārruval[ō]
- 15 Mallaı-vēndē[|] porumālaı mudı ara4ar kannı[mādar] pōrnsaıyum Buvanamulududaıyār tāmun[|] tırumādum punar
- 16 [pu]yattu [mi]ndan Śīyā Tırı<sup>6</sup>bu[va]nattırāśākkal Tambırānē പെ [5\*] idu **Śokkach-chīy**an ānai<sup>7</sup> െ

#### TRANSLATION

- (Lines 1 3) Hall! Prosperity! Sakalabuvanachchakkaravattı, (the) prosperous Köpperuñjingan Alagiyasiyan, (who) conquered the Chöla king at Tallāru, deprived (him) of all (royal) insignia, (and after) imprisoning the Chöla (king), took the Chöla country
- (Ll 37) Protector of Pinni, Avaninārāyana, Kādava born to protect (and) foster Sen-Tamil, Köpperuñjinga! Who can extol thy greatness! Your prison house is the abode of the lord of Ponni,<sup>8</sup> (his) wife (and of his) ministers, by the growing valour of (your) shoulders (which) resemble two mountains the Chöla country was acquired, (the rivers) Kanni, Kāviri (and) Bagīrati are your favourite reservoirs (ever having) billows of clear water, ruling chiefs (carrying) tributes (wait) pining (at) your beautiful big gates, your invincible army fought with the warlike Kannadar who knew no retreat, the dancing (god) in the shining Golden Hall is your beloved deity
- (Ll 89) (Oh' lings') Live paying (off your) tribute, remembering (well) the prison-house wherein lay—on the day when the ends of the lotus like eyes of Kōpperuñjinga became red—the Chōla (lord) of Pugār (to whom) the enemy kings paid (their) tributes in gold
- (Ll 9-10) Let the day when the lord of Tondar conquered (with his) sword the haughty kings and painted the (insignia of his) banner on their chests and shoulders, be hailed a greater day than the one when the Valava was sent to droop in prison 10
- <sup>1</sup> With andar vēyinām palliśai ševi kaiara, compare aian vāyin mullaiyan tīnkulal kelamo toli in Āyichchi yarl uravai of the Šilappadigaram Andar may be taken with either vēyin (flute) or āmbal isai Āmbal is a kind of musical note
  - 2 Read kalıru
  - 3 Read amai
  - 4 Read vidiyā
  - 5 Read madandar
  - <sup>6</sup> The letter r<sub>1</sub> in tiri is engraved in Grantha
  - 7 The letter a in anai is engraved in Grantha
  - <sup>5</sup> The Choja king is called Ponniturarian in Sendan Dirākaram
- <sup>9</sup> Cf the epithet 'Tondamannan who won the sacred Tondai nādu through the strength of (his) shoulders 'applied to Pallavāndār alias Kādavarāyar in the Atti record (No 296 of 1912 of the Madras Epigraphical collection)
- 10 The word tūngıya is generally used in inscriptions in the sense of 'sent to a long sleep ie, death' But since the Chōla king was released from prison by Hoysala Vira Narasımha II about 1232 A D and actually ruled thereafter, for about 20 years, the word tūngıya is here rendered as 'sent to droop'

(Ll 11 13) Oh! Nripatunga, lord of the kings of the three worlds, powerful Sīyā (hon) (who) despatched elephants to capture and put in prison the Chōla (emperor) (with his) ministers (riding on a) huge elephant (whose) powerful tusks vying with the crescent, (uere adorned with) heavy malara and himpuri (jewels)! (Consider how your) lady love could endure (in your absence) the heat(!) of the full-moon in the evening (when her ears were) filled with the sounds of the roaring occur resonant with the musical note emanating from the divine flute

(Ll 13 16) Oh! lord of Mallar powerful Siyā (lion), lord of the kings of the three worlds, of arms espoused by Bhuvanamulududaryīr (i.e., the goddess of Earth) (who is) praised by the queens of kings wearing crowns with wreaths of garlands and by Prosperity (i.e., the goddess of Wealth)! (Consider also) whether this madandar (i.e., your lady-love) could (further) bear (in separation) the unending tedious night being prolonged like a yuga (especially when) preceded by a chain of bewilderments brought on by the troubles of this world

This (is the) order of Sokkachchiyan

#### No 28 - SANGUR INSCRIPTION OF DEVARAYA-MAHARAYA SAKA 1329

#### By R S PANCHAMUKHI, MA, MADRAS

The subjoined inscription is engraved on a stone tablet set up near the village gate at Sangūr in the Haveri Taluk of the Dhūrwār District—The record is published here for the first time, from the estampages secured by me in 1932-33.4 The writing covers an area of 2' 2" by 7' and the size of each letter is approximately 3" in height—The top of the stone bears the sculpture, in bold relief, of a hero seated on horse back, which closely resembles the one found at Hosa Kummata near Ānegondi. The hero has a dagger hanging at his waist and holds a drawn sword in his right hand—This is evidently the image of Kumāra Rāmanāthadēva mentioned in line 6 of the inscription

The characters are Kannada of the 14th and 15th centuries AD and do not call for any comment except that th in pruthvi (1 1) and Rāmanātha (1 6) is marked with a vertical stroke at the bottom to denote aspiration as in the modern script Orthography is generally free from errors. In line 4 vinōgādhipati is written through mistake by the engraver for niyōgādhipati. The language of the inscription is Kannada prose throughout.

The inscription opens with the description of the Vijayanagara king Dēvarāya I, son of Harihara-Mahārāya, who is given the Western Chālukya epithets Samastabhuranāsraya, Prithvīvallabha, Mahārāyādhirāja Rājaparamēsvara and Satyāśraya kula tilaka It then states that the statue of Kumāra-Rāmanātha was installed by Mādarasa, son of Sēnādhipati Sangama and grandson of Baichaveggade who was the Bāhattara-niyōgādhipati and a devout servant of Kampilarāya, at Changāpura included in Chandragutti-nādu which belonged to Gōveya-rājya The consecration of the image is stated to have been performed on

Here the Pallava chief with his consorts Bhuvanamulududaiyār and Tirumādu is compared to Vishņu with his consorts Bhūdēvī and Śridēvī

<sup>&</sup>lt;sup>1</sup> Makara, which usually signifies an alligator or crocodile is a conventional beast like the European dragon, commonly found in Hindu, Jaina and Buddhist decorative art in India and Greater India

 $<sup>^2</sup>$  The Tamil lexicon  $Ch\bar{u}dumani\ Nighantu$  defines limpuri as an ornamental band fixed to the tusks of a royal elephant

<sup>&</sup>lt;sup>4</sup> B K No 173 of 1932 33

<sup>&</sup>lt;sup>5</sup> Its photograph is given in Qart Journ Myth Soc, Vol XX, between pages 266 and 267

Sunday, the 10th day of the bright half of Asvayuja in the cyclic year Sarvvajit which fell in the Saka year 1329 The details of the date regularly correspond to Sunday, 11th September, A D 1407, f d t 23

The inscription is important in more respects than one. Firstly, this is a rare epigraphical instance of the Vijayanagara period which attributes the epithets of the Western Chālukya kings of Kalyāna to king Dēvarāya. It is not possible to understand the exact significance of this departure since we are not in possession of any evidence connecting politically or otherwise with the Western Chālukyas, the Vijayanagara kings of the Sangama dynasty who rose into power nearly one hundred and fifty years after the downfall of the former. It may, however, be suggested that the locality where the inscription is found was fed strongly with the tradition that the Vijayanagara kings were the rightful successors of the Imperial Chālukyas inasmuch as they held the entire Chālukya territory, or the composer of the record had access to some political document of the Chālukyas and inadvertently copied its preamble while describing the king. It is, however, hazardous to surmise any blood relationship between the two families from a solitary record like the present one.

Secondly, the present record is the first epigraph so far known which bears a reference to Baichaveggade the minister of Kampilaraya and furnishes two generations after him, viz, his son Sēnādhipati Sangama and grandson Mādarasa. These officers are known to us for the first time, though Baicha Dandanīyaka figures as a minister of Kampiladēva in the Kannada works Paradāra sõdara Rāmana charite and Kumāra Rāmanāthana Sāngatya of the 16th and 17th centuries A D <sup>1</sup> It further lends epigraphical confirmation to the authenticity of Kumāra Rāmanātha who is not mentioned in the accounts of the foreign travellers of this period, though his relationship with Kampilarāya is not disclosed in the record. The Kannada works mentioned above supply us the information that he was the son of Kampila, waged successful wars against the Hoysala, Turushka and Telunga kings during the life time of his father and at last was killed in a battle with the Turushkas at Kummata An undated inscription<sup>2</sup> in a Siva temple in Hēmakūta at Hampi records that Vīra Kampiladēva, son of Mummadi Singeya-Nāyaka constructed the Siva temple and set up the lingas therein in memory of his mother Mādā-Nā[ya\*]kiti, Singeya-Nāyaka and Perumeya Nāyaka Perumeya-Nāyaka's relationship to Singeya is not stated in the record, though from the way in which he is mentioned, he appears to It is not improbable that Singeya Nāyaka installed the lingas for be Singeya's father the merit of his father and grandfather If this suggestion proves to be correct, one more generation would be added to the genealogy of Kampila which, from the records known so far, is given below

Perumeya Nāyaka

Nummadı Sıngeya Nāyaka, m Mādā Nāyakıtı

Vīra Kampıladēva

Kumāra Rāmanātha

<sup>1</sup>For further historical details gathered from these works, see the articles entitled Studies in Vijayanagara History and King Kampila and Kumāra Rāmanātha by Mr M H Rama Sharma in Q J M S, Vol XX and Supplement to it pp 1 18 and Dr N V Ramanayva's Kampila and Vijayanagara

<sup>2</sup> No 353 of 1934 25 of the Madras Epigraphical collection
Vol I, p 305, No 335 evidently refers to this inscription

The Inscriptions of the Madras Presidency,
The cyclic year Saumva mentioned there is
evidently a mistake as no cyclic or Śaka year is quoted in it. This mistake has crept into the writings of
Mr Rama Sharma and Dr Ramanayya.

So far, only two dates namely A D 12801 and 12822 are known for Mummadi Singeya Nāyaka who, on the former date, defeated and killed Yadava Ramadova's subordinate Mahapradana Chāvundarasa when the latter had invaded Doravadi in Kurugodu nādu From a hero stone at Lakshmēśvar<sup>3</sup>, it is learnt that Dāme Nāyaka, son of Mahādīvarāya despatched a general Sa Räneya who was stationed at Huligere, to Kummata against Mummadi Singeya-Nāyaka in the 17th year of the reign of Yadava Ramachandra corresponding to AD 1287-88 It may be noted that this is the first epigraphical reference to Kummata which is the same as Cryna-Kummata must have been, as the capital of this chief, situated in Doravadi mata of Nuniz nādu over which he was ruling It has been rightly identified with Kumāra Rāmana Kummata situated at a distance of about eight miles from Anegondi 4 It is clear from the above account that the rebellion raised by Mummadi Singeya in defiance of the suzerain power at Dövagiri was quelled on two occasions by the Yadavas, by despatching a force to the very heart of his chiefdom The insurrection being thus subdued, Singeya himself was probably made to acknowledge the We find his son Kampiladeva, also called Khandeva-Raya, figuring as a subordinate of Yadava Ramachandra in A D 1300 and renewing the gift of Hariharapura which had been formerly granted to Brahmans by king Krishna Kandhära Since the Huligere country was held by the viceroys appointed by Rāmadēva in A D 1287 88° and 1295 967 and since portions of the Chitaldrug District, especially Davanagere, were held by this king till at least A D 1300. 1t is evident that Mummadi Singeya's chiefdom did not extend beyond Doravadi and never included the Nolambavadı provinces after the killing of Vīra Chīvundarasa mentioned above It is not unlikely that after the death of Mummadi Singeya, Vira Kampila was entrusted with the government of the country extending up to the northern border of the Hoysala kingdom, so that he might not only stem the Hoysala invasion on the Yadava kingdom but also acquire new territory by making fresh conquests in the enemy's country Kampila is accordingly seen fighting with the Hoysala subordinates in the latter's territory in A D 1303° and 13251°, and Hoysala Ballala (III) opposing Ka[m\*]pila in Doravadi in A D 132011 and marching against Siruguppe12 where Kampila met him with a big force and probably killed his general Chamba Dandanayaka When the Yadava power was weakened by the invasion of Malik Kafur, Kampila might possibly have declared independance in the ensuing political chaos

In one of the inscriptions of Lakshmiśvar, reference is made to the death of Kampila and Sidila Bomma in a military campaign from Dilli The inscription is unfortunately not dated.

- <sup>1</sup> Ep Carn, Vol VII, Channagiri 24
- <sup>2</sup> Ibid, Vol XI, Hirivūr 86 In the published text of this record, however, the name Singeya is not fully preserved
  - <sup>3</sup> B K No 23 of 1935 36
- <sup>4</sup> Q J M S, Vol XX, pp 5 ff Mr Rama Sharma, depending upon a verse in Chenna Basata purāna thinks that the fortress of Kummaṭa was built newly by Kampila (ibid, p 11) This is not tenable as the Lakshmēśvar inscription of A D 1287 88 mentions Kummaṭa as the capital of Mummadi Singeva Kampila might, however, have strengthened the fortification by fresh constructions
  - <sup>5</sup> Ep Carn, Vol XI, Dg 26, Mys Arch Rep for 1923, No 121
  - The Lakshmeśvar inscription quoted above
  - 7 Bom Gaz, Vol I, part 11, p 530
- 8 See Dr Ramanayya's Vijayanagara—the Origin of the City and the Empire, p 81 He holds that Mummadi Singeya's territory included the Nolambivadi province But from Ep Carn, Vol XI, Dg 26, 59, 81, etc., it is evident that this was held by the Yadayas
- 9 Ep Carn, Vol XI, Holalkere 106 The name of the chief is given in the published text as Kamdilideva, which may be a wrong reading for Kampilideva
  - 10 Ibid , Vol XII, Tiptur 24
  - 11 Ibid, Vol VIII, Nr 19
  - 12 Mys A R 1923, No 121
  - <sup>13</sup> B K No 21 of 1935 36

but it may be assigned on paleaographical grounds to the first half of the 14th century A D According to the Muhammadan historians, Kampila was slain by Khwājā Jahān, the leader of the Muhammadan army in A D 1327 <sup>1</sup> The Kumāra-Rāmana Sāngatya gives a graphic account of the fight between the forces of Kampila and of the Turushka king at Kummata and states that Kumāra-Rāmanātha's head was cut off from his body and despatched to Dilli The fact that his statue is set up at Sangūr in the Hāvēri taluk indicates that Kampila's sway was recognised in that part of the country, which was probably under the enjoyment of his minister Baichaveggade and continued to be held in his family for at least two generations more. In fact, in another inscription, at Sangūr, of the reign of Dēvarāya. I and dated in the Saka year 1334, mention is made, among the ancestors of a local chief (name lost), of a certain Baichaveggade as the Kāvamūli (chief guard or officer) of Sangūru included in the Eighteen Kampana province of Gutti. It is just possible that this Baichaveggade is identical with the minister of Kampila. It is not known what circumstances actuated Mādarasa to set up the image of Rāmanātha after a lapse of 80 years from the latter's death

Among the places mentioned in the record, Göveya  $r\bar{a}_1ya$  and Chandragutti  $n\bar{a}du$  are too well-known to require identification. Changāpura is the modern Sangūr where the inscription is found.

#### TEXT 4

- 1 Svastı (l) Samastabhuvanāśraya Śrī-pru(prı)thvīvallabha Mahārājādhırāja Rājaparamēśvara Satyā-
  - 2 sraya-kula-tılaka śrī-Vīrapratāpa Harıhara Mahārāyara kumāra Dēvarāya-
  - 3 ru suka(kha)dım rājyam-geyvuttırddallu [j\*] Göveya-rājyakke saluha(va) Chamdra-guttıya-nādolagana
    - 4 Chamgāpuradalu Kampilarāyana Bāhattaravinōgādhipati<sup>5</sup> pati-kāryya dhu am-
    - 5 dharanum appa Bayıchaveggadeya momma Sēnādhipati Samgamana kumāra Mādarasru
    - 6 Kumāra-Rāmanāthadēvara pratishtheya Śaka-varsha 1329 neya Sarvva[ji]tu samvatsarada Ā-
    - 7 svayuja suddha 10 Ādityavāradalu mādisida[ru][]] Mamgala mahāśrī
    - 8 Śrī Śrī Śrī Śrī |

#### **IHANSLATION**

(Lines 1 to 3) Hail! When Devarāya, an asylum of the whole world, the illustrious Prithvīvallabha, Mahārājādhirāja, Rājaparamēšvara, an ornament of the family of Satyāsraya and son of Vīrapratāpa Harihara-Mahārāya was ruling in happiness,

- (Ll 4 to 8) Mādarasa son of the Sēnādhipati Sangama and grandson of Baichaveggade who was the devout servant and Bāhattaraniyōgādhipati of Kampilarāya set up (the image of) Kumāra-Rāmanāthadēva at Chamgāpura in Chamdragutti-nādu belonging to Gōveya-rājya, on Sunday, 10th (day) of the bright half of Āsvayuja of the (cyclic) year Sarvvajit (falling in) the Saka year 1329
  - <sup>2</sup> See Cambridge History of India, Vol III, p 140
  - <sup>2</sup>B K No 170 of 1932 33
- It is now held by some scholars that the first Vijayanagara dynasty grew out of the wreck of the kingdom of Kampila (Q J M S, Vol XX) For different views on the subject, see Dr Ramanayya's thesis Vijayanagara—the Origin of the City and the Empire where previous opinions also are summarised. See also Dr Salutore s article, Theories concerning the Origin of Vijayanagara in the Vijayanagara Sex centenary Commemoration Volume (1936), pp 139 ff
  - From ink impressions
  - \*Read nıyögädhıpaiı

# No 29—FRAGMENTARY STONE INSCRIPTION OF QULEN UDDALLADEVI

# BY M. M. NAGAR, M.A., SAPNATH MUSIUM, BINAPIS

The inscription was secured by Mr B M Vyas from Nagod State, Central India, for the Allahabid Municipal Museum wherein it is now preserved, and was limitly placed at my disposal by him together with an estimplie for editing it. I am here publishing it for the first time?

The Inscription is increed on a rectingular block of buff coloured canditions measuring 18½" by 12½" and is broken at the top. Consequently, some of the opening lines of the record have been lost, what may have been their exact number cannot be ascertained

The writing which is in 22 lines cover a space of 181" b. 12" and is in a feirly good state of preservation excepting some letters of the last four lines which are only partly preserved. The opening and concluding letters of some of the lines are also much worn out. The letters are cut shallow and being much corroded at places present some difficulty in decipherment. Their average size is 7". The characters belong to the Northern variety of alphabet of the 12th and 13th centuries 1D. They resemble modern Nagari, the exceptions being the letters ch, rö (1.8), 7 (1.12), m (1.16), etc. The language is Sanskrit and up to the first half of line 12 it is in versa and thereafter in prose. The orthography is result and calls for no remarks

The epigraph refers itself to the time of one Uddalladövi, the charf queen of the illustrious Mahamandadöva, and the daughter of the illustrious Mahāmanda Bharshadövi of the Rāsh trakula(kūta) family. Mahamanda was a fendator, of the illustrious Adakkamalla who seems to have belonged to the Gahadavila family. It records the crection of a shrine for the illustrious Vindhyösvara Siva on [Thursday], the Darmanaka Chaturdadī, Samivat 1294, corresponding to Thursday, 12th March, VD 1237. To judas from the decription of the temple it sams to have been an imposing structure. The culoavives composed by the learned, the illustrious Sukhākara

Line 2 of the extant record eulogizes some lady but it is not certain via the rises the major part of the verse has been lost. Supposing the by Uddullidivi, even then, owing to the lacunity in the epigraph it is not possible to ascertain the exact relation between her and the illustrious Lakshamana of ll 3 4 and the overload Dharmadiva<sup>2</sup> of l 5

The inscription shows that even after the extermination of the Imperial Branch of the Gahadavalas of Kanauj by the Muslims, local chiefs of the same dynasty were in existence in various parts of Central India and Rapputana. One such chief was Adaklam illu and that he was of some importance is clear from the mention of Mahamauda as his feudatory.

King Harischandra (c A D 1197 1200)\*, the list known ruler of this dynasty, meeting his final defeat in A D 1226 at the hands of Illutmish, fled with his family towards Larrukhībīd

<sup>&</sup>lt;sup>1</sup> Mr A. Ghosh mentions Mau (U.P) a sits find pot which is denied by he di coverer. [Mr Vvas told me that he had got the inscription from Unchahrs in Nagod State—Id?]

<sup>&</sup>lt;sup>2</sup> A note on this inscription has appeared in the Journal of the U-P Historical Society, July 1935, Vol. VIII, let 1, pp. 21-23, by A Ghoch, MA, who is referred to in the notes below as A G

<sup>&</sup>lt;sup>3</sup> [According to the context Ranala Dharmedeva belonged to the mother's family of Lakshmana and was probably his maternal uncle—Ed ]

<sup>4</sup> Though A D 1200 is the last date hitherto I nown of Hari chandra from his Macchhahar Grant (above, Vol A, p 95), it appears that his power lingered in the more macce sible parts of Kanauj up to A D 1226 when it was finally captived by Iltutmish Dr H C Ray seems to be correct in his assumption that the battle of Chandwar gave to Muslime 'only the possession of the more important cities and strongholds the country side beyond the reach of the Muslim posts still continued to be under Hindu rule' (Dynastic History of A I, Vol I, p 547)

(U P) from where after a short time his son's son Sihājī is said to have gone to Mārwār and with the assistance of the Brahmins of that place to have established a principality of his own after defeating the Muhammadan marauders of Multan <sup>1</sup> Tod also records that 'in S 1268 (A D 1212), eighteen years subsequent to the overthrow of Kanauj, Siahji and Setram, grandsons of its last monarch, abandoned the land of their birth, and with two hundred retuiners, the wreck of their vassalage, journeyed westward to the desert '2 His date regarding the final overthrow of Kanauj and the exact relation of Saitrām and Sīhājī may be accepted with a grain of salt, nevertheless the fact that Sihājī moved towards Mārwār remains unquestioned

#### TEXT.

- 2 न गुण्न भान्ति सुवने सर्व्वे [त]या न्यवृतास्तस्मा 🗸 ८ —
- 3 व्यविचलं राज्यं प्रशास्त्रज्ञुतम् ।। [१ ] सामन्तराजतिलकः प्र[घि]तः प्र[घि]-
- 4 व्या श्रीलक्त्रणो [८८८'] अलक्त्रणतुष्यकीर्ति । यन्नात्यव इह रा[ण]-
- 5 नाचनावत्ती यायार्थतः खलु तथा स च धर्मादेव.9 ॥ [२<sup>+</sup>] श्रीविन्ध्ये-
- 6 खरगूलिनोङ्गततर: सान्धावलीशोमित: प्रासादीय[अने]-
- 7 क्सद्र[ख]िचती गानापतावान्वित । य च्छि के ए दिवंस्पृशा ग]-
- 8 तिहरी विनध्यो रवेशियतो व्याजाय(यो) [ध्व]जपिक्तपातित[नित]-
- 9 मीं(न्मीं)तो गुरोर्व्वाक्यतः" ॥ [३'] प्रासादीयं तथाकारि स्त्रीविन्ध्येख-
- 10 रधूर्जंद्रे. । पुत्रपोतादिसम्पत्वे(स्वे) वित्रणान्तारणाव स्व $^{11}$  ॥  $[8^*]$ 
  - 1 Reu's Prācīna Bhārata ke Rajarasiba (in Hindi), Vol III, pp 114 115 and 118 119
  - <sup>2</sup> Tod, Annals and Antiquities of Rajasthan (ed Crooke), Vol II, p 940
- <sup>3</sup> Bhandarkar List of Inscriptions of N India, No 682 wherein Muhammad ibn Tughlaq has been called Mahamanda Sähi
  - Above, Vol XIX, p 50,18 [This was also the name borne by a ruler of Chitor -Ed]
  - <sup>5</sup> Badāun Inscription of Lakhanapāla, above, Vol I, p 62, n 5, and Mahoba Inscription, ibid, p 221
- <sup>6</sup> S. Lanepoole Coins of the Sullans of Delhi in Brilish Museum Coins Nos 9, 24 26, 32 33, 38 42, 51 52, 63 66, 70 72 and 96 98
  - 7 Metre Sardülavil rīdita
  - 8 Three syllables have been left out probably by the engraver through oversight;
  - A G reads Varmadera Metre Vasantatilahā
- 10 May be [र]चिती in which case the translation of भ्यनेक्षभद्रविती would be 'made of or containing much gold'
  - 11 Metro Anushfubh

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| 11 | प्रयस्तिरचनाचन्ने पण्डित: श्रीसन्यक्षर: । स्वनान्निनरीज-                 |
|----|--------------------------------------------------------------------------|
| 12 | •मरजोरिजतस्त्रर्र(ई)जः¹ ॥ [५ँ°] ५ति स्रीकन्यक्तजदेगीक्तया रा[द्रा(द्र)]- |
| 13 | લુન(તૃદ)વગપ્રदीप सहासामन्तराजन्तीमरघदेवसृतया श्रीम-                      |
| 11 | ह्न=ड्वालक्षलक्षेसलविकागनसम् स्रागुचीम्रा[७८]मण-                         |
| 15 | सासान्तग्रणागतवव्यषव्तर'त्रीमन्महमन्ददेवपद्द[रा]-                        |
| 16 | इष श्रीउ <sub>६म</sub> टेश्रा स्त्रुालेकियंगतिपुरुषमतारणार्थमा[सन        |
| 17 | ष]स्मिनि,चेबमप्रार्खे पुनर्षाचादिमम्पत्त्वे मंद[सा][रा-                  |
| 18 | णा] हाटग्रधतेषु चतुर्वनत्वधिकेषु दमननाचतुर्दरगं' [गु-                    |
| 19 | र् <sup>*</sup> ]वारे श्रीविन्ध्येयग्देवस्य स्वप्ता · · · [मा*]-         |
| 20 | सादोय क्रान्ति प्रतिष्ठापितस् ॥ या • • • •                               |
| 21 | सिगा पण्डितचीसुगाजरेष प्रयस्ति[लिगिता*]                                  |
| 22 | [डि॰]तसन्तु भर्वाच म                                                     |
|    |                                                                          |

#### TRANSLATION.

(Ver c 1) all being celipsed by her in ment, do not shire in the world may rule [her] firm and unique langdom

(Verse 2) The illustrious Lobshamana, the ornament (lit. mark on the forehead) of the great feudatory chiefe, is renowned on the earth (end) positions in fame like that of Lab hamana, on who e mother's cide (ic. + borr) in this world the fore rost of the Ranalas who mas justly (called). Dharmaday is

(Verse 3) This temple of the illustrious Vindhyovara Sühn (lit the trident-holder, lord of the Vindhyae) is besutified by series of pillers, is carved with many auspicious [seenes] and is endowed with many binners. It stinds as the very Vindhya (mountain) with its summit touching the sky and obstructing the movement of the san (but), taking fright at the command of the preceptor (i.e., the rage Agistya) [has bent down?] under the saidlines of the saids binners.

(Verse 4) This temple of Six2, the illustrious Vindhyckkara, has been caused to be erected by her for the prosperity of (her) sons, cons' sons, etc., as well as for the deliverince of (her) fore fathers

(Verse 5) The learned, the illustrious Sukhālara who e hair is tinged by the pollen of the lotus flowers that are the feet of good men, effected the composition of [this] eulogy

<sup>&</sup>lt;sup>1</sup> Metre Anushtubh

<sup>&</sup>lt;sup>2</sup> Ul 'मृत्यवाप्रदीप' of Copper plate Grant of Viscarüpesina of Beigal I H Q Vol II, p 84

<sup>°</sup>Cl 'कुन कम निवक्त समान्तर' ibid, and 'श्रीष्मराभदिवकुलक्षमानशासा' of Hithelphites of Dharirarehe Ind Ant, Vol XLIII, p 193, 1 3

<sup>\*</sup>Cf I H Q, Vol II, p 81, 1 3 and I B B R A S, Vol XXI, p 329

<sup>&</sup>lt;sup>6</sup> द्वानवाचतुद्त्री 18 the particular चतुद्द्री fulling in the bright half of Chaitra See फ्लिकीम्स (Bom ed ), p 23 Also see S K Pilloi's Indian Ephemeris, Vol I, Pt I, p 60

(Lines 12-20) Thus this temple of the illustrious God Vindhyēśvara has been caused to be erected and consecrated on [Thursday], the Damanaka Chaturdaśī, in the (Vikrama) Samvat 1294, for the deliverance of twenty-one generations of her own family, for the attainment of the supreme bliss for herself and for the prosperity of (her) sons, sons' sons, etc., by the illustrious Uddalladēvī, born in the countily of Śrī-Kanyakubja, daughter of the illustrious Bharahadēva, the prince of the Mahāsāmantas and a lamp to the family of the Rāshtrakulas(°kūtas) and the chief queen of the illustrious Mahamandadēva, who was a cage of adamant to those seeking refuge (in him) and a feudatory of the illustrious Ādakkamalla, the very sun causing to bloom the lotus of the illustrious family of the Gahadavālas

(Line 21) The eulogy [was composed] by the learned, the illustrious Sukhākara (Line 22) Let there be welfare to all

#### No 30 -SANGUR INSCRIPTION OF YADAVA MAHADEVARAYA SAKA 1186

#### By R S PANCHAMUKHI, MA, MADRAS

Sangūr which is variously called as Sangavūru, Sangūr, Changūra and Changāpura in the inscriptions of the place, is situated at a distance of about 8 miles south west of Hāvēri on the road to Sirsi in the North Kanara District. The inscription edited below is engraved on the Nandi pillar standing near the temple of Vīrabhadra in the village. It covers an area of 3' 7" by 1' 4" and contains sixty-six lines of writing. The size of each letter is approximately between \( \frac{3}{4}" \) and \( \frac{1}{2}" \) in height. The writing is in a fairly good state of preservation.

The characters are medieval Kannada of the 13th century A D to which the record belongs The secondary forms of y, v and m are used in deseya (1 48), vumbali (11 63 and 64) and maduve (1 61) It is noteworthy that the record indicates the aspiration of dh, th and dh in praudha (1 24), tathya (1 31) and mdhānam (1 31) by a vertical stroke at the bottom of the letter In respect of orthography it may be remarked that vowel i is wrongly used in the body of the word kondoivudu (1 55) and the anusvāra is employed superfluously in some cases before conjunct consonants as in pumnya (11 9, 17), hiramnya (1 44), b is used for v in dharmma byayāya (1 38), sarbba (1 42), pūrbbakam (1 44), etc., the consonants coming after a rēpha are doubled as in āchāryya (1 6), urvvī parvvi (1 4), dharmma (1 38), Mallikārjjuna (1 9), vartti (1 39), etc., dental s is used in place of s throughout the record which may be due to the influence of Kannada phonetics on Sanskrit vocabulary S is used for sh in purusa (1 26) and Pusya (1 43), etc

Excepting the benedictory and imprecatory verses in lines 1-3 and 57-58, the whole record is in prose. Lines 4-19 and 45 57 comprising the two vachanas of Siddharāma and lines 59 to 66 giving the specification of certain estates to be enjoyed by private persons are in Kannada, while the description of the king and the minister and the grant portion (ll 19 44) are in Sanskrit In respect of the Sanskrit language, it may be noted that its vocabulary is influenced by the Kannada phonology as for example paduma for padma (l 26), labudha for labdha (l 33), etc., the insertion of the Kannada word neya in the date portion in Sanskrit (ll 42 43) may also be noted. The language of the two vachanas is rhythmic, elegant and simple Kannada. There are, however, several redundant expressions used perhaps for the sake of alliteration and balance as e.g., embātana ātana mātā mātā pitru (ll 13 and 50), valeyadolage volage (l 48f), chaturāsi ayada nālhum deseya (l 48), bēga sīghiam (ll 16 and 53)

The subjoined inscription belongs to the roign of the Yādava king Mahādēva who began to rule in A D 1260. It introduces his minister Dēvarāja whose pedigree for three generations is given as follows. Chāvunḍarasa was born in the family of Vasishtha and was a devotee of Siva. To him was born Amitarasa who begot Dēvamantrīša. This Dēvamantrīša is described as having obtained a great boon from god Sömanāthadēva and as protecting the southern region at the command of king Mahādēva. The record states that the Mahāpradhāna Dēvarāja visited Sonnalige-nagara which had been formerly the residence of the saint Siddharāma and feeling himself purified at the sight of the god. Kapilasiddha-Mallikārjunadēva there, made a gift of the village Changūr included in Bāsūra-vishaya together with a right over all treasure troves, etc., and with various incomes accruing from fines and full as, to provide for worship and offerings to the deity and for the expenses of renovation of the temple, maintenance of the poor and the orphans and for conducting several charities such as watersheds and daily oblations. Lines 50 66 contain a stipulation that cert in estates and incomes of the village specified therein must be enjoyed by the Gaudas, Hittukāgas and Chaudarasa, the Heggade of the temple (dēvara mane)

The record is dated on the day of arddhödaya in Pushya of the cyclic year Raktūkshin falling in the Saka year 1186. Arddhödaya is an astronomical combination of "Sravana", Vyatī pāta and Sunday on the new moon day of Pushya. These details coincided in the year quoted in the record and regularly corresponded to Sunday, 18th January, AD 1265 on which day the nakashatra Sravana ended at 88 of the day

The chief interest of the record lies in the fact that it contains two tachanas (II 4 19 and 45 57) of saint Siddharāmanātha who is one of the famous tachanalāras of the Virešaiva sect Vachanagalu in Kannada literature denotes a particular class of works embodying sayings of great saints, particularly of the Lingāvat sect, who flourished in and after the 12th century A D. From the Siddharāmapurāna of Rāghavānka (A. D. 1165), it is learnt that Siddharāma constructed a tank at Sonnalige, installed therein several Lingas and defeated a mendic int Karpara in disputation, who had borne the biruda Vidyāsamudra. Other Virasaiva works add that he received dīl shā from Chennabasava, the sister's son of Basava who flourished in about A. D. 1160. Pra bhudēva alias Allama (A. D. 1160) is also credited with having taught the Saiva doctrines to Siddharāma.

The first of the two tachanas is reproduced in an inscription from Sotab' which records the gift of a village by a local chief Bīrarasa for the benefit of the temple of Kapilasidilha Mallikār-

- IS K Pillai's Indian Ephemeric, Vol I Part I, p 01
- 2 Karsufala Kancharite, Vol. I (Pevised Pdition), p. 183
- 3 Ibid, p 180 I or further details reparding the life and works of this saint, see ibid, under Siddharima

Mr Murugaiya Jangina, a leading Lingāvat gentleman of Bigalkot (Bijāpur District) whom I had addresed, has kindly communicated to me the following information on Siddharāma. Siddharāma was born at Sonnelige, one of the sixteen hamlets of the modern Sholipur. A stone image of this saint still exists there. Close to the place where he attained samadhi, is planted a stone with shadal hara mantra which is still worshipped by all the devotees. In front of this samadhi over which are set up two linias, stands the extensive temple of Siddharāma. Just behind this temple there stood formerly a shrine of Mallikarjuna I mga, the upīsya dien of Siddharāma. But during the Muhammadan rule some difficulty was experienced in offering worship to the deity on account of the mosque built in its vicinity and the linga vas therefore removed from its place and installed in a temple in the town which is now known as the temple of Mallidārjuna. The present temple is at the most one hundred vears old. Siddharāma is credited with the authorship of more than a lac of tachanas of which only a few hundreds have appeared in print.

<sup>4</sup> Epigraphia Carnatica, Vol VIII Sorab 561 This same victaria is found in the beginning of the unpublished inscriptions at Kotbāgi (No. 147 of 1926 of the Madras Epigraphical Collection) and Yadihalli (B. K. No. 95 of 1928 1929) in the Bombay Karnatak. The second instance is only partially reproduced in the imprecatory portion of an inscription of Buklarāya, dated in Saka 1278 (Ep. Carn., Vol. XI Chitaldroog. 1) But it is not specified there as the inscription of Siddharāma.

juride i of Sonnilige in Sila 1176, i e, exactly ten years before the date of the present epigraph But the text given in the Epigraphia Carnatica is mutilated and corrupt Both the vachanas given in the present inscription relate to the merit or sin of protecting or destroying the gift of land or money made to the temple of Kapılasıddıa Mallık irjunadiya of Sonnalige From their wording, it would appear as if Siddharima composed them as a preamble to some grant to the temple made during his time They are incorporated in the present record to serve as passages enjoining the protection of the gift under all circumstances

Only a few inscriptions of the Yadaya dynasty—and none of Mahadeva1—have been edited so far The subjoined inscription will, therefore, be the first document of the king to be published Mahadava is described here as "a good to the elephant of the Gürjara king, a three eyed God (te, Siva) to the Cupid of the Malaya king and the shatterer of the skull of the Telunga king" In his Kotbigi inscription? dated in the same year as the present record, he is given the additional epithet Hoysanaraya lölähala Thus it would appear that the Yadava monarch Mahadeva had to contend for power and territory with the four neighbouring kings namely the Hoysalas in the south, the Kākatīyas in the east, the Gūrjaras, i.e., the Chauluky as of Anhilvāda in the west and north west and the Paramaras of Malava in the north It may be noted that these epithets are borne with slight modifications by every Ling from Bhillamas downwards, which would only indicate that in their attempt to expand their empire by fresh conquests, the Yadavas had to fight with these neighbouring powers since the very beginning of their political career

From a close study of the stone and copper plate documents of the family, we learn that Bhillama 4 Jaitugi, 5 and his son Singana waged constant wars with the kings of Mālava, 1 e, the Paramāras of Dhārā According to his Bahal inscription and the Paithan plates of Ramachandra, Singana defeated one Arjuna who has been identified with the Malaya king Arjunavarmans The Hammiramadamardana, a Sanskrit drama of the 13th century A D, records an additional fact that he defeated and killed the Māļava king's feudatory, Chāh imāna Sindhurāja of Lāta? The Vasantui flasa, a Sinskrit mahālāvya of the 13th century A D, contains another historical fact that Sindhurāja's son Sankha was taken prisoner by the leader of the Yadava army and was subsequently released by Simhana<sup>10</sup> On a later occasion, Sankha sued Simhana for help and with his army marched against Viradhavala, the king of Gujarit who had forcibly occupied Cambay in Lata12 Simultaneously with this, the Malava king Dovapila also invaded Gujarat, apparently to assist his feudatory chief of Lata in wresting back the lost Cambay As stated in the Ham miramadamardana, the Gujarit king appears to have managed to break the coalition through the strategic skill of his minister Vastup'ila and turned the events of war in his favour13 This is testified to by the Dabhoi fragmentary inscription is which records that Viradhavala routed a combin-

- A date of his Hulgur inscription is noticed in Ind Ant, Vol XVIII p 128
- 2 Madras Epigraphical Report, 1926, No 447 of Appendix C
- \*Above, Vol XV pp 31 ff., Ind Ant., Vol XIV p 314

  \*Above, Vol XV pp 31 ff Bhillama must have entered the territory of Kilhana, the Chahamina ling of Nādol, after defeating the Majava and Gurjara kings on the way (lbid, Vols IX pp 72 and 77, and XI pp 72 and 73)
  - 5 Above, Vol V p 31

- <sup>6</sup> Above, Vol III p 113
- 7 Ind Ant, Vol XIV p 316
- 8 Above, Vol III p 111
- 9 Gackwad's Oriental Series, No X, Act II p 17
- 10 Ibid, No VII, Sarga V Verse 42
- 11 Hammīramadamardana, Introduction, pp vi f
- 12 Vasantarilasa, Introduction, p ix
- 13 Hammīramadamardana, Introduction, pp vill and ix
- 14 Above, Vol I p 28

ed attack of the lord of Dhārā and the king of the Decean who must be Yādava Simhana. This enmity between the Yādava and the Māļava kings<sup>1</sup> is continued in the time of Krishna Kandhāra and Mahādēva who are described in their inscriptions as the destroyers of the Māļava king

The attitude of the Yadavas towards the Gürjaras, e.c., the Chaulukyas of Anhilvada is one of frequent warfare Viradhavala's son Visaladeva (A D 1213 1263) wanted to tale revenge on the Mālava and the Yādava kings who had invaded Gujarāt during his father's time cribed in his inscriptions as 'a submarine fire that dried up the ocean of Simhana's army '2 The Paithan plates of Ramachandra attribute the defeat of Visala to Mahadeva which would show that the latter had to cross swords with Visala within two or three years of his accession to the throne We have seen above that the Gürjara king had seized Cambay and portions of Lata from Sindhuraja, a feudatory of Divapala. It is not impossible that he carried his arms still further to the south as a result of which north Konkan came under his sway Or, Konkan must have been annexed to Gujarat during the time of the Chaulukya king Kumarapala (A D 1113 71)2, though its northern portions had been occupied by the Majava I ing in the intervening period inscription of Arjunavarman (A D 1233), the predecessor of Davapala, states that the king was encomped at Bhrigukachchha at the time of the grant. This shows that the Paramara Lingdom extended up to the Broach District on the west in the early part of the 13th century According to Marco Polo (1 D 1290), the chiefs in the west coast of north Konkan were dependent on the Anhilvada kings. Rachid ud din (A. D. 1300) states that Gujarat included at the close of the 13th century A. D. Cambay, Somnath and Konkan Thana it is evident from these references that the Piramura hold on the northern part of Konkan was dislodged and the Gurjara sway established in the latter half of the 13th century A D Hēmādri records in his I rata-I handa", Mahādēva's fight with Somesvara v ho was the Silāhāra chief of north Konkan and refers to the latter's drowning in the sea as a result of ship wreck Since Some Sara's inscriptions dated in Saka 1171 (A D 1219) and Saka 1182 (A D 1260) are found in Ranvad and Chadiche near Uran, his fight and death must have taken place some time after 1260 A D As the last year of Visala is known to be A D 1263, the defeat of Visala and Somissiara might possibly have formed part of a single campaign undertaken by Mahadiya soon after his accession to the throne

The epithet Telungarāya (1rash lamala mūlōtpātana borne by the ling is significant as it indicates that Mahādāva had crossed arms with the Kākatīva king of his time and inflicted a crushing blow on his power. It is noteworthy that his brother Krishna is called 'the establisher of the Telunga king' in his Mamdāpur inscription' of Saka 1172 and the Arjunvād inscription' of Saka 1182 which was the last year of his reign. According to the chronology of the Kākatīva kings, the Telunga contemporary of Mahādāva was Rudramāmbī, the daughter of Ganapati whose latest known year is Saka 1183. Since Hāmādri says that the Āndhras placed a woman on the throne thinking that the Yādava king Mahādāva would not deign to fight with her, the crushing

192

<sup>&</sup>lt;sup>1</sup> For particulars see also D C Ganguly, History of the Paramara Dynas'y, pp 208 217

<sup>&</sup>lt;sup>2</sup> Early History of the Dekkan by Bhandarkar, p 242

<sup>3</sup> History of the Konkan in Bombay Gazetteer, Vol I Part 2, p 24.

<sup>4</sup>J A O S, Vol VII p 33

<sup>&</sup>lt;sup>5</sup> History of the Konlan, p 25

<sup>6</sup> Th. A

<sup>&</sup>lt;sup>7</sup> Early History of the Del Lan, App C

<sup>8</sup> History of the Konlan, p 21, n 1

Above, Vol XIX p 20

<sup>10</sup> Ibid , Vol XXI pp 9 ff

of the Telunga power suggested by the above epithet must have a reference to the wars conducted in the time of Ganapati especially after A D 1260<sup>1</sup> Mahādēva must have taken away from him (the title of) Paūchamahāśabda and the elephants of war as recorded by Hēmādri, soon after his accession to the throne <sup>2</sup> It is not, however, possible to understand the exact circumstances which favoured the rising of the Silāhāra, Gūrjara and Kākatīya kings immediately after the death of Krishna

Mahādēva, like his predecessors, entrusted the government of his southern country to his minister Dēvarāja³ apparently to guard against the Hoysala invasion into his territory. The Hoysalas of Dōrasamudra who had lost considerable territory in the north west of Mysore to the Yādavas under Simhana and Krishna must have endervoured to wrest back from them their past possessions and the struggle seems to have continued till the last quarter of the 13th century A D when we find some Yādava regiment stationed at Hāvēri marching against Dōrasamudra. The Mamdāpur inscription of Krishna (Saka 1172) records the defeat of Hoysala Sōmēśvara by the king, perhaps in conjunction with his brother Mahādēva who was the Yurarāja under him The epithet Hoysanarāya-kōlāhala may bear reference to this or any subsequent fight undertaken by Mahādēva against the Hoysalas

Incidentally, the record throws some light on the extent of the Kannada language in the north in the 12th and 13th centuries A D Sonnalige which was the home of Siddharāma now forms part of the modern Sholapur, the headquarters of the Sholapur District in the Bombay Presidency The Kannada language must have been prevalent in this part of the country in the 12th century A D 5 This view finds confirmation from the statement in the Marāthī work Līlā charitra of the Mahānubhāva school, written in A D 1190 that the sixty lac Mahārāshtra country extended as far as Tryambaka kshitra (1 e, Nāsik) on the bank of the Gangā (1 e, Gödāvarī) in the west. Jūānēśvara the celebrated saint of Mahārāshtra who flourished about 1290 A D, praises in his abhangas the god Vitthala of Pandharpur as the deity of Kannada and Karnātaka and also remarks in his Gītābhāiadīpikā that the southern limit of Mahārāshtra in his time was the south bank of the Godavar? This would show that even as late as the 13th century A D Kannada which is a southern neighbour of Marathi, extended up to at least Näsik and the Gödavari, not to speak of Sholapur and Pandharpur on the bank of the Bhima in the farther south There can, therefore, be no doubt about the veracity of the statement contained in the Kavırājamārga that the northern limit of the Kannada language in the 9th century A D was the Godavaris

- <sup>1</sup> This was the last year of Krishna See Fleet, Dynastics, etc., p. 527
- <sup>2</sup> The Yūdava sway in the territory of the Kūkatīyas is testified to by the discovery in 1922 of a pot of trea sure buried in the earth at Rūchapatnam in the Kaikkalur Taluk of the Kistna District—The pot contained 43 gold coins known by the name of padma fanlas which bear the legends Singhana, Kūnhapa, Mahādēva and Śrī Rūma in Dēva Nūgarī script (J P A S B, Vol XXI—Numismatic Supplement No XXXIX, pp 6 ff) The find may be talen to support the epigraphical and literary evidence regarding the defeat of the Kūkatīyas by the successive Yūdava kings from Singhana downwards
- $^3$  Dr Fleet thinks that he may be identical with Toragaleya Dövarasa appearing in an inscription at Hāvēri See Dynasties, etc., p. 528
  - <sup>4</sup>B K No 75 of 1932 33
- <sup>5</sup> Poet Chaundarasa (cir 1300 A D) is supposed to have lived at Pandharpur Karnājaka Kavicharite, Vol. p 403
  - 6 Marāthī bhāshā udgama va vilāsa by Mr Kulkarni, pp 1912
  - 7 Mahārāshtrada mūla by Mr S B Joshi of Dhārwār, pp 40 and 49 50
- 8 Parichchhēda I Kumara Ramana lathe of Nanjunda (cir A D 1525) also states, in conformity with the evidence of the Marāthī literature, that Karņāţaka was bounded on the north by the Gödävarı and on the south by the Kāvērī in his time.

The following geographical places are mentioned in the record Kavijaa, Sohnaligenagara, Bäsura eishaya and Changūru Kavilāsa plack is mentioned under this form in an inscription of Challakera is evidently the Mount Kailãea, the abode of Siva. It should not be confounded with Kavijāsapura whose greatness is extelled in ll 50 to 55 of the Arjunavāda inscription and which is identical with the modern village of the cime name near Nülegrāma, in the Hukkeri taluk of the Belgaum District. Sonnalige which is called abhirma Srēbaila is, as stated above, a part of the modern Sholāpur. Bāsura-vishaya, v hich included the gift village Changūru, comprised 140 villages and included the southern part of the Hāvēri taluk of the Dhārwār District. Changūru is the modern Sahgūr where the interription is found. It may be noted that this villages was included in the Chandragutti nāda during the Vijayanagara period.

#### TEXT 4

- I 🔞 Srī Siddhorāmanātha errinu | Nemec tung i 1(41)
- 2 ras(4) tumbhi(chumbi) chandra ch mara charasa ( traifil samiliol sa) negar a
- 3 rambhāva(bha) mu(mū)la stambā(bhā)va SalSa)mbhavē | 60,
- 1 Svasti Srī Om[j\*] Jaya Paramē vara Paramētma Yi[I]svaran-urvai paravija a]
- 5 damgikondippanu võrbbamanigev ägi võrig ipala manada koneva
- 6 jötisvaranum Vris ibhana rūp agi [3a]jaman inum achary vanum ta
- 7 nev zāgi vogādi ampamna [ba][cvamya]-ellavam nampādi (ci) vo
- 8 ga ftarulniva kshëtravane etalav ittu calal he vididu abhinave. Stie ulavane ma-
- 9 di Kapilasiddha-Mallil ärjjun devane neb i nimdu jumuva(pun-a) pëp imkalam
- 10 baram pēļdu [be]sam pēļuttav iralu ēm b au dēvā enalu vi eti-
- II nadalu mānyas agrvūrugaļam bhūmugaļam dhan varaļam vi laugali.
- 12 hast-ödukayam midi l ottuduyam manam pë ad kaladukondap
- 13 n=embatana itima miti miti pitru d ellim eppittelu lõti vara im
- 11 brram pulu gomdada narahadol garkki nin Thuti poluttiru gamdi e-
- 15 le pipavě il Yi dev ma bhûmi dhanal I an-ampuven er idu pandev m
- 16 pir adarddamte minim bedari podarattinisi biza ighrim komdu bil mali
- 17 elo pumnyayê Kavila il ([]\*] yirit erideja bemer pangwa(punya) pîpinge-
- 18 Jum pārddu Lomdo, vudu toppadu ditha ditham -otyam gan lire, vembu
- 19 du guru Siddharāmanāthadēvara vachana | Sva tijl\* (Sri prithvi vallabham (vall. bha)-
- 20 Maharajadhiraja Paramesvara Paramabhattaral a Dvara
- 21 vatī pura var ādhiši ir i-Yād iva luļa kamala kiļikā vikā/(s)a bhā
- 22 skara-Gürjjararüya-väranümleusa-Mälavaräya-Madana-Trinëtra-
- 23 Telumgaraya-si(si): ash(h)-kamala-mül-ötpütana Rive jhaka jhampa-Ri-
- 24 a Nārāvan čty idi ni māv di virijim ina-Praudha pritipa
- 25 Chakravartti (rī Mahādēvarāya vijava rījy ödai (davī) h Tat pī
- 26 da padum(padm) opajívino Devarijasva půrbha(v a) puruša(sha) varnnanam ( Sa-
- 27 majam Vasishtha yamsë le Chaudara-ah Siya pad abja-madhu bhrimgah (bhrimgah) [i\*]
- 28 tasmīd Amitarisö-bhūd-anupima guni ritna afgirah suja-
- 29 nah []\*] Tatō=bhūd=Dēva mamtrīsah kshīr ābdhēr-iva Chamdramāh []\*] vatu(t) ka-
- 30 rö vibudh anamda karah sarva abhayamkarah || Svasti [1\*] 4rī-manu(n) m-
- 31 hapradhanam(h) sakala jana tathyo mdhanam(h) myoga Yogamdharah

<sup>1</sup> Ep Carn, Vol XI Challal ere 22

<sup>2</sup> Above, Vol XXI p 11.

<sup>3</sup> B K. No 173 of 1932 33

Trom ink impressions

The danda is superfluous

- ,32 pati kāryya du(dhu)ramdharah sarbb(rvv)ādhikāri(ī) sujan õpakāri(ī) samārā
- 33 dhī(dhı) ta bhūdēvah śrī Sōmanāthadēva-labudha(bdha) vara prasādō Dēvarājō(jah)
- 34 srī Mahādēva-nru(nrı)p ājñayā dakshinām bhuvam pālayamnu(pālayan)
- 35 śrī Siddharām-ādhishthitam (|) Somnalige-nagaram=avalōkya srī Kapilasiddha-
- 36 Mallıkārjjuna-ālōkana¹ pūt-āmtaramgō dhamrmmē (dharmmē) manō
- 37 nidhāya tasya dēvasy=āmga ramga bhōg ārtham jīrnnōddhār ānātha-
- 38 samrakshana vārī satra nitya hom adv anēka dharmma b(v)ya
- 39 yāya || Bāsūra-vishaya-madhya-varttinam prasiddha-sīmā-samam(ma)nvitam Chamgūra-nāmdhēyam grā-
- 40 mam nidhi nikshēpa jala-pāś(sh)āna samam(sama)nvitam damda su(śu)-
- 41 lk-ādi vividh āy āmnvitam (ānvitam) rāja purushair=anamguli prē
- 42 kshaniyam sarbba(vva) namasyam kru(k11)tvā || Šaka(Šakā)d=ārabhya 1[1]86 ne-
- 43 ya Raktākshı-samvatsarasya Pus(sh)ya-māsē arddhödaya-
- 44 tıthau hıramny(hırany)-ödaka pürbba(vva)kam pra(ā)dāt ||- o
- 45 Yırulum pagalum parıva kollı kallan=ādodam mamneya
- 46 mahāmamdalēsvaran=ādadam dhareyan=ālva Chakravarttıy=āda-
- 47 dam śrīmanu mahā mahima Kapilasiddha Mallēsvaradēvara
- 48 kshētrada chaturāsrayada nālkum deseya valeyadolage vo
- 49 lage horag=ıppa dhanakke arasugalol=akku kollı kallarol=akku manam pēsa-
- 50 de kaladukomden=embātana ātana mātā-mātā pitrurgga(pitriga)-
- 51 leellamº The rest of the vachana is a reproduction of ll 13 19 of the previous vachana
- to 57 (ll 4-19) with slight orthographical variations
- 57 58 Imprecatory verse beginning with dana palana
- 59 [Sō]dara Sōma Gauda Sōdara Sōma Gauda Hittukā-
- 60 range aruvana mattanınge hamneradu homna manıyā-
- 61 de kölu kolaga dêvarige || Maduvey=āya mān=emnne (enne) hadiyade
- 62 tippe sumka ashta bhōga-tēja sāmmya (sāmya) [gau]dugalige Hiriya-
- 63 Sōma Gaumdana vumbalı mattaru eradu Olukka Sōma Gaumdana vum-
- 64 balı mattaru eradu yī Gaudu Hıttukārara belada belasın=āya-
- 65 vu tammadu || Dēvara-maneya Heggade Chaudarasamge mattaru eradu
- 66 maneyumam śrīmāmnya(mānya)v āgi kottaru |

# ABSTRACT OF CONTENTS.

- (Line 1) Invocation to Siddharāma
- (Ll 23) Invocation to Sambhu
- (Ll 4-19) A vachana of Siddharāma
- (Ll 19 25) While Praudhapratāpachakravartın Mahādēvarāya who was Pruthvīvallabha, Mahārājādhirāja, Paramēśvara and Paramabhattāraka, a chosen lord of Dvārāyatīpura, a vanquisher of Gūrjara, Mālava and Telunga kings, a Rāya-Nārāyana was ruling the earth, (and)
- (Ll 26 34) his minister, the *Mahāpradhāna* Dēvarāja, son of Amitarasa and grandson of Chaudarasa of the Vasishtha family was governing at his command the southern country, (the latter)
- (Ll 35 44) visited Sonnalige-nagara, the former residence of Siddharāma and being pleased at the sight of god Kapilasiddha-Mallikārjunadēva made a gift of the village, Changūra in Bāsura-vishaya together with a right over, treasure troves and the incomes derived from

<sup>1</sup> Read Mallıkarıjun alokana

fines, *śulka*, etc., for the worship of the deity, renovation of the temple and for water shed and daily oblations, etc., on the occasion of *arddhödaya* on the new moon day of Pushya in the (cyclic) year Raktākshin, the Śaka year 1186

(Ll 45 58) Another tachana of Siddharama

(L1 59 66) Specifies certain estates and incomes in the village to be enjoyed by some Gaudas, Hittukāras and Chaudarasa, the Heggade of the temple (dītara mane)

# No 31 -A NOTE ON THE TIRIYAY ROCK INSCRIPTION

# By B CH CHHADRA, MA, MOL, PHD (LUGD), OOTACAMUND

This interesting epigraph was brought to light in the year 1931. The rock on which it is engraved is situated on the north eastern sea coast, near the village of Tiriyāy, in Ceylon. The inscription has recently been published by Mr. S. Paranavitana. It is written in the Pallava-Grantha script and in the Sanskrit language both these features are rather uncommon in Ceylon. It is not dated, but is palaeographically assigned to the late seventh century. A D. Like the other few Sanskrit records discovered in the island, the present one also is associated with the Mahāyāna form of Buddhism. Its contents constitute a hymn in praise of a sanctuary, called in the inscription itself Girikandi chaitya, which had apparently been set up by a guild of sea-faring merchants. The principal deity in the shrine is Sugata (i.e., the Buddha) attended by Avalökitāsvara and Mañjuvāg. For a detailed discussion on these and kindred points, the reader is referred to the exhaustive study of the record made by Mr. Paranavitana. In the present paper, special attention is drawn to what has somehow escaped the notice of that scholar concerning the text.

Mr Paranavitana has taken the inscription to be entirely 'in prose', whereas to my observation it has revealed itself to be almost wholly in verse, the last line apparently being the only exception. It will be seen that the composer has displayed his peculiar taste in employing throughout one and the same metre and that of a very rere occurrence, namely Nardatala. The engraver, on his part, has exhibited a like trait by allotting one line to each stanza. Thus the first ten lines of the text, the whole of which consists of eleven lines, comprise ten stanzas.

The above discovery has led me to a further conclusion that the record is not fragmentary as Mr Paranavitana has shown it to be 'Lines 1 to 4', says he, 'are totally illegible at the beginning for a distance of nearly three feet and the ends of lines 4 to 10 are much damaged' One does get such an impression while glancing at the illustration of the record. On comparing the text, however, it becomes manifest that, in spite of its irregular appearance, the document has reached us almost in its entirety. Thus, in contradiction to Mr Paranavitana's remarks, I may state that no inscribed portion has been lost at the ends of lines 4 to 10. The same can be said of the beginnings of the lines 1 to 1, with only this reservation that the portion in question does seem to have originally contained some sort of engraving on 1t,2 and that about eight

<sup>&</sup>lt;sup>1</sup> An Rep on Arch Survey of Ceylon for 1931 32 (Pt IV —Education, Science and Art (J)), p 19, An Bioliography of Ind Arch (Kern Institute, Levden), Vol VII (1932), pp 31 35, J A S B Letters, Vol I (1935), p 12

<sup>&</sup>lt;sup>2</sup> Epigraphia Zeylanica, Vol IV, pp 151 160 and Plate

<sup>&</sup>lt;sup>3</sup> I may add that the portion might have contained some letters. The second line of our text begins from [sa]lila, but before these letters the stone shows traces of at least two more syllables, though as such they are superfluous in our text. It may also be pointed out that there are three signs, one below the other, facing the extremities of the lines 4.6, but they do not have any bearing on the text, although they have the appearance of regular letters dha, dhi and ghah respectively

alsharas at the commencement of the fourth line have peeled off along with the engraving above

The space occupied by the inscription roughly corresponds to this shape

upper rectangle containing the first three lines of the writing and the lower the remaining eight It will further be noticed that there are some natural cracks and rough patches which existed on the stone even at the time of the incising of the inscription and which the engraver has carefully avoided For example, blank spaces between vishāda harah and kanaka vibhūshana, 1 6, and gandha jalāh and kara bhrita, 1 7, are original gaps and not the lacunae in the text

It is obvious that in the light of the observations made above, the task of deciphering the record has become particularly easy, as it always happens in case the composition of a document turns out to be metrical. It is, I believe, possible now to restore the text more or less completely by examining either the original epigraph or a good estampage of it, neither of which has been at my disposal. The photographic reproduction accompanying Mr. Paranavitana's paper being too inadequate for the purpose, it has not been possible for me to amend all the doubtful readings or to read all the portions left undeciphered. Below I suggest some alterations and additions in the text given by Mr. Paranavitana

- L 2 At the end we may read [Girilandi] kam=ity=uditē
- L 3 Instead of nagara  $ja[na^*]$  I would read  $[n\bar{a}]ga[r\bar{a}]ja$
- L 4 The reading appears to be -natam where -nata- has been read
- L 5 Perhaps we have to read siddha instead of  $sad\bar{a}$ , and  $-p\bar{u}_lyatamah$  | in place of  $p\bar{u}_lyatam[\bar{o}]$  Before Girilandila we may read  $nam\bar{a}mi$  The last letter is final m, so indicated by its smaller size Thus we have to read =aham and not =aham=a(pi)
- L 6 The reading is =madana dosha vishada harah and not =mano dosha visha dahara So also -ruchir=nniyatam= and not ruchin=niyatam-, varam and not varam
- L 7 Read - $jal\bar{a}h$  instead of jala, and  $p\bar{u}jan\bar{a}m$  for  $p\bar{u}j\bar{a}m$  The two letters after Girikandi seem to read jushah
  - L 8 Instead of pranipātam kurutē the reading is probably pranipatan=kurutē
- L 9 The anustāra indicated within square brackets is not found in the original, nor is it necessary Read -lāranam = for -larana[m] =, and gatam Sugatam(tam) for data sugata
  - L 10 The last word is jagat and not jagatah

It may also be pointed out that after the first half of each stanza, except perhaps the third, fourth and sixth, a single danda is clearly visible on the stone. A superfluous danda is found after the first quarter of the second verse. In certain places Mr. Paranavitana's reading is not tenable as warranted by the metre, eg,  $Buddh\bar{a}mhur\bar{o}$  (1.5). His translation will naturally have to be considerably modified after so many changes in the text

# No 32 -FOUR COPPER PLATES FROM SORO.

# BY N G MAJUMDAR, MA, INDIAN MUSEUM, CALCUTTA

These copper plates, which are edited here for the first time, were unearthed at Badkhurn near Sōrō in the Balasore District of Orissa, and recently acquired by the Ravenshaw College Museum, Cuttack Prof N C Banerji of the College brought the plates to me for decipherment in March 1937, and as they had a thick incrustation of verdigris they were chemically treated in the Indian Museum, Archeological Section—I am obliged to the authorities of the Ravenshaw College Museum for the loan of the plates, as also for the permission to edit them in this Journal.

These are four plates (A, B, C and D), representing four exparate documents, each complete in itself. Their respective sizes are as follows—A,  $7\frac{1}{2}" \times 1"$ , B,  $8" \times 5\frac{1}{4}"$ , C,  $7\frac{1}{2}" \times 4\frac{1}{4}"$  and D,  $7\frac{1}{4}" \times 3\frac{1}{4}"$ . The plates are engreved on both sides, there being 10 lines of writing in A, 21 lines in B, 18 lines in C and 21 lines in D. Originally each plate had a seal attached to it at the left hand side, but the seals of plates A, B and C are missing. Plate D still retains the soal, but it is very much worn out and its details are completely obliterated.

The characters are a form of the Northern alphabet, representing an earlier phase of the writing as compared with the Ganjam plates of Salinly 1 Pala ographically, Plate A, which shows slightly earlier forms of letters, should be placed first in the series, while Plates B. C and D between A and the Ganiam plates. The chief points of difference between the Ganiam and, the Soro plates in respect of alphabet may be noted. The characters of the Gantam plates are of the grute angled type with null head; which, as pointed out by Bühler, forms the transition from the Gupt's to the Nagari alphabet. These neute angled letters ore absent in the present records. In the Gentim plates the medial and introles are more developed and often extend below the head of the letter, and the letter ju of the later type in a high the top bar is reduced to a mere strole, and the bottom bar, and often elso the middle bar hang down, in which respects it re-embles the same letter in Plates B and C. Some examples showing these tenden cies of the letter a occur also in Plate: A and D, but in Plate A, and in some crees in Plates B. C and D, the top bar is not reduced. The letter rin the Ganjam plates has a stroke added to its base on the left side, which is absent in the Soro plates. Plate A shows uniformly the earlier tripartite form of y a hale in Plate. B, G and D it is of the later bipartite type alon to that used in the Gamam plates The letter firstle Gangier plates whose in the insports of cares an ovelloop at the top, while in the Soro Plates it still retains it singular form, often his view the shape of a per feet rectongle. The Griffer plate- ire detection the Gupta year 300, i.e. A. D. 619 20 Plate-B, C and D, which should be placed some that corner than this date may be assigned to the second half of the sixth century, while Plate A which mu t be still earlier to the first Piliographically, Plate 1 clock resembles the Patial clla half of the sirth century grant of Maharaja Sivarajn 2

The language of the copper plates: Sand rit. Fuch has the usual benedictive and imprecatory veries at the end, but the rest of the document is in proce. As regards orthography, a final m is occasionally joined to the following consonant, a consonant following or preceding r is occasionally doubled, and both b and to are uniformly expressed by the sign for the latter, the only exception being in Plate 1, in which the two letters are clearly distinguished in bahubhir=ccasudhā (1-16)

The general character of the four plates, so far as their phrashology is concerned, is more or less uniform. This is to be expected in view of the fact that they belong not only to the same age but also to the same locality. I just is mentioned the place of issue of the charter, which is followed by the name and titles of the donor. Next is introduced the name of the province or subdivision wherein the grant is made, and in this connection are enumerated the various officers forming the administrative machinery of the province to whom the document is addressed. The name of the village as well as the names of the donees in whose favour the charter (tāmrapatta) is issued is then given. The prose portion of the plates recording all these details of grant is followed by benedictive and imprecatory verses. These are followed by the names of persons entrusted with drafting of the document, mechanical execution of the copper sheet by heating, and also

<sup>&</sup>lt;sup>2</sup> Above, Vol. VI, PL freing p. 114

<sup>2</sup> Indian Pala ography, I nghish translation, p 49

Above, Vol IA, p 285 and Pl

(in Plate C) with engraving The date of the grant is specified either at the end (in A), or immediately before the names of the draughtsman and others (in Plates B and C), or just before the commencement of the metrical portion (in Plate D)

Plate A records a grant of eight timpirts of land by Mahārāja Šambhuyasas of the Mudgala family in a village called Ghantākarnnakshētra adjoining Sarēphā, evidently the headquarters of the same vishaya, in Uttara-Tōsalī It was issued from the roval camp at Tamparavadama to a Brahmin named Bharanasvāmin, belonging to the Bharadvāja gōtra and the Kānva-śāhhā (of the Yajurvēda) The draft was made by the Mahāsāndhivigrahila Nārāyana and the plate was 'heated' by the Mahattara Vidēsasvāmin. It is dated in the year 260, the 30th day of Kārttika This date in view of the palæography is referable to the Kalachuri era and becomes therefore equivalent to A D 508 9

Plate B records the grant of a village called Adayāra situated in the Sarēph-āhāra 'wishaya in Uttara-Tōsalī which again formed a part of the Ōdra-vishaya The donees are Dhruvamitrasvāmin, Ārungasvāmin and others of the Vātsya gōtra and the Vājasanēya charana (of the Yajurvēda) The grant was issued by the Mahābalādhihrita, Antaranga and Mahāsāndhinigrahiha Sōmadatta, from his camp at Āmratakshaka It was written by the Sāndhivigrahiha Kēsava and 'heated' by the Mahattaraha Sūryadēva It is dated in the year 15, the 13th day of Vaisākha

Plate C is another grant of the same Mahābalādhiljita, Antaranga, Mahāsāndhingrahila Sōmadatta It was issued from a place called Śāńchātaka, the grant consisting of a village called Bahirvvātaka, situated in Varukāna²-vishaya in Sarēph-āhāra The dones are Dhruvamitiasvāmin and Ārungasvāmin of the Vātsya-gōtra and the Vājasanēya charana (of the Yajurvēda) The grant was written by Subhasimha and 'heated' by the Pīdāpāldka Divākara, while the engraving was carried out by Nārāyana It is dated in the year 15, the 24th day of Māgha It should be noted that in this plate Varukāna vishaya is said to have been within Sarēph āhāra which itself was also a vishaya, as we know already from Plates A and B

Plate D was issued from a place called Viranjā by the Mahūpratīhāra, Mahārāja Bhānudatta The same Bahirvātaka village, which is mentioned in Plate C as having been granted to Dhruvamitrasvāmin and Ārungasvāmin, is hereby granted once again The donees this time are Priyamitrasvāmin, Vātamitrasvāmin, Dhruvamitrasvāmin and Ārungamitrasvāmin, all of them belonging to the Vatsa gōtra and Vājasanēya charana In this plate the village is stated as being within the Sarēphāhāra vishaya and not Varukāna vishaya as in Plate C The grant was written by the Sāndhīvigrahīka Arunadatta and 'heated' by the Pēdāpālaka Pratīshthitachandra The date is the year 5, the 17th day of Phālguna

It has been already stated that the year 260 of Plate A, which refers itself to the reign of  $Mah\bar{a}$ - $r\bar{a}ja$  Sambhuyasas, should be assigned to the Kalachuri era of A D 248, the date thus corresponding to A D 508-9 The difficulty in assigning the year to a later reckoning such as the Gupta or the Harsha era is obvious, because paleographically the record is not referable to a date later than the middle of the sixth century The same difficulty also arises in the case of the Patiākellā plate of  $Mah\bar{a}r\bar{a}ja$  Sivarāja of the year 283 R D Banerji, who has edited it refers the date to the

<sup>&</sup>lt;sup>1</sup> The word timpira which occurs also in the Pārikud and Nivinā grants (above, Vol. XI, p. 286 l. 44 of the text and Vol. XXI, p. 35 and n. 1) denotes a unit of land measurement.

<sup>&</sup>lt;sup>2</sup> [See below p 201 n 5—Ed]

Gupta era, but as pointed out by Prof D R Bhandarhar, the paleography of the record is not in favour of this assumption. The latter has accordingly suggested that the year 283 should be referred to the Kalachuri era. According to this view, with which I entirely agree, the Patiākellā plate should be placed twenty three years after the present record.

The Patiakolla plate records a grant of land in Dakshina Togali by Maharaja Siyaraja In line 3 of the plate occurs a passage containing the name of the immediate overlord of Sivaraja, which has been read by Banerii as Paramamühiktara kri Sagguyayyani tasati This he translated as, "when the great worshipper of Mahesvara (Siva), the illustrious Sagguy ay yana was ruling" In an editorial note on Banerii's article Dr. Sten Konow observed, "I am unable to see Sagavyayyani, but I cannot suggest a catisfactory reading, I think I see Sambhuyayyō=nu" The plate which is now deposited in the Indian Museum, Calcutta, was subsequently re examined by Banery, but he found himself unable to accept Konov's emended version 3 Recently I had occasion to examine the record very closely in connection with my study of the Soro plates, when I found that neither of the two readings could be accepted. The actual text in the Patifikella plate is Paramamahistara tri Sambhuyasasy anusarati, i.e., "during the rule of the illustrious Sambhuyasas, the great devoted of Mahisara" There is no doubt that this Sambhuyasas, who also belonged to the Mudgala family, is identical with Mahārāja Sambhuyasas of the Soro plate The expression Paramadicat all identata and Paramabhattarala used in reference to him in line 4 of the Patifikellä plate though that Sambhuyasas held the position of a paramount ruler. It should be noted that he has only the epithet Paramamāhēstara prefixed to his neme in this grint, while in the Soro plate he is described as a Mahārāja It is disheult to inv what position he precipily held in the year 260 when the latter record was usued. It is likely that he enjoyed a sort of independent status combined evidence of the Sörö and Patrikellä plates shows that King Sambhuvasas ruled over the whole of To-ili The expression Paramadanata-ra(ba)ppa-padinudhyāta, te, 'meditating on the feet of his father who was (to him) like a great divinity, used in reference to him in line 5 of the Soro plete may be compared with similar phrases occurring in the land grants of the kings of Kalinga, eq, the Komarti plates of Chandavarman which describe him as bappa bhettāral a pādabhal tah

Mahīrīja Bhānudatta of Plate D, who calls himself also Mahāpratīhāra, must have been a vassal chief like Si arīje of the Patiūkellī plate. That he was under some Paramabhattāraka, i.e., a sovereign ruler, follows from lines 8.9 and 13 of Plate D, although we do not know who this ruler was. Of a some hat lower rank was Sōmadatta, the donor of Plates B and C, who is styled Mahābalādhikrita, Antaranga and Mahāsāndhiniqrahila. His overlord, who likewise remains unknown, is referred to as Paramadaniat ādhidaniata or Paramadaniata, and Paramabhattārala. Neither Bhīnudatta nor Sōmadatta is known from any other sources. There could not be a difference of more than a generation between these two persons, as the donees Dhruvamitrasvāmin and Ārungasvīmin of Plate C issued by Sōmadatta were evidently identical with the donees of the same names mentioned in Plate D of Bhānudatta

As is well known, Tosalī is first mentioned in Aśöka's Rock Edicts at Dhauli near Bhuvanīśvara in Purī District which itself must have been comprised in that province From several copper plates from Orissa it appears that the province was divided into two sections, namely,

Above, Vol IX, p 287

Bhandarkar, List of Inscriptions of Northern India, p 160 (No 1203) and n 2

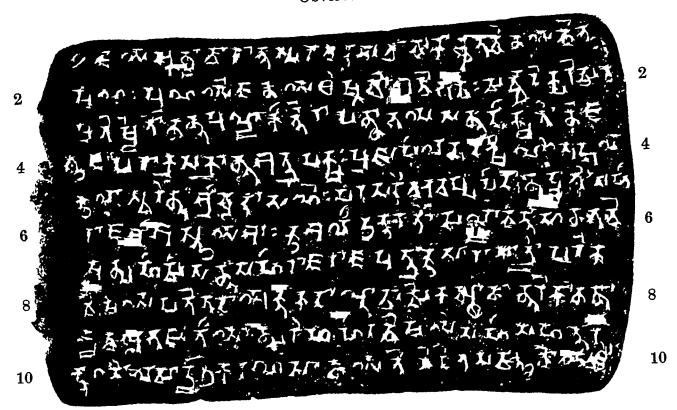
<sup>&</sup>lt;sup>5</sup> His'ory of Orissa, Vol. I, 1930, p. 118

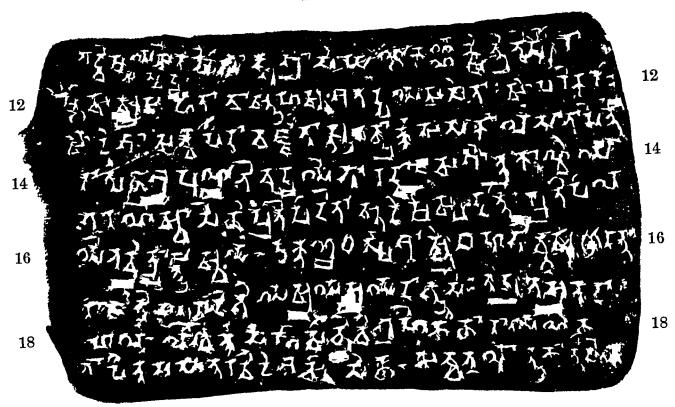
<sup>4</sup> For similar expressions used in other records see Fleet, C I I, Vol III, pp 186 187, note,

<sup>5</sup> Above, Vol IV, p 144

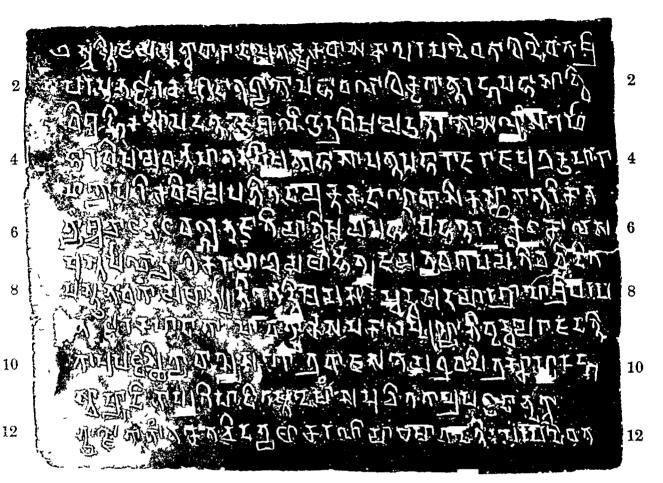
# FOUR COPPER PLATES FROM SORO A PLATE OF MAHARAJA SAMBHUYASAS, THE YEAR 260

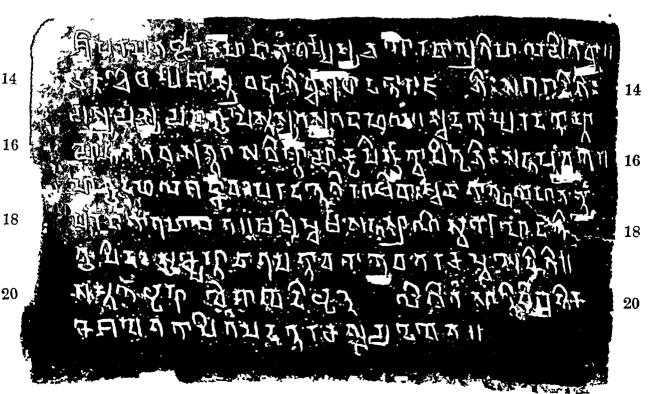
# Obverse





# Obverse





Uttara Tōsalī and Dakshina Tōsalī. The latter included Kōngōda mandala, which according to some scholars was to the south west of Purī and might have extended as far as the borders of the Gañjām District. As regards the extent of Uttara Tōsalī, light is thrown by the Neulpur grant of Subhākaradīva² and also by the present copper plates. The Neulpur plate records the grant of certain villages in Uttara Tōsalī which are to be located in the Balasore District. All the four plates published here refer to grants of land in Sarēphāhāna which also was situated in Uttara-Tōsalī Sarēphā (or Sarēpha) should be identified with Sōrō in Balasore, in the vicinity of which the present copper plates were discovered. In the Revised Rent roll of Shah Sujah (circa A D 1650) Sōrō appears as one of the principal divisions of Sarkar Jalesar. It is also mentioned as Sōrō dandapāta in the Mādalā pāñn Leven now Sōrō is an important station in the Balasore District. Varukāna,5 the name of the adjoining vishaya, is perhaps to be identified with the present Baruã pargana which appears as Barwa, a mahal under Sarkar Bhadrak, in the Āin-i-Albari. The other localities I am unable to identify

# A -Plate of Mahārāja Śambhuyasas, the year 260

#### TEXT

#### Obverse

- 1 Ōm<sup>7</sup>[|\*] jaya-skandhāvārīt=Tamparavadama(?) vāsakāch=chhruta vinaya-vibhū-
- 2 shanah pranayı jana-yatheshta bhogya vıbhavah sarvva dık parısara-
- 3 pratishthit änanta punya kirttir=äpann äbhaya mantra dikshitö nija
- 4 bhuja parākrama krānta šattru-pakshah prajā pālana dakshinō Mudgala 8
- 5 kul ämva(mba)r ēndu śrī chūdā manıh paramadaıvata va(ba)ppa pād ānuddhyātō Mahā-
- 6 rāja śrī Śambhuyasāh kuśalī Uttara-Tōsalyām varttamāna bhavi-
- 7 shyan mahāsāmanta mahārāja-rājaputtra kumārāmāty õparīka-
- 8 vishavapati tadāyuktaka dāndavāsika sthānāntarikān=anyā[m]
- 9 ś=cha vallabha-jātīyān=Sarēpha-(ph-ā)hāra-vishaya mahāmahattara-
- 10 [kū]takolas ady adhıkaranam manayatı vıdıtam=astu vo yath=aı-

- 11 tad vishaya samva(mba)ddha<sup>o</sup> Sarēph āsanga grāmē<sup>10</sup> Ghantākarnna, kshēttrē timpir ā-
- 12 shtau sasya sahitā vāstu hasta sata dvaya-samētāh s õparikarāh
- 13 s öddēsā[h] sarvva pīdā-varjjitā ā chandr ārkka samakālam mātā pittrō-
- 14 r=ātmanaś=cha puny ābhivriddhayē Bhāradvāja sagöttra-Kānvēya-
- 15 Bharanasvāmınē pratipāditās=tad=ēsh=āsmad dattih pratipāla
  - <sup>1</sup> Cf above, Vol XXI, p 38
  - <sup>2</sup> Above, Vol XV, p 1
  - <sup>3</sup> Misra, Orissa under the Bhauma Kings, 1934, p 3
  - <sup>4</sup> M Chakravarti, J P A S B, 1916, pp 46, 48
- <sup>5</sup> [The reading may be Vāru(or Varu)kōna Names of villages ending in kōna are not uncommon, of Buku-dravakōna in the 'Indian Museum Plates of Dēvēndravarman' (above, p 74) and Varahakōnā in the 'Saktipur copper plate of Lakshmanasēna' (above, Vol XXI, p 214) It may be pointed out that there is a place called Mārkona (on the B N R) only ten miles to the south west of Sōrō—Ed]
  - <sup>6</sup> See J P A S B, 1916, p 44
  - <sup>7</sup> Expressed by a symbol
  - 8 For this reading I am indebted to the Editor
  - 9 This word, which was omitted at first, has been added below
  - 10 [Reading appears to be Sarēph olisu]nga grame, i e, in the village in the vicinity of Sarēphā —Ed]

- 16 yıtavy=ēty=ājñā svayam | uktañ=cha dharmma sāstrē [[\*] Bahubhır=vvasudhā dattā
- 17 rājabhi[h\*] Sagar-ādibhi[h |\*] yasya yasya yadā bhūmih ta(mis=ta)sya tasya tadā
- 18 phalam(m) [[1\*1] likhittam(tam) mahäsändhivigrahika-Näräyanena
- 19 tapittam(tam) mahattara-Vidēļsaļsvāmin[ā] | samvva(va)t 200 60 Kartti di 30

# B-Plate of Somadatta, the year 15

#### TEXT

#### Obverse

- 1 Om¹ svastı l jaya-skandhavarad=Amratakshaka-vasakat=parama daıvatadıldaıvata śrī
- 2 Para[ma]bhattāraka-pād ānudhyātō mahāva(ba)lādhıkrıt āntaranga-mahāsāndhı
- 3 vigrahika Somadattah kusali Ödra-vishayê Uttara-Tosalyêm Sarêph-a-
- 4 hāra-vishayē varttamāna bhavishyan mahāsāmanta mahārāja rājaputra kumārā-
- 5 mäty õparika vishayapati-tadäyű(yu)ktaka dändaväsika sthänäntarikän=a
- 6 nyāmś=cha chāta bhata-vallabha jātīyān=vishaya mahāmahattara kūtakōlasa
- 7 pustapāl ādy adhikaranañ=cha yath-ārham=pūjayaty=avagamayati cha vidita-
- 8 m=astu bhavatām yath=āsmābhir=ētad vishaya samva(mba)ddha Adayāra-grāmō(mah) śrī Parama
- 9 [bha]ttāraka-pādānām=ā chandr-ārka sama-kālam=puny ābhīvriddhayē rāja dattī-
- 10 tāmra patta sthityā Vātsya-sagōtra Vājasanēya Dhruvamitrasvāmy-Ārunga-
- 11 svāmy ādīnām=pratipādītas=tad=ēshīm samuchīta-tāmra patta-dā[na\*]n=datvā(ttvā)
- 12 bhuñjānānām na kēnachid=anyathā karanīyā ēshā cha dattih paramadaivata

#### Reverse

- 13 śrī Paramabhattāraka-pādānām dharmmasya cha gauravāt=pratipālayitavyā ||
- 14 uktañ-cha dharmma śāstrē [¡\*] Va(Ba)hubhır=vvasudhā dattā rājabhıh Sagar ādıbhıh [¡\*]
- 15 yasya yasya yadā bhūmis=tasya tasya tadā phalam(m) [[\*] Sva dattām=para-dattām=vā
- 16 yo harcta vasundharām(m) [[\*] sa vishthāyām krimir=bhūtvā pitribhih saha pachyatē |[[2\*]
- 17 Mā bhūd=aphala śankā vah para datt=ēti pārthivāh[|\*] sva dānāt=phalam=ānantyam
- 18 para dän änupälanam(m) | [3\*] Shashtım=varsha-sahasrānı svargē mödatı
- 19 bhūmidah [|\*] ākshēptā ch=ānumantā cha tāny=ēva narakam=va(kē va)sēd=iti || (t || [4\*]iti)
- 20 samvat 10 5 Vaišākha di 10 3 likhitam sāndhivigrahika-
- 21 Kēsavēna tāpītam mahattaraka-Sūryadēvēna ||

# C -Another Plate of Somadatta, the year 15

#### TEXT

#### Obverse

- 1 Om¹ svastı[|\*] Sanchatakat=paramadaıvata śrī-Paramabhattaraka-pad-anudhyato mahā
- 2 va(ba)lādhıkrıt-intaranga-mahāsāndhıvıgrahıka Somadattah kusali Sarēph-āhāra-
- 3 samba(mba)ddha Varukāna vishayē varttamīna bhavishyan mahāsāmanta mahārāja-rūja
- 4 puttra kumārāmāty õparīka vishayapati-tadāyuktaka dāndavāsika-sthānāntarīkā
- 5 n=anyāmś=cha chāta bhata vallabha jātīyān=vishaya-mahāmahattara-kūtakōlasa
- 6 pustapāl ādy adhikaranam cha yathārham=pūjayaty=āvagamayati oha viditam=astu bhava-

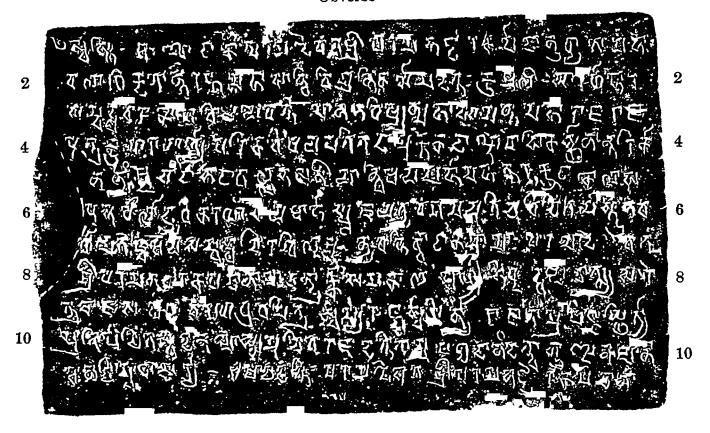
<sup>2</sup> [See above, p 201 n 5—Ed]

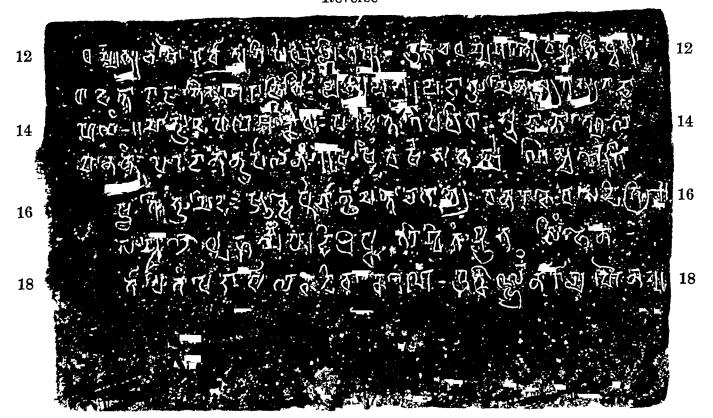
Ī

<sup>&</sup>lt;sup>1</sup> Expressed by a symbol

# FOUR COPPER PLATES FROM SORO C ANOTHER PLATE OF SOMADATTA, THE YEAR 15

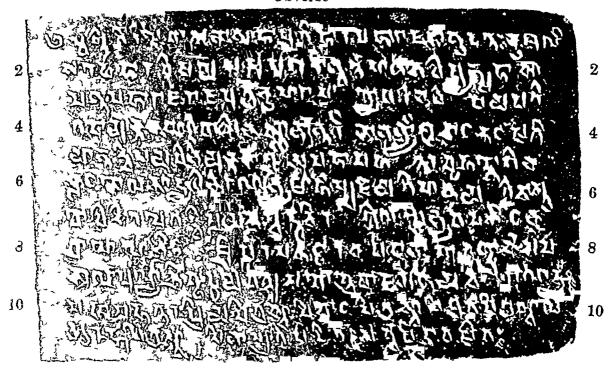
# Obverse

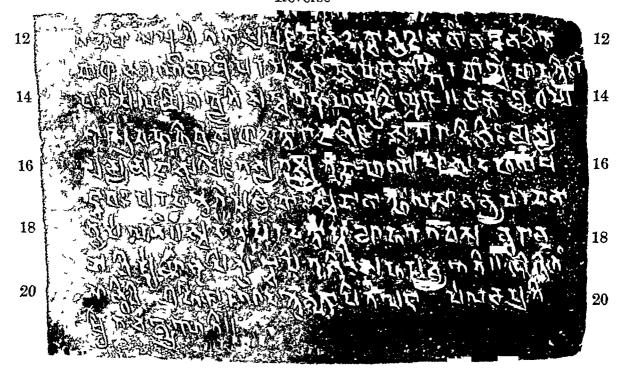




# D. PLATE OF MAHARAJA BHANUDATTA, THE YEAR 5

# Obverse





- 7 tām=ētad vishaya samva(mba)ddha chirg khila [śū]nyō Va(Ba)hirvvāṭaka-grāmah paramadaivata
- 8 śrī Paramabhatā(ttā)raka pa(pā)dānām=ā-chandr ārkka samakālam puny ābhīvriddhayē Vātsya sagō
- 9 ttra-Vājasanēya charana Dhruvamittrasvāmy.Ārungasvāmibhyām rāja-tāmra pattasthitiā
- 10 pratipīdītas=tad=anayos=samuchīta rājadattī tāmra patta dānam dattvā bhunjānayor=na
- 11 kēnachid=vā(bā)dhā kāryā ēshā cha dattih paramadaivata-śrī Paramabhattāraka-pādānām

#### Reverse

- 12 dharmmasya cha gauravāt=pratīpālayītavyā į uktam cha dharmma śāstrē[j\*] Va(Ba)hubhīr=
- 13 dhā dattī rājabhis=Sagar ādibhih[[\*] yasya yasya yadā bhūmis=tasya tasya tadā
- 14 phalam(m) | [1\*] Mā bhūd=aphala sankā vah para datt=ēti pārthivāh[1\*] sva dānāt=phala-
- 15 m≠nantyanı para dan anup lanam(m) || [2\*] Shashtım varsha sahasranı svarggē tı
- 16 shthati bhūmidah[[\*] ākshēptā ch=ānumantā cha tāny=ēva narakē vasēd=iti(t || || [3\*] iti)
- 17 samvat 10 5 Māgha di 20 4 likhitam Subhasimhēna l
- 18 tāpītam pēdāpālaka Divākarēna ( utkirņnam Nārāyanēna ||

# D -Plate of Mahārāja Bhānudatta, the year 5

#### TEXT

#### Obverse

- l Om¹ svastı[!\*] Vırañjā väsakän=mahäpratīhära mahārāja Bhānudattah kuśalī
- 2 Sarēph-āhāra-vishayā samupagatīn-varttamāna bhavishayan-mahāsā-
- 3 manta mahūrāja rajaputtra kumārāmāty opanika-vishayapati-
- 4 tadāyuktaka dandavāsika sthānantarikān=anyāms=cha chīta bhata jātī-
- 5 yān(y īms)=tad vishaya viniyuktak īmś=cha sa-mahāmahattara vii(bri)hadbhūgika
- 6 kūtukolas ady adhikaranan=yathurham=pujyyati minayati ch=astu
- 7 võ viditam=čtad vishaya samva(mba)ddha chira khilä(la) sünya Va(Ba)[hirvā]taka...
- 8 grīmō=smāblih śrī Paramabhattāral a pādīnām=ī chandr ārka-sama
- 9 kilam puny-abhivriddhayi Vatsa-sagöttia Vajasaniya charanibhyah
- 10 mahāmahattara Prayamitrasvāmu-Vātamitrasvāmu-Dhruvamitrasvāmu-
- 11 Ārungamitrasvāminām=pratipāditah² sarvva-pīdā varjitah[["]

- 12 tad=csham samuchita tamra patta danam datva(ttva) bhunjananam na konachit
- 13 vā(bā)dhā karanīyā śrī Paramabhattāraka pādānān-gauravāch-ch-aishā dattih
- 14 paripālayitavy=čti samvat 5 Phalgu di 10 7 || uktañ=cha dhaimma-
- 15 śāstrc[[\*] Va(Ba)hubhır=vvesudhā dattā rājabhıh Sagar ādibhih[[\*] yasya
- 16 yasya yadā bhūmih(mis=)tasya tasya tadā phalam(lam) || [1\*] Mā bhūd=aphala sha(śa)
- 17 ńkā vah para datt=cti pārthivāh[;\*] sva dānāt=phalam=ānanti am para dān ā
- 18 nupālanam(nam) | [2\*] Sva-dattām para dattām=vā yō harīta vasundharām[]\*]
- 19 sa vishthäyäm krimir≈bhūtvā pitribhih saha pachyatč=ti³ || [3\*] hkhitam
- 20 sändhıvıgrahık Arunadattena täpitam pidapalaka Prati
- 21 shthitachandren=cti ||

<sup>&</sup>lt;sup>1</sup>Expressed by a symbol

<sup>2</sup> Read siāmibhyah pratipaditah

Read pachyate ||[J\*] its

# No 33 -TWO COPPER PLATE INSCRIPTIONS FROM BERAR.

# BY PROF V V MIRASHI, MA, NAGPUR

Two sets of copper-plates, each consisting of three plates, complete with ring and seal, were discovered in 1935 in the possession of a Muhammadan of Sirso, a village two miles north of Murtizāpur, the head quarters of a tālukā of the same name in the Akölā District, Berār They have since been acquired by the Local Government and deposited in the Central Museum, Nāgpur I am obliged to the Curator of the Museum for permission to edit them To distinguish the sets, both of which were found at Sirso, I name them here as Sīsavai grant and Löhārā grant after the villages granted by them

#### A.—Sīsavai grant of Gövinda III, Śaka Year 729

These are three copper-plates each measuring about 12 6" in length and 6 5" in breadth. Their ends are either raised or thickened for the protection of the writing. The first and third plates are inscribed on the inner side and the second on both the sides. About 6" from the centre of the proper right side of each plate there is a roundish hole about 9" in diameter for the ring which has joined it to other plates of the set. The ends of this ring, which is about 5" in thickness and 2 9" in diameter, are soldered into the socket of a round seal 1 6" in diameter. The latter contains in relief on a countersunk surface the figure of Garuda, facing full front and squatting on a lotus. He carries a serpent in each hand. The ring was cut before the plates reached the Museum, but there is no reason to doubt its connection with the grant. The weight of the three plates is 213 tolas and that of the ring and the seal 56 tolas.

The plates are fairly well preserved. Some letters here and there and especially in the centre of both the sides of the second plate are damaged by verdigris, but they can be read without much difficulty from the traces left behind. There are sixty two lines in all, of which sixteen are in scribed on the first plate, seventeen and sixteen on the first and second side respectively of the second plate and the remaining thirteen on the third plate. The letters are beautifully formed and deeply engraved Some of them can be marked on the back of the first and the third plate Their size varies from 2" to 3" The writer has treated ornamentally the mātrās for medial c, ar, and o and the curve for medial r, especially in the last line on each inscribed surface be noted in this connection that the encircling curve for medial short i resembles that seen in the Khāmkhīd plates 1 A floral device is incised to fill up the empty space to the left of the hole opposite Il 24 26 The writer has inadvertently omitted letters and even words in some places, see e g, py=akiishna chanto bhun in 1 2 In some cases these mistakes are corrected by messing the omitted letter immediately below, see eg, is in drisht  $a \le a \ adhayah$  in 1-17, niın nıjām and pa ın naya parö both ın l 25 In a few cases letters are unnecessarily repeated, see eg, opy=amalayā in 1 7

The characters are of the North Indian alphabet and resemble those of the Nösari² and Rādhanpur³ plates of Gövinda III The forms of the initial i in iia (18), the rare jh in nirjhara (111), th in  $yath\bar{a}$  (133) and of ph in  $phalak\bar{c}$  (122) are noteworthy. The superscript r everywhere appears above the line, see eg,  $imdur=yath\bar{a}$  (115). The form of the superscript  $\bar{n}$  is not different from that of n, see  $cha\bar{n}chala\bar{n}=cha$  (150). A final consonant is generally indicated by a slanting stroke to the left of its vertical. The sign of visarga is in many places used as a mark of

<sup>&</sup>lt;sup>1</sup> Above, Vol XXII, p 93

G H Khare-Sources of the Mediaial History of the Deccan (Marathi), Vol I, pp 15 f.

Above, Vol VI, pp 239 ff

punctuation The language is Sanskrit The first thirty three lines and part of the thrity fourth, which contain the eulogistic portion, are in verse Then comes the formal part of the grant in prose, which is followed by the usual benedictory and imprecatory verses The record ends with a line in prose which states the names of the writer and the  $d\bar{u}tala$  In respect of orthography we may note that (a) the consonant following r is in some cases doubled, eq, in anyair=nna, 1 8, durmmarggam, 1 12, (b) one of the two similarly sounding members of a conjunct is often dropped, see eq, rudhiā, 1 10, matam for mattam, 1 12, ralabhō for vallabhō, 1 14, (c) the final consonant is wrongly omitted in many places, see eq. Pallaiā, 1 11, (d) the final n is either dropped (e.g., in vidiā, 1 25) or changed to anustāra as in tasmim, 1 19, šilīmukhām, 1 23, etc., (e) the final visarga is omitted, in accordance with a vārtīvka on Pānini VIII,3, 36, in Kainn ādha sthīta, 1 7 and ubhūshitā sphutam, 1 18, etc, but wrongly in some cases, see eg, pāda sutah, 1 15, (f) the vowel  $r_i$  is used for  $r_i$  in many places (e.g.,  $sr_{ij}am$ , 1-29) and vice versa, though rarely, as in eriti, 1 30, (g) y is used for i in yeshtho, 1 6 and vice versa in alalaya, 1 50, (h) v is used for b throughout (e g,  $v\bar{a}n\bar{a}sana$ , 1 23), and the palatal s for the dental s, see e g,  $sud\bar{u}ram$ , l, 13, and vice versa in sta sarm cchehhaya, 1 30 In one case the lingual sibilant takes the place of the palatal in prāiēshya, 1 43 As instances of wrong sandhi may be cited Vindhy ādrēsh=katakē, 1 26, pūriaish=paraih, 1 27, naralaiāso syāt, 1 57, etc

The plates were issued from Mayūrakhandī by the Rāshtrakūta king Govinda (III), who is described in ll 34 35 as Paramabhattāraka, Mahārājādhirāja, Paramāšiara with the birudas the illustrious Prithiūallabha, the illustrious Prabhūtaiarsha and the illustrious Vallabhanarēndra, who meditated on the feet of the Paramabhattāraka, Mahārājādhirāja, Paramāsiara, the illustrious Dhārāvarsha. The object of the inscription is to record the royal gift of the village Sīsavai together with the site of habitation in another named Mōragana on the occasion of a lunar eclipse on the full moon day of Bhādrapada in the cyclic year Vyaya in the (expired) Saka year 729 (expressed in words only). This date corresponds to Saturday the 21st August A D 807, when there was a lunar eclipse as stated. The cyclic year according to the southern lumi solar system was, however, Sarvajit and not Vyaya. The latter cyclic year can be connected with the expired Saka year only by the so called northern lumi solar system, which, as Kielhorn has shown, was current in the south down to Saka 855

The donated village was situated in the Mānaka vishaya and was bounded on the east by the village Haripura, on the south by Khairadē, on the west by Athakavāda and on the north by Lakhaipari. The donee was the illustrious Risiyapabhatta of the Kāśyapa gōtra, a religious student of the Rigvēda, who was the son of Annasāvi bhatta and the grandson of Vishnu who had studied the four Vēdas. He is described as a resident of Dhārīśiva and a member of the community of the Chāturvidyas of that place. The charter was written by Arunāditya, the son of Vatsarāja. The dūtala was the illustrious Jadavulabhatta

<sup>1</sup> If notwithstanding the wording Sala nripa I al alita, etc., we take the Sala year as current as proposed in some cases by Kielhorn (see Ind Ant., Vol. XXV, p. 266) the date would correspond to the 1st September AD 806, on which day also there was a lunar eclipse. Besides, the cyclic year was Vvava, as required, according to the southern luni solar system, but as in all other dates of Gövinda's reign the Sala years cited are expired and the system followed is the so called northern luni solar system, I prefer to interpret the date as above

2 Ind Ant, Vol XXV, pp 268 269 The cyclic year mentioned in the Wani Dindöri plates also is Vyaya As we find the northern lum solar system used regularly in all other records of Gövinda III, the same was in all probability adopted in the Wani Dindori plates. The expired Saka year intended to be mentioned in that grant vas, therefore, 729 as in the present plates, but the word ēkūna° was inadvertently omitted before trimsat in 146 of that record. Or, the year 730 may be taken as current, notwithstanding the wording Saka rripa I al atīla. The lunar eclipse which, on no hypothesis, occurred on the full moon day of Vaiśākha (see Ind. Ant., Vol. XXV, p. 11) was another mistake of the scribe. The nearest lunar eclipse was that which occurred in the previous Phälguna.

Unlike the earlier Paithan¹ and Añjanavatī² plates the present plates contain a long description of the conquests of Gōvinda III They do not, however, make any addition to our knowledge of the events in his reign as the draft followed here is identical with that used in the Rādhanpur plates, the number of introductory verses being exactly the same. The earliest record in which this draft is known to have been adopted is the Mannē plates³ of Šaka 724 recording a grant of Gōvinda III's brother Śaucha Khambha (or Stambha). The draft continued to be used regularly in all the plates issued subsequently by Gōvinda III from his capital ¹ It was also generally used by the Governors of the Karnātaka. The longest form of this draft is that seen in the Nēsarī plates where we find five verses (viz, vv. 21.25) not occurring in any other grant. As shown below, the same draft is used in the Lōhārā grant. Its importance in fixing the chronological order of events in Gōvinda III's reign will be discussed later on

As for the geographical names occurring in the present grant, Śrībhavana has now been satisfactorily identified with Sarbhōn in the Broach District <sup>5</sup> Vēngī, the capital of the Eastern Chālukyas, is too well known to need identification. I have elsewhere suggested an identification of Mayūrakhandī, the capital of Gōvinda III, different from the one originally proposed by Buhler Sīsavai, the donated village, is evidently Sirso where the plates were discovered. Mōragana, which must have been situated in its vicinity, cannot now be traced. Its site may have been occupied by modern Mūrtizāpur. Mānaka which gave its name to the district in which the donated villages were situated is probably Mānā, a station on the Bombay Nagpur line of the G. I. P. Railway, 8 miles east of Mūrtizāpur. Most of the boundary villages mentioned in the present grant can still be identified in the neighbourhood of Sirso. Thus Haripura is undoubtedly modern Hirpur two miles to the east, Khairadē may be Kharbādi three miles to the southeast, and Athakavāda Atkalī about three and half miles to the west of Sirso. Lakhaipari is clearly Līkhpuri five miles north of Sirso. Dhārāsiva, where the done resided cannot be definitely identified, but may be Dhārur in the Ākōt tālukā of the Akōlā District.

#### TEXT 6

[Metres Vv 1, 22, 23, 25, 26 and 28 Anushtubh, vv 2, 6 and 9 Vasantatılakā, vv 3 5, 7, 8, 10 20 Sārdūlaukrīdīta, v 21 Āryā, vv 24 and 27 Indraiajrā, v 29 Sālinī, v 30 Pushpitāgrā]

First Plate

<sup>1</sup> Above, Vol III, p 105

203

2 Ibid , Vol XXIII, pp 13 ff

\* Fp Carnatica, Vol IX, Nelamangala Taluka inscriptions, p 51

It is not used in the British Museum plates and the Kadab plates—but the former were granted not at the capital, but at the Rāmēšvara tīrtha on the Tungabhadrā, and the latter are suspected to be spurious

<sup>5</sup> This identification first suggested by Pandit Bhagvanlal Indraji (Bombav Gazetteer, Vol I, Part I, p 123) has been shown to be satisfactory by Dr Altekar (see his Rashtrakūtas etc., pp 67 68)

4 Above Vol XXIII, pp 12 f

- <sup>7</sup> [Dhārāsna may with greater probability be identified with the village of the same name (spelt Dharaseo in the Imperial Gazetteer Atlas Plate 42) now changed to Osmanabad, the headquarters of the district of that name in the Aizam's Dominions, and famous for its caves described by Burgess in the Arch Surv of Western India Vol III (pp 4 ff )—N L R ]
- \* From the original plates The facsimiles accompanying this article are prepared from ink impressions Lindly supplied by Mr Natarajan, Superintendent, Government Press, Nagpur

\* Expres od by a symbol

- 16 Only frunt traces of the alsharas in the brackets can be seen on the plate
- 11 Head यत्रामि 12 Read कलना 13 Supply सूपी

- 2 [हु(हु)ह्र]दुर्व्यलगानमानमीकौन्तुभायतकारै एपणूडकार्फ, [।\*] सत्यान्वितो विधुलचक्र-विनिर्जितारि[चक्री]-
- 3 ध्यक्षणा राज: [॥२\*] पचच्छेदमयाश्र(श्वि)ताखिलभद्दास्मृत्कुलक्षाजितात् दुर्मध्याद-परैरनेकविमलभ्याजि[प्युरता]•
- 4 न्वितात् [।\*] यसासुक्यसुलादनूनिवृ(वृ)धन्नातात्रयो वारिधेसे हिस्स(ह्मो)भादरवत्स-लोसमिदरादाक्षष्टवान्वसभः [॥३\*] तस्या-
- 5 सूत(त्त)नय: प्रतापविसरैराक्तत³दिश्चण्डलञ्चण्डाश्रो[:\*] सदशोध्यचण्डवारताप्रहू।दित-च्सातल[ ।\*] घीरो घेथेधनी विष-
- 6 [च्व]नितावक्षावु(वु)जश्रीचरो हारोक्षत्य यशो यदीयमनिश दिश्वायिकाभिर्षित $^{t}$  [॥ $8^{t}$ ] येष्ठो $^{5}$ लघनजातया[ध्यम]लया
- 7 प्यमलया<sup>6</sup> लच्न्या समेतोपि स<sup>7</sup>न्चोमूनिर्मालमण्डलिस्थितियुतो दोषाकारो न क्वचित् [י\*] कर्ल्णापस्थितदान[सतितमृ]-
- 8 तो यस्थान्यदानाधिकं दा[न]<sup>8</sup> वीच्य सुलजि(ज्जि)ता ६व दिश। प्राते स्थिता दिला[जा]: [॥५<sup>६</sup>] श्रन्यैर्ने जातु विजित गुरुश-
- 9 तिसारमाकातभूतलमन(न)न्यसमानमान(नम्) [।\*] येनेह वध(वह)यवलोक्य चि[रा]य गंग(गम्) เชื दूर खनिश्रह्मि-
- 10 येव कालि: प्रयात: [แ६\*] एकवालव(व)लेन वारिनिधिना(ना)धन्थव रुष्ट्या-(ङ्घा) धनं เ<sup>9</sup> निण्कष्टासिसटोद्यतेन विद्वग्द्याद्वातिसीमेन च ।
- 11 मातंगान्मद्वारिनिर्भेरभुचः प्राप्यान्न(न)तात्पन्नवा[त् $^*$ ] तिच्च सदलेशमप्यनुदिन य स्प्रथमं $^{10}$  न कचित् [ $\mathbb{N}^*$ ] हेलाष्ट्री(स्रो)ञ्च-
- 12 तगीडराज्यक्रमलामतं(त्त) प्रवेश्याचिरात् दुर्फार्गं मक्रमध्यसप्रतिव(ब)लैयीं वत्स-राज व(व)लै [1\*] गीडीय श्ररदीदु<sup>11</sup>पा-

¹ The writer has omitted seven alsharas here by haplography as his eye caught only the second of the twoo occurring word हा । Read ेप्सान विश्वी सुवि हा वाराज

Read भाजिताइ

³ Read ेराम्नान्त-

<sup>4</sup> Read धृतम्

<sup>&</sup>lt;sup>5</sup> Read जोशीस्रघन-

<sup>•</sup> These four aksharas are redundant

<sup>7</sup> The anusi ara is redundant

<sup>\*</sup> The engraver at first cut = and afterwards cancelled the subscript =

<sup>\*</sup> Mark of punctuation superfluous

<sup>10</sup> Read tyrain

<sup>11</sup> Read अरिंडु-

- 13 दधवल च्छन्रविध कीवल । तस्माना(द्वा)[हृ]त तद्यशोधि काक्षमा प्राते स्थिता(त) तत्त्वणा(त्थणम्) ।[।५\*] लक्ष(व्य)प्रतिष्ठभिष्राय कर्लि श्(स्)- दूरसू(सु)-
- 14 च्छा(ला)ये ग्रध(इ)चितिर्देषणीतलस्य [1ै] क्व[त्वा] पुन[:\*] क्षतयुनाः(गा)श्र(श्र)यम-धर्भेष चिनं ज्ञय निक्षसः क्वलिवल(स्र)भोभूत् ।[டि\*] प्रासूधे(हैं)येव-
- 15 तस्ततो निरुपमादिंदुर्थेया वारिधे: शुद्धाला परमेश्वरीनत<sup>3</sup>श्चिर.ससकपाद[:\*] स्रत: ॥(١) पद्मानंदनर<sup>4</sup>प्रतापस<sup>5</sup>हिन
- 16 तो नित्योदयः सोन्नते: पूर्वाद्रेरिव भानुसानभिमतो गीविंदराज[·\*] <sup>6</sup>सता । [१९०\*] यस्तिं सा(स)र्व्वगुणायये चितिपती श्री-

# Second Plate, First Side

- 17 राष्ट्रकूटान्वयो जाते<sup>8</sup> यादववप्रवन्म<sup>9</sup>ध्ररिपावासीद[ज्ञ]च्यः परे [।\*] दृष्टाभाव<sup>10</sup>धयः ज्ञता[:'] स्यु(ज्ञ)श्र(स)ह्या दानेन येनो[ख]ता
- 18 सुताहारविभूषिता स्मुटिभिति प्रत्यिधैनोध्यिधैना(नाम्) ।[1११] यस्याकारममात्रपं तु(नि)सुवनव्यापित(ति)रचोचित क्षणस्थेव निरीस्य यस्कृति
- 19 पितै(त)र्येकाधिपत्य सुव: [1\*] ग्रास्ता<sup>11</sup> तात तवैतदप्रतिष्ठता दता(त्ता) त्वया क्षिण्डका कि नाम्नेव सया धतिति पितर युक्तं वचो योग्यधात् [॥१२\*] तिस्म<sup>12</sup>
- $20^{18}$  [સં]ર્જોવિસૂષલાય जनके जા(या)તે યથ:મેલતાં મેલોસૂય સસુલતાં વસુનતોસ- જ્ઞાલાધિષ્ક્રયા  $^{16}$  [ $^*$ ] વિષ્ક્રાયાં સફલા વ્યવત(ત્ત) જ્યતીને-

1 Read क्व-

<sup>2</sup> Danda superfluous

- \* Read परमेश्वरीत्रत-
- It would be better to read पद्मानदक्तर अवाप- as in the Radhanpur plates
- which was first omitted is written below the line
- <sup>c</sup> What looks like an anusvāra on sa may be due to a fault in the plate
- Rend Elfer
- 8 The engraver at first cut all but subsequently cancelled the stroke for medial आ
- <sup>9</sup> Read वसवनाध-
- which was at first omitted, is written below the line
- 11 The anustara here is a little displaced
- 1 Read dust
- 13 The engraver first cut far which he afterwards tried to change into a without cancelling the curve for medial 1 and the anustara Read 4011-
  - 14 The anusvāra is redundant
  - 15 Read ungani [

16 Read Hillymai

17 Read विष्यायान्

- को[पि] यो दादभ । खातानध्यविकप्रतापविसदी: में संवर्त्तकोक्रीनव । [1१६\*] येनात्यतद्यातुनाय निगडक्केशाद्पाखायतात्² ख देश
- गमितोपि दर्भविसराय: प्रातिक (क) खे स्थित [1\*] यावं न अधारी लचा-22 [ट\*] भलके यस्योन(न)ते लच्यते विचिपेण विजित्य तावदचिराह(ह) हि " स
- गगः पुनः ।[188\*] सधायाग्र शी(शि)लीमुखां(खान) खससयाद्वा(द्वा)णासनस्वीयरि 23 प्राप्त विधितव(बं)धुजीवविभवं पद्मासिष्टध्या(द्धा)न्वित(तस्)[।\*] संन चनस्दी-
- च्य य श्ररहतुं पर्जन्थवद्गरी नष्ट[:\*] कापि भय(या)त(त्त)या न समर 24 स्बन्नेपि पश्चेद्यया [॥१५\*] यत्पादानतिसाचनीनग्ररणामा॰
- स्रोक्य लिस्सं(प्सीं) <sup>5</sup>निजा द्रशं<sup>6</sup>सालवनाथको नयप<sup>7</sup>रो यं प्राणमस्त्राजलि. [1\*] को विदा[न्\*] व(व)लिनो(ना) सहाल्पव(व)लक: सर्दं वि[ध\*]ते(त्ते) पर्श
- 26 નીતેસ્તિધિ(હિ) ખર્ભ યદાભપષ્યો રાધિત્યસને દનં(નમ) [186] વિધ્યા દે $^8$  બારને निविष्टकटनं अला चरैर्घ(यें) निजी: सं देश सस्पा-
- गत प्रु[व]सिव प्रात्वा सिया प्रेरित[:।\*] साराभर्ळसहीपतिर्दृतसगादपाप्तपूर्वे व्यरै: 27 यस्ये च्छा भनुकालया <sup>10</sup> कालधनै: पा-
- 28 दी प्रणामैरिप ।[189\*] नीला श्रीमवने 11धनी धनधनवासाव(व)रं प्रावृष तस्मादागतव(वान्) समं निय(ज)व(ब) लैरातुंगभद्रात-
- 29 ट(८म) [1\*] [त] नस्य[:\*] 1°स्वनरस्थितामपि प्रनः निस्थेष¹भाक्तप्टवा विचेपैरपि चित्रमानतिषुर्यः पल(ज्ञ)वाना स्थ(स्थिम्) [॥१८\*] लेखाहारसुखी-
- 30 दिताइ(ई)वचसा 14 यनैत्य वे(वें)गीधारी नित्यं की(कि)करवद्यघादविरत(तें) वानी ख(ख)स(प्र)में च्छ्या [।\*] वाह्याली वि](ह)तिरस्य वैन रचिता व्ये(व्यो)-

<sup>1</sup> The mark of punctuation here is superfluous

<sup>&</sup>lt;sup>2</sup> Read <sup>o</sup>çyıkıladıd

<sup>3</sup> Read eles

<sup>4</sup> Read Haran-

of which was first omitted is written below the line

<sup>6</sup> The anustara is superfluous

<sup>7</sup> which was first omitted is written below

<sup>8</sup> Read विध्यादे कटके

 $<sup>^{9}</sup>$  Read yर्वे परेर्ध $^{9}$ 

<sup>10</sup> Read ongquar

<sup>11</sup> Read चनाधनधासांतरां as in the Radhanpur plates

<sup>12</sup> which was first omitted is incised below

<sup>13</sup> Read नि श्रेपमाक्षध्वान्

<sup>14</sup> The engraver at first cut at but subsequently cancelled the stroke for medial at

- 31 सायलन्नात्चद्र<sup>1</sup> चै(चौ) सीक्तिवासालिकासिव धता मृहिस्तारागणै [:॥१८६] सचा-सात्परचक्रराजकसभात(त्त)णूर्वसेवा-
- 32 विधिव्याव(व)द्वाजिलिश्रोभितेन भ्रर्ग सूध्रा(र्घ्वा) यदक्र(क्रि)द्वर्य(यम्) [۱\*] यद्य-दत² प[रा]र्द्वप्रसूषणगणैना(र्ना)लक्षत तत(स्त)था मा भैषी-
- 33 रिति सत्यपालितथग्रःस्थित्वा यथा तिहरा ।[1२०२] तेनेदमिनलिविद्य्च(च)चलम-वलोक्य जीवितमसार (रम्)[1\*] चितिदा-

# Second Plate, Second Side

- 34 नपरसपुर्वः ['\*] प्रवर्तितो व्र(व्र) ह्मदायोयं (थम्) ॥[।२१\*] स च परससहारक्षसत्ता-राजाधिराजपरस(मे) खरश्रीसदारावर्षदे-
- 35 वपादानुष्यातपरससहारकामहाराजाधिराजपरमेखर् श्रीपृथ्वीवसम्श्रीसलसूतवर्षश्रीवसमन-रेट्रेंट-
- 36 व[:\*] প্রথলী ধল্পনিব এএ।ধ(स)[व¹]ध्यम्।नक(कान्) राष्ट्रप्तिविष्यपित्यासक्षटा-युक्तका(क)नियुक्तकाधिकारिकसस्त(त्त)-
- 37 रादी[न्\*] समादिशत्यस्तु व[:\*] संविदितं(तम्) । यया श्रीमयूरखण्डीसमा-वासितेन मया साताधित्रोरालनश्चैहिका-
- 38 सिम्बापुण्ययमोसिहध(इ)चे ।⁴ धारासि वा[स्त]व्यतचातुर्विधसासाख(न्य)कास्य(ग्य)-पसगोवव(व)ह्वचमव्र(व्र)ह्मचारि- भ
- 39 विष्णुचतुर्व्वेदपीत्राय जनसाविभद्दसुताय श्रीरिसियपभद्दाय माण्कविषयातर्भती सोरगणग्रामधा-
- 40 नसभिनतो सीसवै नाम, ग्रास[:\*] तस्य चाधाटनानि पूर्व्वतः हरिपुर्गामः दिक्तितः खैरेडे पश्चिमतः श्च-

<sup>1</sup> In the Ridhanpur plates also the reading was =aruchad= but Kielhorn proposed to amend it as =arachad= for reasons stated above, Vol VI, p 245, f n 1 I would read ल्याव्याती भौतिकसालिक विष्ता, etc. The Nom singular भूता which is evidently intended as an adjective of मौतिकसालिका shows that the later also must have originally been in the Nom singular अवस्ता is acrist, third person singular form of त्य The intended sense is that the circular enclosure of the royal camp looked beautiful at night like a garland worn by clusters of stars

² Read बगहत्त

<sup>&</sup>lt;sup>3</sup> Read समादिशति । अस्त

The mark of punctuation here is superfluous

Read Statistaging as in the Bharata Itihāsa Samšodhaka Mandala and Löhārā plates

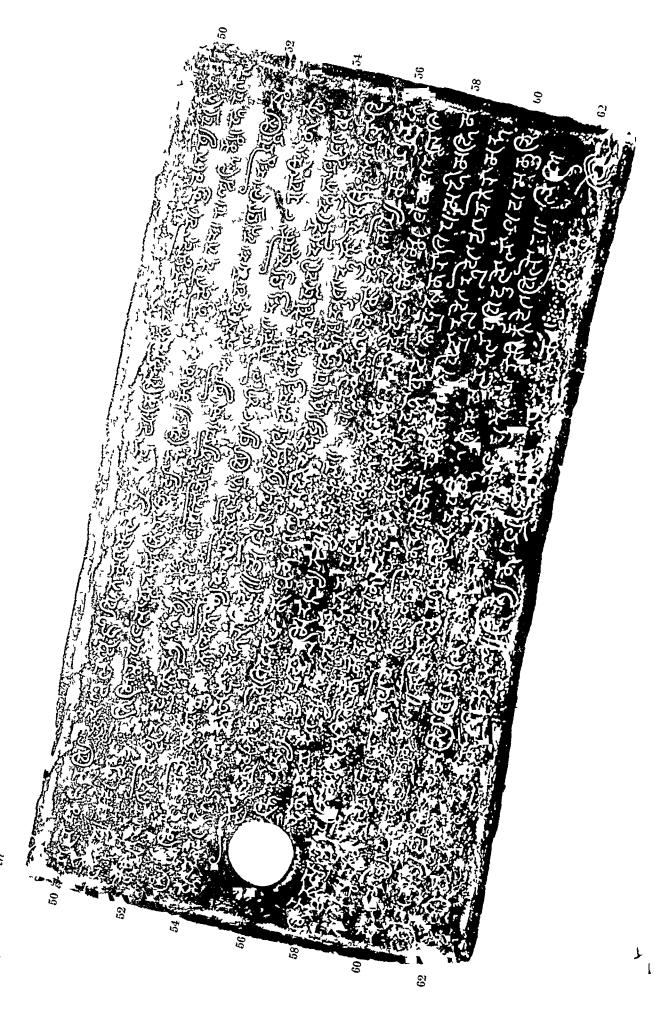
<sup>&</sup>lt;sup>6</sup> हेटवर्त समन्त्रित

<sup>&</sup>quot;What looks like a slanting stroke on the top of sa is an accidental scratch

TWO COPPER-PLATE INSCRIPTIONS FROM BERAR A-SISAVAI GRANT OF GOVINDA III, SAKA YEAR 729



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- 41 धक्तवाड ভন(त्त)रत ः लखैपरिग्रास एवसयः चतुराधाटनोपलचिती शास[:\*] सोद्रगः सपरी(रि)-
- 42 कर[:\*] मंद्र इशापराध['] ससूतीपात(र्त्त)प्रव्याय['] श्रो(सो)त्यद्यमानविष्टिक[.'] स्रधार्ख(न्य) हिरखा-
- 43 देथो अचारभट्रपाविष्यं(ग्रां) सर्व्वराजिकीयानासहस्त्रीप्रचेपणीय आचंद्राक्षीं र्ण्यविचिति-सवित्य-
- 44 र्व्वतसमानोन[:\*] पुनिगनिवान्वयक्रमीपभोग्य[\*] पूर्व्वप्रत्तदेववा(वा)ह्म[दा]यरहित-म(तो)भ्यतप(र)मिध्या(प्या) मुसिष्टिर
- द्रन्यायेन भक्तनृपका[ना]तीतस(तं)वच्छे(ता)रस(भ)तेषु सप्तधु(सु) ैरशूनतंषत्यधिकेषु व्य[य\*]नाब्नि |सवलारे | साह-
- पदपौर्ण्यभास्या सीमग्रहणपर्व्याण व(ब)लि[चरा]वैखदेवाग्निहोचातिथिपञ्चमहायज्ञक-46 (क्रि)योत्स[प्पे]णा-
- 47 घें स्नाताधीरंकातिसर्णेण प्रतिपादि[तो] यतोस्योचितया व्र(ब्र)ह्मदायस्थित्या मुंजती भीजयत
- क्षथत. क्षष्यत: प्रतिदिश्ती वा न कैश्विद्द्यापि परिषयना कार्या तया-गासिसदन्यति-
- 49 मिरक्षद्रश्रीरन्येर्द्धा सामान्य सूमिदानफलभवेत्य विद्युसीलान्यनित्येष्वर्याणि त्णा-Third Plate
- 50 अलग्नजलि(वि)दुचञ्चलच्च जीवितमाकलच्च(य्य) स्वदायनिर्व्विते धोयमस्मदा(हा)यो-नुसंतव्य[:\*] प्रतिपा-
- 51 ल[यि\*]तव्यस [1\*] यसामानितिभरपटलाहतसितराच्छिद्यादाच्छिद्यसान[क वा]-नुसोदेत स पच्चिमिमी हापात-
- 52 कीचीपपातकीय संयुक्त[:\*] स्या<sup>6</sup> इत्युक्तञ्च\_ भगवता वेदव्यासेन व्यासेन [\*] षष्टि वर्षसह्रश्रा(सा) चि खर्जे तिष्टम
- 53 ति भूमिद' । न्याच्छेता(त्ता) चान्नुमा<sup>7</sup>ता च तान्धेव नरको वसेत् [॥२२\*] विध्यादवीस्व(घ)तीयासु श्रष्याकोटनवासिन: [1\*] स-

<sup>2</sup> The engraver at first cut a and then changed it into a

³ Read एकीनित्रभद्धिकेषु

<sup>4</sup> Read प्रतिपादित, 1

<sup>5</sup> Read निर्व्विश्वेषी

<sup>6</sup> Read सादिति । उताचा

<sup>7</sup> Read चातुमना

- 54 प्णाइयो हि नायते सूभिदानं हरति ये ॥[२३"] अन्नेरपत्यं प्रथम [VOL XXIII
- लोकन्<sup>1</sup>य तेन भवेधि(छि) ६त(त्त) यः काञ्चनं गाञ्च भहीं च द्यात् ॥[२४\*]
- 56 सि [1"] यस्य यस्य यदा स्त्रुसिस्तस्य तस्य तदा फल(लम्) ॥[२५"] स्वर्ग्ण-
- 57 र <sup>°</sup>नर्वावासी स्थात् यावदाहु(सू)तसंप्तव(वस्) ॥[२६<sup>‡</sup>] यानीह देवा(त्ता)नि पुरा
- 58 निर्भुत्तमात्वप्रतिमानि तानि को नाम साधु[;\*] पुनराददीत[॥२७\*] स्वदता परदत्ता वा थढाइच नराधिप । सही सहिम-
- 59 ता ऋष दाना अयोनुपालनं(नस्) [॥२८\*] तथा चोता रासभद्रेन(ग्) सर्वानिता भाविन[.] पार्थिवेंद्रा भूयो सूयो याचते रामस-
- द्र['।] सामान्चोय धर्ममेरीतृन्ट(र्नृ)पाणां नाले नाले पाननीयो भविद्धः [॥२८\*] GI
- त्य सनुध्यजीवित च [1<sup>\*</sup>] श्रतिविभक्षभगीभिरात्मनीनैन(नै) हि पु[रू\*]पै[·]
- त श्रीनत्तराणस्नुना श्रीम्रक्णादिल्लेन । श्रीजङ्वलसङ्द्रतकां ॥8

# B.—Löhārā grant of Gövinda III, Saka Year 734

These also are three copper-plates, each measuring 10 6' in length and about 77" in breadth The first two plates are thinner than the third Though their total weight is exactly the same as that of the Sism ai grant, they are smaller in length and larger in breadth than the latter. All the edges of the third plate and the proper right edge of the other two are raised, while the rest are flat The first is inscribed on the inner side only and the other two on both the sides, but as the record condend about the middle of the outer side of the third plate, its lower portion measuring about 3 2" in breadth is blank. About 4" from the middle of the proper right side of each plate there is a roundish hole about 9" in diameter for the ring which joined it to the other plates of the set ing and the seal attached to it, though more substantial, resemble those of the Sisavai grant The ring vas not cut when the plates reached the Museum The seal contains a worn out figure of Garuda leiger in size, but otherwise of the same type is that of the Sisavai grant described above The plates weigh 213 tolas and the ring and the scal together 86 tolas ा The engraver first cut ज and then changed it into न

<sup>-</sup> Read १२न नरनावास Pead स्वानवान्

<sup>&</sup>lt;sup>a</sup> Read मही

<sup>\*</sup>The punctuation mark is followed here by several dots and an ornamental figure indicating completion of the record

The plates are generally in a state of good preservation. Only a few letters at the end of lines 7-14 have been completely damaged by rust and two letters, one in the beginning of line 24 and the other at the end of line 40, have been lost on account of the subsequent widening of the hole for the ring, but these can be easily supplied from cognate records There are seventy-two lines in all, of which sixteen occur on each inscribed surface except the second side of the second and third plates which have fifteen and nine lines respectively The letters are deeply engraved, but do not show through on the back of the plates Their average size is 3" The characters are of the North Indian alphabet As we shall see below, the writer of the present record is stated to be Arunādītya, the son of Vatsarāja, who, as stated above, was also the writer of the Sīsavai grant, but to judge from the formation of letters, the present inscription seems to have been actually written by a different person We do not, for instance, find here any ornamentation of the mātrās such as that noted above in the case of the Sīsavai plates The formation of several letters, again, is different The stroke for medial u is not round as in the other inscription and is added not at the lower end of the vertical stroke but a little above, see urihad-ura and upula both in 1 2 The forms of i, th (whether independent or subscript), v, s, the subscript n of the conjunct nn and the final t are considerably different from those occurring in the earlier record, see eg, na (1 10), katham (1 16) and pratyartthinö (1 21), vinitrit (11 2 3), sadrisö- (1 6), karnn ādha (19) and bhrājītāt (13) Ras the first member of the conjunct iya does not rise above the line but appears as a horizontal stroke to the left at the top, see dhairya (ll 6 and 16), om=utsarya (1 15), etc The language is Sanskrit and like the previous record the inscription is partly in verse and partly in prose It shows many of the orthographical peculiarities noticed in connection with the previous record and though not altogether free from orthographical and other kinds of mistakes is, on the whole, more correctly written than the latter

The plates were granted by the Rāshtrakūta king Govinda III, residing at Mayūra-His genealogy, titles and birudas are identical with those in the previous record fact the text of the whole inscription, with the exception of the names of the donated village and its boundaries, the dūtaka, the date and some minor details and with the omission of seven verses three of them being from the eulogistic portion, generally agrees with that of the Sīsavai grant edited above The object of the present inscription is to record the royal gift of the village Löhārā in the Murumba district to Bhatta Rishiyappa of the Kāśyapa gōtra, who was a religious student of the Rigveda, the son of Annamabhatta and the grandson of Bhatta Māsopavāsin. He is described as residing at Dharasiva and belonging to the community of the Traividy as of The donated village was bounded on the east by the smaller Löhärä village, on the south by two villages2 named Mudupa, on the west by the villages Pipparikā and Mārurika and on the north also by two villages Sāmaripalla and Khēda It is also recorded that Rishiyappa, reserving 400 nivartanas of the land in the afore mentioned village for himself, divided (the revenue of the remaining land) into 120 parts of which he assigned sixty to Madhava, Śrīdhara, Dödhāma, Aghakutı and others and the remaining sixty to Lökabhatta, Śrīdhara Dīkshita, Madhuka Dyivēdin, Prifhivibhatta and others These transactions took place on the occasion of the solar eclipse on the first tithi of the bright fortnight of Margasīrsha in the expired Saka year 734 (expressed in words only) No cyclic year is mentioned in the grant that in the expired Saka year 734 there was a solar eclipse on the previous day which was the newmoon day of Kārttika The first tith of the bright fortnight of Mārgašīrsha was current at sunnice of and therefore civilly connected with the next day, Tuesday the 9th November, AD 812.

<sup>1</sup> These are vv 7, 16 and 17 of the Sisavai grant

<sup>2</sup> These were probably the smaller (laghu) and the larger (b) that) Mudupa

which is thus the date of the present plates i The charter was written by Arunāditya, the son of Vatsarāja IVOL XXIII

It will be noticed that the done of the present plates is, in spite of slight discrepancies in his description, identical with that of the Sisaval grant. He is also the done of the Bharata Ithasa Sansodhala Mandala platese of Gövinda III The provenance of the latter is not known but it is not unlikely to be some place in Berär The villages mentioned in the plates were, therefore, probably situated somewhere in Berar, not very far from Sirso (Sisavai of the Previous plates) probably situated somewhere in detar, not very lar from disco (disavar of the previous plates) where he or his descendants seem to have lived, and not in distant Gujarāt as surmised by the editor of the above plates It may also be noted that Arunaditya, the son of Vatsaraja, who is men tioned as the writer of this grant whether he actually wrote it or not, figures in that capacity in that capacity in five other sets of plates, viz, the Nesari plates of Saka 726, the Wan Dindon plates of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the Robinson of Saka 730 the expired Saka 729), the Sisaval grant of Saka 729, the Bahulawad plates of Saka 732 (for the Bahulawad plates of Saka 732) the Bahulawad plates of Saka 732 (for the expired Saka 731)s and the B I S M plates of Saka 732 He was also probably the writer of the incomplete Radhanpur plates of Saka 730, Judging by the writing on them which the Magazina and the Signway plates. He was thus the official a reter in Campala. resembles that on the Nesari and the Sisavai plates III's secretariat at least from Saka 726 to Saka 734

Having disposed of the formal part of the grant, let us now turn to the historical information of the grant of the grant, let us now turn to the historical information of the grant of the grant of the grant of the grant of the grant of the grant of the historical information of the grant of the grant of the grant of the grant of the historical information of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the grant of the gran tion furnished by it The charters granted by Gövinda III fall into two main groups the first of these come the Paithan plates of Saka 716 and the Anjanavati plates of Saka 722 He was thus the official writer in Govinda second group includes almost all the rest r The draft of the genealogical and eulogistic portion adopted in the two grants of the first group consists for the most part of old verses descriptive of many are brown from the earlier records of Dantidurae Research end the ancestors of Got inda III, which are known from the earlier records of Dantidurga, Krishna and To the glorification of the reigning king, the draft devotes only two verses which mention no historical event except that he obtained the kingdom from his father in supersession of his

No exploits of Gōvinda III,—not even his victory over the twelve kings headed by 1 [There are instances of the tithi which commenced some time after summer being cited as the current of the Madras Emoranhical collection for 1918, whose dates have been calculated by (See e g, Nos 215 and 269 of the tith; which commenced some time after summer being cited as the current tith; the late Mr Swamikaniu Pillai on pages 84 and 85 of the Madras Eviaranhical Report, 1919 ) It is, therefore (See e.g., Nos 215 and 269 of the Madras Epigraphical collection for 1918, whose dates have been calculated by not necessary to take Tuesday the 9th November A D 812 as the date of the record for. the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of the violation of violation of the violation of the violation of the violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of violation of v the late Air Swamikannu Pillal on pages 84 and 85 of the Aladras Epigraphical Report, 1919) It is, therefore menced at 52 challenges on the pravious Monday which was also the day of the ecluse. The latter, my

not necessary to take Tuesday the 9th November AD 812 as the date of the record for, the praint to take AD 812 November 8 Monday may thus be the date of this charter—N L R ?

The latter, viz, Menced at it gradities after surfise on the previous monday which was also the day those plates make first noticed by Mr. V. D. Canto in the Laurnal of Ladian Starter S Monday may thus be the date of this charter N L R J

sequently edited by Mr G H Khare in the Sources of the Medianal History for 1925, pp 100 f and

the Sources of the Medianal History of the Deccan. Vol III. np 27 f subsequently edited by Mr G H Khare in the Sources of the Mediaval History for 1925, pp 100 f and respectively and the Sources of the Mediaval History of the Decean, Vol III, pp 27 f

subsequently edited by Mr G H Khare in the Sources of the Medical History of the Deccan, Vol III, pp 27 is not plates his father is called Annama in the present record, but Annasāvi (not Sannasāvi as Mr) In the present plates his father is called Vishnu in the Sisavai grant, but Māsōpavāsm in the B 1 S M plates as Khare has read in the B I S M plates) in the other two records Rishivanna is said to belong to the community. In the Present plates his father is called Annama in the Present record, but Annasāvi (not Sannasāvi as Mr of the Chāturvidvas in the Sisavai grant, but to that of the Traividvas in the other two records Rishiyappa is said to belong to the community His name, ootra. A sare mas read in the B 1 S m plates) in the other two records and read to be considered which both Mr Gunte and Mr Khare seem to have incorrectly r are the same in all the records

of the Uniturvidvas in the Sisavai grant, but to that of the Traividyas in the other two records are the same in all the records

His name, gotra, read as Vārīsiva) the same in all the records

The plates record the grant of the village Dasapura which was bounded on the north by the Vindhya moun the Ellichdur tahsil of the Alola District, situated only two miles to the south The plates record the grant of the village Daśapura which was bounded on the north by the vindaya mount of the places mentioned in the grant can

tam This is likely to be Dasur in the Ellichpur tabsil of the Alōlā District, situated only two miles to the south still be traced in the vicinity of Dasur—Thus Lādāvallikā, Pimparikā and Klacda of the grant are probably modern stut be traced in the vicinity of Dasur—Thus Lādāvallikā, Pimparikā and Khāda of the grant are probably modern making the grant was probably a kunda at the source of the holy river Payöshņi (modern Pūrņā) not far from Ghat hidder Pumper and Khed in the neighbourhood of Dasur The Ambili kuzda at which the king bathed before Dasur Purpāj at the source of the holy river Payoshul (modern Pūrpā) and far from

Thus Ladavallika, Pimparika and Khada of the grant are probably modern

Sources of the Medicial History of the Decean, Vol II, FP 13 f Sources of the Medicual History of the Deccan, Vol II, Fp. 13 f.
The only exceptions so far known are the British Museum and the Kadab plates, for which see above, p. 200,

Stambha and the release and subsequent reimprisonment of the Ganga king, events which we know happened soon after his accession1—are alluded to And this is but natural, for that draft is found used as early as Saka 716, within a year of his father's death When it was prepared, none of the afore mentioned disturbances may have occurred The same draft is again used in the Aŭjanavati plates issued siv years later, without adding any verses descriptive of Gövinda's achievements It would scarcely be correct to infer from this that these six years in the beginning of Gövinda's reign were altogether uneventful At least the revolt of Stambha and the Ganga prince and their subsequent defeat must have happened during this interval, 2 but for some reason or other we find Gövinda using the same old draft even in his Añjanavatī plates later in Saka year 724 we find his brother Stambha issuing his Manne plates3 with his consent Here we find for the first time the other draft describing the brilliant exploits of Govinda III,—his victory over twelve kings, the release and subsequent reimprisonment of the Ganga prince, the complete rout of the Gürjara and the submission of the Mālava king, the presentation of the choicest heir looms to him by Mārāšarva, his stay at Śrībhavana during the rainy season and his subsequent march to the bank of the Tungabhadra, the despoilment of the fortune of the Pallavas, the humiliation of the lord of Vengi and finally the submission of the enemy's feudatories It is incredible that all these events or even a majority of them occurred during the brief period of two years from Saka 722 to Saka 724 We have, therefore, to suppose either that the Manne plates are spurious or that some of these events occurred even before Saka 722, the date of the Anjanavati plates first of these two alternatives will appear more plausible to the historian who knows the abundance of spurious records of this period in Mysore, to which Fleet has called attention 4 Again, until recently the draft was not known to have been used in any record before Saka 730, in which year we find it adopted in the Wani-Dindoris and Radhanpur plates Besides, one of the events mentioned in that draft, viz, Gövinda's victory over the Pallava king, seems to have occurred only a short time before Saka 726 in which year he granted the British Museum plates while he was encamped on the bank of the Tungabhadrā after levying tribute on the Pallava king can that event be referred to in the Manne plates issued two years earlier? To add to these suspicious circumstances, the date of the above mentioned Manne plates, though Sewell has declared it to be sound, appears to be irregular The grant purports to have been made on the occasion of a lunar eclipse, the asterism being Pushya in the expired Saka year 724 Sewell takes this as equivalent to the 13th November A D 802 He, therefore, evidently takes the lunar eclipse to be that which occurred on the full moon day of Mārgaśīrsha But the asterism on that tithi was Rōhinī and not Pushya One is therefore naturally led to conclude that the plates are spurious As stated above, until recently the draft was not known to have been used in any genuine record before Saka 730 It was, of course, known from the British Museum plates that Gövinda's victory over the Pallava king had occurred before Saka 726, but as his other exploits have not been mentioned in any genuine record dated before Saka 730, Dr Altekar in his history of the

<sup>1</sup> See eg, v 12 of the present grant

 $<sup>^2</sup>$  I do not now hold the view which I previously advocated from the mention of Chūkirāja as  $d\bar{u}taIu$  in the Añjanavatī plates that the revolt of Stambha must have taken place after Saka 722 (or A D 800), see above, p 11

<sup>&</sup>lt;sup>3</sup> Epigraphia Carnatica, Vol IX (Nelamangala), p 51

<sup>4</sup> Ind Ant, Vol XXX, pp 204 and 212

<sup>&</sup>lt;sup>5</sup> The date of the Wanı Dındörı plates is more likely to be the expired Saka year 729 as shown above, p 205,

<sup>6.</sup> These plates have a sound date, naming the eclipse of the moon on the day stated '—Sewell in Historical Inscriptions of Southern India (ed S K Aiyangar), p 33 My attention to this apparent irregularity was drawn by Dr. Altekar

words like  $M\bar{a}_{1}gas\bar{a}_{1}sha$ -paurnamāsyām are madvertently omitted in the record <sup>1</sup> As for the discrepancy of the nal shatra Pushya not being current at the time of the eclipse as mentioned in the record, it can be explained by supposing that though the grant was made at the lunar eclipse the plates were actually issued four days later when the moon was in conjunction with the asterism Pushya Analogous instances in justification of this explanation can be easily cited from the records of the period <sup>2</sup> There are, thus, no insuperable difficulties in admitting the Manne plates of Saka 724 to be genuine All the important conquests of Gōvinda III seem, therefore, to have been made during the first seven or eight years of his reign

It seems that soon after Gövinda III's accession the twelve kings headed by Stambha rose in revolt against him Gövinda released the Ganga prince apparently to create a rival in the Karnātaka to his rebellious brother, but as he seems to have joined Stambha and his allies, Govinda III defeated them all and put the Ganga prince into fetters again rapidity with which these victories were attained are graphically described in two stanzas included in all records of the second group 3 These operations could not have taken more than two years (\$ 716 and 717) after his accession. The next four or five years seem to have been occupied by his campaigns in the Northern and Central India at the end of which his son was born in circa In Ashadha of the next year we find him again at his capital Mayurakhandi, issuing his Anjanavati plates Engrossed in planning and fighting wars as he was during all these years, he had apparently no time to think of getting a new draft prepared for the plates which he issued in that year His expedition against the southern kings may have occurred in \$ 722 and 723 At the end of it when his position was supreme both in the north and in the south, he seems to have caused a new draft descriptive of all his important conquests to be prepared which we find him adopting in all his later charters. This diaft is composed in an ornate  $k\bar{a}vya$  style recalling, as Kielhorn has shown,6 'many expressions and poetical devices' used in the works of Bāna and Subandhu Noticing the king's predilection for it, his governors in the Karnātaka also seem to have adopted the same draft in their charters issued during his lifetime

If the chronological order of events in Gövinda III's reign as stated above is correct, his son Amöghavarsha must have been a fairly grown up youth of about sixteen, when he ascended the throne in circa Saka 736 In that case the statement in the Sanjān plates that Gövinda III went to heaven, because he felt sure that his son was able to bear the burden of the three worlds, need not be taken as exaggerated Amöghavarsha I, must, therefore, have been nearly eighty at the time of his death

- 2 As shown above, the present plates were issued a day after the solar eclipse [ See note 1 on p 214—Ed ] We may also note that the date of the Manne plates (second set) દાલિયાલ પાયાનો મામાનો भीषमासपीर्श्वमास्य सीमग्रहणे सीमवारे पुष्यनत्त्वे According to SK Pillar's Indian Ephemeris the lunar eclipse occurred on the tithi mentioned in the grant, but the week day was Saturday and the asterism Punarvasu It seems, therefore, that the plates were issued two days later on Monday when the asterism was Pushya as required

- $^{3}$  See  $e\,g$  , vv  $\,$  12 and 13 of the present grant
- 4 See v 24 of the Sanjan plates, above, Vol XVIII, p 246
- <sup>5</sup> Two of these, the Pallava king and the lord of Vēngī are mentioned in the present record Kērala, Pāndya, Chōla and other countries are mentioned in verses 21 23 of the Nēsarī and v 32 of the Sanjān plates
  - 6 See notes to his translation of the Radhanpur plates, above, Vol VI, pp 246 250,
  - 7 V 25, above, Vol XVIII, p 246

As for the places mentioned in the present plates, Vēngī, Śrībhavana and Mayūra-khandī have already been noticed Lōhārā, the donated village may be modern Lōhārā about 8 miles to the west of Kārañjā in the Murtizāpur tālukā Murumba, the headquarters of the district in which it was situated, may be Murambi, 3 miles south east of Lōhārā Of the boundary villages only two can be traced at present Mudupa may be Māndav, 3 miles to the south and Pipparikā modern Pimpalgāon 4 miles to the east of Lōhārā The other villages cannot be identified

#### TEXT1

[Metres Vv 1, 19 22 Anushtubh, vv 2, 6 and 8 Vasantatılakā, vv 3 5, 7, 9 17 Sardūlavıkrī dıta, v 18 Āryā, v 23 Pushpıtāgrā]

#### First Plate

- 1 श्रीम्<sup>2</sup>[1'] स वीव्यादेषसा धाम यनाभि<sup>3</sup>नामलं क्षतं(तम्) । हरस यस्य नातेदुक्कत्या नामलक्षतं(तस्) ।[1१<sup>#</sup>] भूपीभ-
- 2 वह(हृ) इदुरखलराजमान श्रोको स्तुभायतकारै रूपण्ठकाण्ड. [1\*] सत्यान्वितो विधुल-चक्रविनिर्जि-
- 3 तारिचक्रोप्यल्याचरिते(तो) सुवि ल्याराज: [॥२\*] । । च च्छेदभया খ(श्वि) ताखिलसहा-सूष्टत्कुलस्त्राजितात्
- 4 दुर्लध्यादपरेरनेकविक्षलभ्याजिष्णुरत्नान्वितात् [i'] यथालुक्यकुलादनूनविवु(बु)घन्नाता-স্বयो
- 5 वारिधे: लच्लीं अंदरवल्सलीलसिरादाक्षष्टवा(वान्) वक्षस: [[१३ ह्र] तस्यामूत्तनय:
- 6 राङ्गातिदश्च खल्य खायोः सहयोष्यच ख्वरता प्रद्वादित खातलः [1\*] घीरो घेर्यधनो
- 7 विपचवितावक्कांवु(वु)जश्रीसरी हारीक्षत्य यशी यदीयमिन्धं दिद्धा[यिकाभिर्धृत<sup>5</sup>] [॥४<sup>4</sup>][ज्ये]-
- 8 श्रोसघनजातयाप्यसन्तथा नद्या समेतोपि सन्चोभूनिर्मेनस्कृ[स्थिति<sup>5</sup>]-
- 9 युतो दोषाकरो न सचित् [1\*] कण्णीधस्थितदानसतिस्तो यस्थान्ध[दानाधि<sup>5</sup>]-
- 10 न(न) दान वीच्य सुलिकाता ५व दिशां प्रांते स्थिता दिगाजा: ॥[५\*] श्रुग्यैन जातु
- 11 विजितु(त) गुरुधितिसारसाम्रान्तसूतलामनन्यसमानमानं(नम्)[।\*] येनेह व(ब)[ह्रमव-

<sup>&</sup>lt;sup>1</sup> From the original plates The facsimiles accompanying this article are prepared from ink impressions kindly taken by Mr Natarajan, Superintendent, Government Press, Nägpur

<sup>\*</sup> Expressed by a symbol Read unlikt Read unlikt

<sup>&</sup>lt;sup>5</sup> Only faint traces of some of the alsharas in the brackets can be seen on the plate

- 12 નન દૂર खनियहिंसियेव वालि प्रयात: ।[ $oxed{1}$  हेलाबी $oxed{1}$  स्तानिकान्यवा  $oldsymbol{\omega}$  —
- 13 चिरात्<sup>2</sup> दुर्भार्गमारुमध्यमप्रतिव(ब)लैंगीं वल्पराजं व(ब)लैं[1] गीडोयः शर 🔾 3ں پ ں ۔۔۔
- 14 ल ध्यह्य केवल तस्मानाह्न तद्यशोधि कक्कमां प्रांते स्थित तत्त्वणात ।। [95] -- - U -4 8.
- 15 अचिराय काल सुदूरसुत्सार्य श्रहचितिंदैरणीतलस्य [เ\*] सत्वा पुन: सत्युग(गा)-সূ(স্থ)য-
- 16 सप्यभीषां(षं) चित्र क्षयं निरुपम कालिवल्लभोसूत् ।[।८१] प्रासूर्वेर्यवतस्ततो निरुपसा-

# Second Plate, First Side

- दिद्धैया वारिधे: ग्रुषाला परमेश्वरोन्नतिश्वरःसम्बन्धादः सुत: । पञ्चानन्दक-
- र प्रतापरुच्चितो नित्योदय: सोन्नते: पूर्वाद्रेरिव भानुसानभिभतो गोविदरा-
- ज: सता(ताम) ।[12\*] यिस्म सर्वेगुणाश्चये चितिपतौ श्रीराष्ट्रभ्रटान्वयो जाते 19 यादववश-
- वन्सधूरिपावासीदलघ्यः परै: [1\*] दशायावध्यः स्नतास्सुसद्या दानेन येनो-20
- इता सत्ताहारविभूषिता स्पृटमिति प्रत्यर्थिनोप्यर्थिनां(नाम्) [॥१०\*] यस्याकार-21 समान्ध तु(चि)-
- भवनव्य। प्रतिरचोचित(त) क्षप्पस्थेव निरोक्त यच्छति पितर्थे वाधिपत्य अव [1\*] 22 श्रास्ता तात
- तवैतदप्रतिहता दत्ता लया कि कि नाजेव भया ध्रतेति पितरं युक्तं 23 वची यो-
- $ullet^8$ ધાતુ [૫११ $^*$ ] તસ્મિ $^9$  સ્વર્ગવિસ્ત્રુષણાદ્ય जनने યાતે યમામોબતામેનોમ્પ્ય  $^i$  સ-24
- सुद्यतान्वसुमती $^{10}$  सङ्कारमाधिलया  $[1^{*}]$  विल्लाया $^{11}$  सहसा व्यवत्त नृपतीने-
- 26 कोपि यो द्वादश स्थातानध्यधिकप्रतापितसर्थः सर्वर्त्तको [क्षी] निवं॥ [१२+] येनात्यंतदया-

<sup>5</sup> It would be better to read प्रानद्तार.

<sup>1</sup> Restore o भलाभन प्रवेखा

PRead 'Take

<sup>3</sup> Restore °दिदुपाद्धव°

<sup>4</sup> Restore खन्नप्रति

<sup>8</sup> Read यस्मिन

<sup>8</sup> The lost letter is 12

<sup>7</sup> The anusvāra is superfluous P Read althe

<sup>10</sup> Boad वसुमतीसहार-

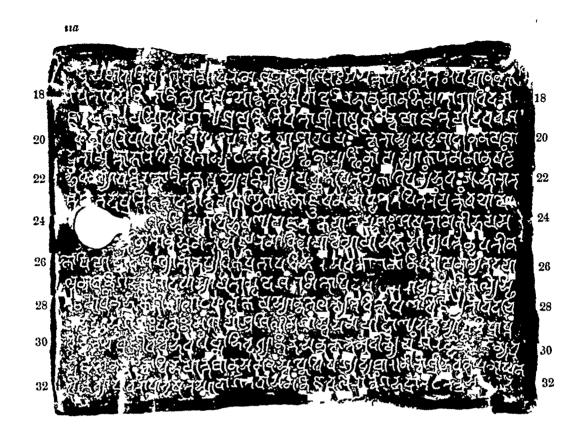
<sup>12</sup> Read विच्छायान

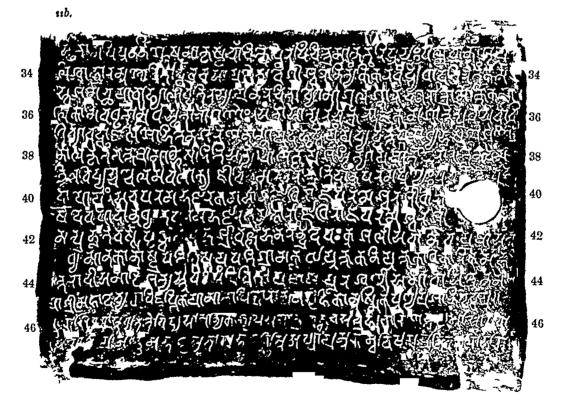
- 27 जुनाथ निगडक्षेप्रादपास्थायतात्र्वं देश गिमतोपि दर्धविसराद्य प्रातिकूल्ये स्थि-
- 28 तः [i"] यावंन¹ सुक्कटी ललाटफलके यस्योत्रते लच्छते विचेपेण विजित्य तावदिन-
- 29 राह(ह)ह: स गंग: पुन: ।[।१२\*] संघायाण गिनीमुखा(खान्) स्वसमयाहा(हा)-णासनस्वीपरि प्राप्त
- 30 वर्षितव(ब)धुजीविसवं पद्माभिष्टध्या(द्धा)न्वितं(तम्) [।\*] सन्नचनसुदीच्य यं ग्रस्ट-[तुं प]जन्यव-
- 31 तूर्जरी नष्ट.(ष्ट:) क्वापि सयात्तवा न समर खप्नेपि पश्चेयवा ॥[१४\*] नीत्वा स्रोमवने धनाधन-
- 32 धनव्याप्तांव(ब)रा प्राहप तस्मादागतवा(वान्) समं निजव(ब) जेरातुंगभद्रातटं तत्र-स्य[: स्तक]र-

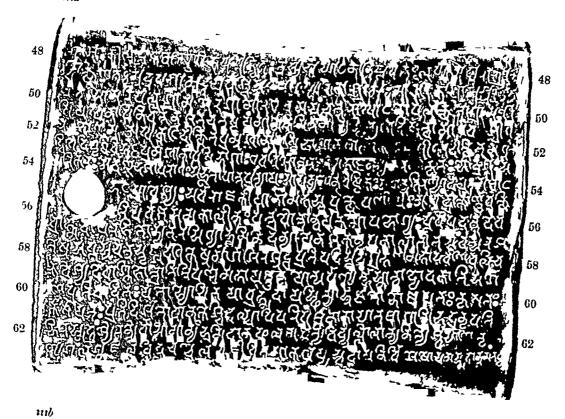
# Second Plate, Second Side

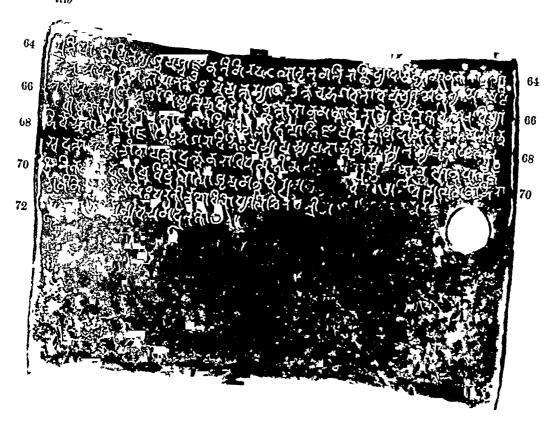
- 33 स्थि[ता]मिष पुनर्निश्चेषमाल्ञष्टवां(वान्) विनेषेरिष चिन्नमानतरिपुर्वः पन्नवानां श्र-य(त्रियम्) ।[१९५"]
- 34 लिखाहारमुखोदितार्डवचसा यत्रेत्य वेगीम्बरी नित्य किंकरवध्यधादविरत कर्म
- 35 खशर्सेच्छया [i'] वाष्टालीहितरस्य येन रचिता व्योमाथलग्नारुचत्<sup>2</sup> रात्रो मीति-वासा-
- 36 तिका भिव धता सूर्धेस्थतारागणै: ।[१६\*] सवामात्मरचक्रराजकमगात्तवृर्वेसेवावि-
- 37 घि¹व्यीवडांजिलिशोसितेन सर्णं नान्ता यट हिंदय(यम्) [ा\*] यद्यहत्तपरार्ध्वभूषण-
- 38 नीलक्कतं तत्तवा मा भैषीरिति सत्वपालितवशस्त्रित्वा यद्या तहिरा ॥[१७\*] तेनेदम-
- 40 दायोगं(यम्) ।[।१८] म च परमभट्टारक्षमहाराजाधिराजपरमेखरचीधारा[व\*]-
- 41 पेंदेवपादानुष्यातपरसमक्षारकमहाराजाधिराजपरसेश्वर-बी-
- 42 मल्रामूतवर्णपृष्टवीवसभायीवसभावरेन्द्रदेव: क्षथली सर्वानेव यथा सव(व)-
- 43 ध्यमानकाचाट्रपतिविषयपतियामकूटायुक्तकानियुक्तकाधिकारिकमङ्
  - <sup>1</sup> Read वावन <sup>2</sup> <sup>९</sup>५ पर् <sup>2</sup> मीलिजमालिकेव विष्टता See above, р 210, п 1 <sup>4</sup> Read विधिन्यावद्वा<sup>9</sup>. <sup>5</sup> Read मुर्मा <sup>6</sup> Read वर्षक

# Two Copper-plate Inscriptions from Berar B-Lohara Grant of Govinda III, Saka year 734.









- \_\_ \_\_\_

- 44 त्तरादों(दीन्) समादिशल्यस्तु व: संविदितं(तम्) । यथा सयूरखण्डीसमावासि-
- 45 या त्रीमहादेव्या ध्वा विज्ञप्तिकया मातापिचीरात्मनसैहिकासुणिकपुण्यशोभिष्ठहये ॥ $^2$
- 46 [धा]राग्निवशस्तव्यत³वैविद्यसामान्यकाप्यपसगीवव(ब)हृचसव्र(ब्र)ह्मचारिणे भट्टमा[सो]-पर्या-
- 47 सिपौ[त्रा]य श्रास्प्रसभद्दस्ताय सदृरिषिश्रामाय सुक्ष्व(म्ब)विषयप्रतिव(व)दलीहारा-

# Third Plate, First Side

- 48 ग्राम: कीलद्रङ्ग[क-करी ] कसमित कित किया चाघाटनानि पूर्वत: लघुलो हाराग्रास-
- 49 : दिच्यात. मुदुपथामदय पश्चिम[त] पिप्परिकाथाम: मारुरिकथासस ।6 उत्त-
- 50 रत. सामरिपत्तग्रामखेडयासी । एवसयं चतुराघाटनोपलचितो याम: रि-
- 51 षियणेनापि निवर्तनभतचतुष्टय(य)मालनिमि[त्तं] मान्यस्थित्या व(ब) हिण्छात्वा(त्य) माधवश्रीध-
- 52 रदो[घा]मञ्चधशुटिदीचितप्रमुखाना षष्टिभागा[.\*] तथा लोवभष्टश्रो[घर]दीचित-मधुन-
- 53 दिवेदिपृथिविसदृष्रसुखाना प(ष)ष्टिभागा: एव विंशोत्तरभत(तं) सहाजनस्थाहरणीक्षत: सोद्रंग: स-
- 54 परिकार: सदण्डदशापराध: समूतोपात्तप्रत्याय: सीत्पद्यमानविष्टिक सधान्यहिरखा-
- 55 मटप्रावेग्यः सर्वराजकीयानाम इस्तप्रचेषणीय श्राचंदार्ह्या र्र्णविच-
- 56 तिसरित्पर्वतसमजालीन: पुत्रपौत्रान्वयक्रमोपभोग्य: पूर्वप्रदत्तदेव-
- 57 व्रा(व्रा)ह्मदायरिहतीभ्यतरसिध्या $^7$  भूमिछिद्र $^8$ न्यायेन शकन्रपकालातीतसवल्परश्र-
- 58 तेषु सप्तमु चतुस्तृङ्गद्धिकेषु भागीश्वर्[ॱॱ]श्चष्रप्रतिपदि ्सूर्येश्रहणसहापर्वणि व-(ब)लिच-
- 59 रवैष्य(ख)देवानिकोत्तातिथिपश्चमहायज्ञकयो 10 त्यां श्रीत्वादीदकातिसर्गे-
- 60 ण प्रतिपादित: यतोस्योचितया व्र(ब्र)च्चदायस्थित्या सुजतो भोजयत: อเหล:

<sup>1</sup> This alshara is redundant

<sup>&</sup>lt;sup>2</sup> These dandas are superfluous

<sup>8</sup> Read तन्नेविदा-

<sup>4</sup> The alsharas in the brackets appear to be incised subsequently in place of the original ones

<sup>&</sup>lt;sup>5</sup> Here and in some places below the rules of sandhi have not been observed

<sup>•</sup> This mark of punctuation is superfluous here

Read 7 सिड्या

<sup>8</sup> Read भूमिच्छिद्र

PRead गदिवितेष

<sup>10</sup> Read नियोवार्पणार्ट



The record consists of a single sheet of copper, engraved on both sides and contains 28 lines of writing, of which the first 24 occur on the first side. The last line on the reverse has a pecu liarity, the original record had left a considerable blank space between its 13th akshara (with which the text proper terminates) and the enumeration of the date in figures and words at the end, this space was afterwards filled out by another hand with 21 aksharas out of which the last two could not be accommodated therein and were consequently inscribed lower down

The language is Sanskrit The text is partly in verse, partly in prose There are a few mistakes due, no doubt, to the scribe, but these are of minor importance. The alphabet agrees more or less closely with Tafel V, columns XX-XXIII, in Buhler's Indische Palaeographie

The object of the document is to record the grant of a village called Garbhārī, by the Mahāmāndalila Udayarāja whose overlord was the ling Indradhavala, jointly to the Brahmins, Dhārēsvara and Mahāditya in the proportion of three to two—The interpolated portion of line 28—upādhyāya Dhārēśvarāya pamchahasya-bhūmir=datā Chuchuddañā grāmē—seems in tended to specify the apportionment so far as concerned Dhārēśvara, if so, the village must have been alternatively designated Chuchuddañā—The document (except this interpolated portion) was caused to be written by the Thakkura śrī Sujana, the Alshapatalila

The record opens with an invocation to Siva (Il 1-2) It then proceeds to set out, with suit able eulogia, the lineage of king Indradhavala the founder of his family was Khadirapāla in whose lineage was born king Sādhava, from whom was born king Ranadhavala, whose son was the king Pratāpadhavala, whose son was the king Śrī-Sāhasa, whose son was the king Śrī-Vikrama, whose brother was the great king (mahānripati) Indradhavala. The next enumeration (Il 12 16) appertains to the family of Udayarāja his descent is traced back to the Kadambas, in whose lineage was born Samarasimha, whose son Praharāja became the Prime Minister (pradhāna-sachiva) to the (unnamed) king of the line of Khadirapāla, his son, Udayarāja, was a feudatory (mahāmāndalika) under Indradhavala

It is stated (ll 15 16) that Udayarāja was left 'an charge' while his overlord, king Indradhavala, was engaged in sports, surrounded by women Possibly, Indradhavala was, at the time, staying at Udyanna, which seems identifiable with the town Bihār (see infra, p 225), since there is a reference to the place (ll 9 10) in association with his ability for sport, albeit the sport of conquest (Indradēvō nipa Udyannē [tri\*] jagat-pratāpa samana-krīdā garishtha dyutih)

The grant was made (Il 16 18) at Navanēra (or Navīnara?) pattana² (=² mod Nabīnagar), after notifying, ordering and explaining to the assembled inhabitants of the willage Gambhārī as well as to the king's, officers beginning with the heir apparent (yuvarāja) and ending with the subordinate rulers and the military officers (sāmanta-sēnādhikārika). The rights conferred by the grant are enumerated in ill 18 19, they are the usual ones found in the records of the period. The date is given (Il 19 20) in words as Śrīmad Vikramādityasya dvādaśa-śata samvatsarē chatihpamchāsad-vaishādhikē Kārttika māsasya (pūrnimāsyām(yām) tithau Sōma dinē," in the year of Śrīmad-Vikramāditya, twelve centuries and fifty-four, on the full-moon day (tithi) of the Kārttika month, on Monday", and regularly corresponds to Monday, the 27th October, A D 1197

In ll 20 22 are set out the genealogies of the two donees '(1) upādhyāya śrī-Dhārēsvara, of the Brāhmana caste, and the Bhāradvāja gōtra, grandson of pandīta śrī Vāśu(su)dēva, son of

<sup>&</sup>lt;sup>1</sup> The metre requires a syllable like tri, in the record itself tri does not occur. [The reading is dya, not dya and I suggest the restoration  $udyann=\bar{e}[va^*]$ , which is in keeping with the simile of the moon introduced in the verse. According to my reading there should be no reference to Uddandapura or Bihār.—Ed.]

<sup>&</sup>lt;sup>2</sup> [See below, p 229, n 2—Ed]

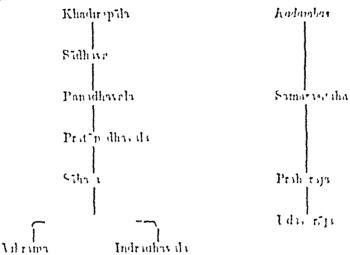
ārasatkīl sri Ri(Ri)shi, and (2) pandīta srī Mahāditya, of the Brāhmana easte, and the Kaulil a gōtra, grandson of pandīta krī Srīdhira, eon of pandīta (rī Kirttipīla

In Il 22.23 occur the statements that the grant was made by a copper plate with the usual auspicious coremones and the injunction that the customery rights should be given to the donces in obedience to the established custome.

Lines 23 27 contain the usual benedictive and imprecatory verificalisting to land grants

Lines 27 28 record that the document was caused to be written by the Al-Anjatahla, Thal Iura 577 Sujana, a scion of the Sri Västavva Läy is the community and the date 12 repeated in figures.

The historical value of this record is considerable. The following pediaters of the ruling lines—one tracing itself back to Khadirapala, another to Samarasimha of the Kadamba stock—are disclosed.



We already por the ome knowledge about Pratigodiavals. In in Memoir on The Prince of Bergai (1915), the late Mr. R. D. Banerji v rote. —

"During the reign of Lilsmansona the west in part of Magadha seems to have passed into the hands of the Gahi day allaling of Kansup. The local rulers practically acquired independence, as an example of yhich we may eite the name of the Mahānāy das Pratāpadhayela of Tapila." The earliest record of this generation is a short rook inscription near the Tutrah I alls in the Shahabad District, the date of yhich correspond to 19th April, 1158 AD. According to an unpublished inscription at Rohtasgadh, the King set up some monuments on the 27th Merch. 1169 AD. In the same district, there is another rook inscription at Tārāchandī incised in the Vikrama era 1225 corresponding to 1169 AD. According to another inscription at Rohtasgadh, the famila to which this dynasty belonged is called Khayārayāla I amsa. The relation between this chief and the Gāhadayāla Kings of Kanauj has been made clear by the Tārāchandī inscription of the same prince. This inscription was edited by Dr. Titz Ldy ard Hall in 1860. According to this inscription, in Samyat 1225 on Wednesday, the 3rd day of the dark half of Iyaistha,=16th April,

I The reading acceptation was first made out by Prof. Bose. It signifies a person being the sacred fire known as acceptably which together with four other fires would be called parich appayab. We are reminded of the tradition that five parich and da Prahmins year imported into Bengal by "Idisura"

<sup>\*</sup>Cf the expression srimaj Japilina Chardika charara parskija paryup sana para applied to India dhavala in ll 11 12 of our record Jäpila is modern Japila

1169 A D, Pratāpadhavala announces that a certain copper plate recording the grant of the villages of Kalahandī and Badapilā has been obtained by several Brāhmanas by bribing one, Deu, the slave of King Vijayacandra of Kānyakubja—The inscription finally adds that the proprietary share of the rent should be collected yearly as before—This inscription shows very clearly that though Pratāpadhavala was semi independent, he was obliged to recognize the suzerainty of the Gāhadavāla King of Kanauj—The villages stated above within his territories could be granted by the King of Kānyakubja to anybody he liked "(Memoirs A S B, Vol V, pp 107 8) 1

The Khayāravāla of the Rohtasgadh inscription is evidently the Khadīrapāla of our record Reading between the lines the conventional eulogies attached to the princes descended from the great family of Khadīrapāla, we feel that it was Pratāpadhavala who probably first at tained an independent status by war he is designated Sanlara and specially likened to Siva in his aspect as the destroyer of the pride of Daksha. His son, Sāhasa, was doubtless an independent monarch, since he is described as being revered by kings once his enemies ( pranatavairi narēndra mauli mānīlya lōlanada-pūnta pāda pīthah). I under stand from Prof. Bose that there is a place called Sāhasapura near the find spot of the record it may have been named after Sāhasa. And it is interesting to observe the close resemblance, in style and phraseology, between our inscription and the copper plate land-grants of the Gāhadavāla kings the cessation of whose suzerainty over rulers of this region must have been a matter of recent history when the present record was issued

King Vikarama, son of Sahasa, is described in rather tame terms. His enemies are stated to have avoided facing a fight with him out of fear for the strength of his arms (v. 7)

King Indradēva, also called Indradhavaladēva and Indradhavala, was a brother of Vikrama He seems to have considerably enlarged his kingdom by warfare. His titles, parama Māhēśvara, sār čtara vichāra Chaturānana and Mahānripati, imply high status, the first two appear modelled on the styles parama-Māhēsiara and Vāchaspati of the Gāhadavālas. His other epithet, samaranihsamhamalla, suggests connection with the Chālukyas, we may compare the epithet Nihsanhasanhara applied to king Vallālasēna who married a Chālukya princess, Rāmadēvī, as proved by copper plate inscriptions of the Sčna kings <sup>2</sup> In Ceylon, also, about this time, we come across a king called Kittinissanka, said to have belonged to the Kalinga race <sup>3</sup>

Indradhavaladēva, according to our inscription, was successful with his sword against his foes and is described as having shone in the sport of conquest at *Udyanna* or *Udyanna* Udyanna or *Udyanna* or *Udyanna* or *Udyanna* or *Uddina* Alberum gives the form *Udunpur*, in connection with his statement that the *Bhailshulī lipi* ("script used by Buddhist monks") was current in that place situated in Pūrva dēśa

The feudatory chief Udayarāja claims to belong to the Kadamba kula<sup>6</sup> and is styled Mahāmāndalīka. He seems to have been connected with the Kadambas of Goa our copper plate

 $^{1}$  The reff given by Banerji are  $\ Ep\ Ind$  , Vol. iv, p 311 ,  $Ep\ Ind$  , Vol v, App , pp 22, No 152 , J A O S , Vol vi, p 547

In Buchanan's Shahabad Report (Patna 1934), we are told of an inscription setting out the succession of these rulers (p 46), wherein Pratāpa, Vikrama and Sāhasa figure, but afterwards there are names which seem to indicate a change of dynasty. At p 48 of this Report there is mention of another inscription naming Pratāpa and Sāhasa, it is apparently identical with No 1759 of the "List of Inscriptions of Northern India" (above, Vol XX, App)

- <sup>2</sup> Majumdar, Inscrs of Bengal, pp 58, 107, 118 etc
- 3 Cūlavamsa (P T S ed ), ch 80 [See above, p , n Ed]
- <sup>5</sup> India, Vol 1, p 173 and Vol 2, p 314 (transl Sachau)
- <sup>6</sup> There is now a regular treatiss on the Kadambas entitled *The Kadamba-Kula* by G M Moraes (Bombay, 1931) a copy of which was kindly placed at my disposal by Prof S K Chatterji

begins with an invocation to Siva as enemy of the demon Tripura, and we know that the family deity of the Goa Kadambas was Siva in the same aspect (as Sapta köt īśiara). The style Mahā māndalīka, known to have been affected also by Iśwaiaghōsha in the Ramganj copper plate, seems to have been superior to the style Mahāmandalīsiara adopted by the feudatory families of the Kanarese districts including the Goa Kadambas. In a copper plate grant dated Saka 10171, the Silāhāra prince Anantadīva (or Anantapāla) calls himself Mahāmandalīla as well as Mahāmanda lesiarādhipāti, so that we may perhaps presume that Udayarāja had Mahāmandalīsiaras under him. He māy have been connected also with the Kadambas of Kalinga—a line of feudatory chiefs under the Ganga kings, his father's name, Praharāja, points in the same direction, since it is a family surname in Orissa, the surname occurs in Orissan records, e.g., in the Purī copper plate of Nirsimhadīva IV, dated Saka 1305, and the inscription of A.D. 1436 on the Javvijaya doorway in the Temple of Jagannātha at Purī 2

Praharāja, father of Udayarāja, is stated to have been Prime Minister (pradhāna sachira) to an unnamed prince of the family of Khadirapīla. This prince was in all probability Sāhasa Some link between Praharija and Sahasa seems to be suggested by the circumstance that the words sura, vairi, pranata and little employed by the composer of our record in his description of Sahasa are repeated by him in his description of Praharaja, and both descriptions are couched in the same metre, Vasantatilalā Regarding Simarasunha, father of Praharāja, described in our copper plate as belonging to the Kadamba stock, it would be interesting to investigate In the Pritheiraja I ijaya, a Kādamba I āsa figures as data which might lead to his identity Chief Adviser to Piithvīrīja who was victorious over the Muhammadans in 1192 1 D : In the Pritheīrāja Rāsā, a similar role is played by a Samarr Sing Tod' who identifies him with the ruler of Chitor, says "The bard represents him as the Ulysses of the host, brave, cool, and skilful in the fight, prudent, wise, and eloquent in Council, pious and decorous on all occa sions, beloved by his own chiefs, and reverenced by the vas-als of the Chauhan" It seems possible that Prithvīrāja's Chief Adviser was remembered by his family designation Kādamba Vāsa (=Kādamba-Vamsa) in the tradition embodied in the Prith īrāja Vijaya, while he was remembered by his personal name Samar Sing in the tradition relied on by the author of the Prithi īrāja Rāsā and that the latter confounded him with a homony mous personage who ruled over Chitor long after Prithvīrāja If so, we might perhaps think of identifying this Kādamba Vāsa Samar-Sing with our Kadanibal ulāvatamsa Samarasimha

Our inscription shows that Udvanna (Bihār) was, even at the end of October, AD 1197, not yet conquered by the Muhammadans But its fall was not delayed. The event is usually assigned to the year AD 1197. It probably happened slightly later. There is every reason to believe that the capture of Nadīī took place in the cold season of AD 1199. The data given in the Tabaqāt i Nāsirī seem to have the effect of placing the capture of the 'fortress of Bihār' less than one year before the fall of Nadīī. We are told that Muhammad i Bakhtyār, after obtaining a fief in the Mirzāpur District, used to make occasional incursions into the territories of Monghyr ('Muner') and Bihār, and with the plunder thus secured, he organised an attack upon the fortified city called 'Bihār'. The attack succeeded, and the victor went with valuable booty to Qutb ud-dīn who bestowed on him special favours. Meanwhile, astrologers at Nadīā announced their

<sup>1</sup> Ind Ant Vol IX, p 35

<sup>2</sup> J A S B, Vol LXIV (1895), pp 132, 134 and Vol LXII (1893), pp 89, 92

<sup>3</sup> J R A S, 1913, p 277

<sup>4</sup> Annals and Antiquities of Rajasthan (Ed -W Crooke) Vol I, p 301

<sup>&</sup>lt;sup>5</sup> [See above, p 223, n 1 -Ed.]

<sup>\*</sup> Tabaght : Masiri, transl. Raverty, (Bibl. Ind.), Vol. 2, pp. 548ff

prediction that the man who had captured Bihār would invade Nadīā "next year", whereupon the king Rai Lakhmaniya (=Lakshmanasēna) permitted those who did not desire contact with the Muhammadans to leave his capital. We know from the Adbhutasāgaia that the king was a believer in astrology, we may take it that he believed in the prophecy and was preparing to leave Nadīā, when Muhammad i Bakhtyār, posing as a horse dealer, made his surprise attack on the palace. It would be reasonable to infer that the surprise attack was launched before the period assured by the prophecy, in other words, not more than about one year elapsed between the fall of the 'Bihār fortress' and the capture of Nadīā

It appears from the Tabaqāt i Nāsirī account that the district of Monghyr ('Muner'), like Bihār, was at this period independent of Lakshmanasīna ('Rai Lakhmaniya') Local tradition remembers it to have been under a Hindu king of Magadha called Inderdaun who is said to have succumbed to the Muhammadans led by Muhammad i Bakhtyār. The stronghold of Inderdaun is reputed to have been at Jaynagar (near Kiul) where, the story goes, his treasury was located According to O'Malley', the Jaynagar tradition affirms that Inderdaun had "a trusted warrior, whom he raised to the highest posts, until at last he asked for the hand of his master's daughter in marriage. The king was very angry, and had a cavern made in which he placed all his treasure. When all was safely stowed away, the king invited his general to see his treasury, and when he unsuspectingly went in, he let fall the trap door and sealed it with a magic seal. It was not long before he suffered for thus killing his best general, for the Muhammadans came down and drove him a fugitive from place to place, until he was obliged to fly to Orissa." According to Waddell' forts' ascribed to Inderdaun are pointed out by local people at Mt. Uran, 20 miles south-west of the town of Monghyr.

We may perhaps identify this Inderdaun with the Indradhavaladeva or Indradeva of our copper plate. The element -dhavala is found in the style Vikrama dhavala applied in a Kadamba record to a Chalukya king otherwise known as Vikramāditya³, our inscription also has a pun on -dhavala with reference to our Vikramārka ( dhavalita surāmārggē Vikramārkkasya rājñah ll 89). The name Inderdaun is usually restored to Skt Indradyumna, where the element dyumna seems to correspond to the dēva in Indradēva. It is worth while enquiring if the 'trusted warrior' whom Inderdaun 'raised to the highest posts' was identical with our mahāmāndalila Udayarāja

#### TEXT

[Metres v 1, Stagdharā, vv 2, 8, Mālinī, v 3, Šilharini, vv 4, 6, 9 and 14, Šāidūlaiikrī, dita, vv 5, 7, 10 12, Vasantatilakā, v 13, Indravajrā, vv 15 20, Anushtubh, v 21, Pushpitāgrā]

#### Obverse

- 1 ॐ [॥\*] चुभ्यत्सप्तार्ण्यवानि ख्वलदमर्धनो भातिक्षत्रिर्ज्ञराणि स्वस्तत्वोणोधनाणि प्रचलक्यतलोत्चिप्ततारोत्काराणि ॥(१) मळ्जद्रमण्डलानि असदस्ररुरोन्म्ताहाहा-
- 2 खाणि त्रायन्ताम्त्र: समन्तान्तिपुरहरमहाताखवाडम्त्र(स्व)राणि ॥[१॥\*] मङ्गति खदिर-पालस्थान्वये दुर्जिवारप्रसरदसमसैन्यः साधवः स्माधरोऽसूत् (त्) ॥(।) यद-सिहतस्मि-

<sup>&</sup>lt;sup>1</sup> Bihar and Orissa District Gazetteers, Monghyr, Patna, 1926, pp. 218 9

<sup>&</sup>lt;sup>2</sup> J A S B, 1892, pp 1ff

<sup>&</sup>lt;sup>3</sup> Ind Ant, Vol IV, pp 2056

Expressed by a symbol

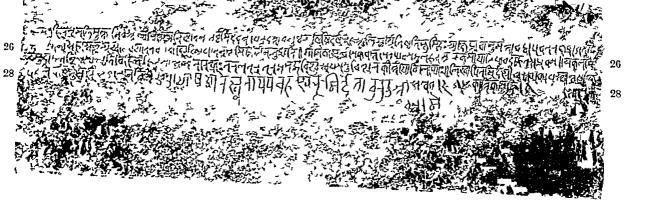
- 3 स्तारातिमत्तेमशुःभाष्यलविगलितसुण्ञालंष्ठता भगरश्रीः ॥[२॥\*] ततो जात. श्रीमान-गणितगुणग्रामरुचिमिर्यशीभिग्तेनोमिस्तिनगदनतीवर्णा मृतभवः [।\*] म-
- 4 हार्रोरो वेरिव्यतिकाशियः श्रेणसिणिभिः स्मुरत्यादोषान्तो रणववलनामा नितिपतिः ॥[२॥ । तत्पुत्रो भगवानदीनकटकः सङ्ग्तिशोभाक्षतः स्राव(व)न्युरवीरभद्रमहित. सं[५क]-
- 5 श्रक्षिक्षम. ॥(1) नानादर्भनभोखसूर्त्तिमिष्ठमाश्रयप्रचारो प्रपप्रवानोऽतिव(व)नः प्रताप-धवलो चोदोश्वरः गत्रः ॥४[॥\*] तस्यायात्रः प्रणतविरिनरेन्द्रमोनिमाणिवा-धामा [८पू]-
- 6 जितपादपीठ' [1"] त्रीमाहमी नरपतिः सुरसुन्दर्गिभक्तीयमानभुजविक्रमितिभन्न सत्री' ॥[४॥"] वं तुन्नकीयज्ञरप्रतिष्ठलङ्गप्रतीजम्बु(म्)कान्तिन्छ्टानुष्टाकीभिकदार विक्रम[तथी य]-
- 7 स्तीत्तिविस्कृत्तिसः [1\*] एता प्रस्कृतितीमामदुरचतु पाधीविषि छेदितच्याचको। करालिता गुसुगुमायन्ते ममन्तादिश. ॥[८॥\*] तम्यालजिश्वनुप्रवरप्रवीर ची(वि]का-
- 8 सो नरपतिबिज्ञयी जगत्वां [1\*] यस्य प्रचण्डभुजदरहायनद्गुपाणप्रस्तारयो युधि स्था विसुन्तीभयन्ति ।[१०१\*] रिपुतिसिरनिजाय, सम्बन्धमण्डलञ्ची, सरति सि-रिदरीस्योऽप्यण्डले स-
- 9 राजाने ध्वरिषु पुस्ति धामिभा भिष्यानी धवितिस्तरमार्गे विक्रमा केन्य राजाः ॥[८॥६] त्र्राता गितन्त स्वर्णाति पृथीरिष्ट्रेयी स्वय स्थाने जगलताप-यमन्त्री-
- 10 डागरिष्ठध्यति: । गोभिन्धिन्नपरास्यकारपटलमलस्य (य) पृष्यादय, मालाज्ञन्द्र ६ वापने विजयते भूमीयन् ६ वापने एक्षिया- गाम[प्य]-
- 11 नतानि जहित स्तनभग्रलानि [1\*] निवोत्पलादिगलदञ्जनिवितानुमंपर्धभभवनाल-द्वभिवेव हारा: ॥[१०५६] मीन वीत्रजापिलीयविग्रकाचरणपद्गेजपर्युपामन-
- 12 परपरसमाहे अरमसरीन भक्ष समझारेत । विचारचतुरानन महा प्रतिश्रोमदिन्द्र धवलदेवेन वि-जयिना । श्रामी क्षालो क्षिल कादस्त(स्त) कुलावत । (तम)
- 13 स्मूर्व्वयमा: ममरसिंह ऽति प्रसिद्ध । तस्यात्मणः रादिन्यालकुनप्रदीपद्माप-प्रधानसिव प्रहराजनामा ॥[११॥६] वाचि स्विरः सुरगुरीः स समान-वु(बु)िषः प्रस्थातकोत्तिरम

<sup>&</sup>lt;sup>1</sup> [See above, p 223, n 1 - Ed ]

# Obverse

|   | 1                       | ~~                          | _                      | <b>.</b> .           | - ,                                      | -                     | -                       |                  | _ <                     | ~                            |                                                 | `                     |                        |                      |                        | _                      |                               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |     |
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|   | 13'                     | _                           |                        | ~                    | •                                        | •                     | - ,                     | ,                |                         | •                            |                                                 | -                     |                        |                      |                        | <i>=</i> *             | <u>`</u>                      | -                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |     |
|   | रेप क्राच्य             | सप्री≅र्व                   | (નિમલન                 | 54.13                | नीआनि                                    | P1=21                 | (िद्रश                  | ব্যুপু           | मानुः                   | र्दल व                       | FAILL                                           | (कि में               | ন্মন্ত্রক              | ग(ना(न               | <u>अन्त्रम</u> न       | ना वित्र               | ,<br>, 4 44 - 5 4 5 4 5 4 5 1 | ALTERNATION OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE |     |
| 2 | ए ब्रेग्सिट<br>प्रस्कार | ग्रयणस्<br>प्रदेखक          | <b>१</b> २४७(<br>स.घ.म | श्चिपुर<br>स्वाद     | ૯નેમહા<br>૮ ક્ષેત્રાત                    | (उवार<br>(उवार        | न्दुगांद्र<br>प्रदर्भ   | (नहिति           | ग्द्(द्देन<br>प्राप्तीय | <i>पुनस्य</i>                | 7 14/3<br>2 1 2 1                               | द्धि ग्र              | 4473<br>CAG            | सुभाभ                | ग्रस्ति                | SAN.                   | T STAY                        | 公公公                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 2   |
|   | 8 9 UV                  | 941840                      | 4(€173.E               | य किम                | िंगः स                                   | 57(4)411              | ₩ <b>3</b> 1-7          | ्रभाजा<br>विकास  | ग है।<br>महित्र         | เปลิวส                       | 700 EU                                          | ८ शायाः<br>संस्कृतीलः | દીનવર<br>દીનવર         | नाज्यस्<br>क्रस्ट्रा | तारगरातुः<br>साराजाग   | भूभ, करता<br>भूभ, करता | ते न देशाय<br>ते न देशाय      | नाका तुर नहत                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |     |
| 4 | र्भनेत्रम               | ા વર્ષા<br>દો <i>નાના</i> લ | ર્રાનાજ્ય              | त्र्विसी             | <del>દેસ</del> સ્દર્યો                   | ब्रीफ्ट               | કર્યાં હાફ              | गं १ देव         | न्देश्यत                | प्यवता                       | লেক্থ                                           | न्द्रश                | ते <sup>ट्</sup> योत   | ર્ય ભૂત              | पुनर्गि                | 17-11-                 | 产品                            | 15316. (Fig.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | . * |
| 6 | ે <u>૧્રેતુપ</u> ૈદ     | र्पेठ हो।                   | सहस्र                  | न्पत्र               | स्निधरन                                  | र्गाम्<br>इत्यास      | 450                     | 110219           | 1000                    | લ્યોકો હ                     | ું <u>વે</u>                                    | إركام                 | તે છ <i>ે</i> ન્યું ડે | <i>६सूँ</i> क्       | <u>द</u> ेणांदि ह      | श्री केंद्र            | A COLUMN                      | 5314                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 6   |
|   | "रद्भेनादू              | लु हि भि                    | 374(34                 | ( <b>13</b> 27)      | ું કું કું કું કું કું કું કું કું કું ક | 71214                 | بارن، تزاء<br>تابريندوة | 117 11           | સાયા<br>રોહિન્ન         | (१९) वान्<br>रवी <i>ना</i> ज |                                                 | <u>िस्</u> र          | (1241)                 |                      | 0)1444<br>Datas        | 20 1 5 3 1.            | CHY97                         | 可多数                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |     |
| 8 |                         |                             |                        |                      |                                          |                       |                         |                  |                         |                              |                                                 |                       |                        |                      |                        |                        |                               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 8   |
| ^ |                         | 2 1 ( Pet) 13.              | ひしょうしゃん                | $\alpha - \gamma$    | 10114 116                                | CI 41CI               | X V 17711               | COMMIC           | て、4:                    | . 41 711                     | <b>イル・ス・ス・ス・ス・ス・ス・ス・ス・ス・ス・ス・ス・ス・ス・ス・ス・ス・ス・ス</b> |                       | はくけんご                  |                      | こうそんけつ                 | 1617 25 -0 4           | 1 1 ) nor   6 st .            | 11 15-16-77-71-45                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 10  |
| U | 77                      |                             | - T-                   | 2010                 | al(((can)                                | こいやく                  | -राज्यस्या              | とイハルコモ           | TYMY                    | ひれくさこ                        | $-\infty$                                       | 441                   | i ii Cate              | 1 -12451             | tt1                    | 4:47 704               | ことついに                         | 000000                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |     |
| 2 | 1                       | र्भास्य                     | વસુધ્                  | (4\*\<br>(4\*\       | । हात्यक्षात्<br>भारतास्त्र              | લ (૧૧૧)<br>જાહિર      | inage<br>in Au          | เพราะ<br>เษยในช  | SONE<br>SONE            | 5.A.V. 6                     | 5.29K                                           | जितान<br>जितान        | II ZIE                 | REASE                |                        | જાજના<br>અમસાત         | 10-104<br>11-0-21             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 12  |
|   | Sams.                   | HE SAY                      | からない                   | त्राहरू<br>पदक्त     | 14444                                    | 14/11/23              | वारीत                   | गरित्र           | isille                  | है।वि                        | वीगः                                            | 1177                  | वैवार्वी               | रे उन्मार            | कि दीव                 | 西南州                    |                               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 14  |
| 4 |                         | <b>3</b> 448                | 1317                   | 4 37                 | DALLER OF                                | य-गंडर                | दंबा।                   | પર્ણફ            | ग्रहन                   | તું કોઈ કુ<br>આવા કુ         | <i>डित</i> ्                                    | श्चिश                 | स्त्रीप्               | राष्ट्रीद            | प्रमित्र               | প্রসিম্বা              |                               | <b>Bank</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | ,   |
| 6 |                         | i seem                      | तेरिक                  | હું ફિત              | स्रभूर                                   | मुननों है             | 1604                    | वीक              | 434                     | <b>্ট্রবুরু</b>              |                                                 | अनुसू                 | <i>झि</i> वात्         | [સિસ                 | र्भाउँ।                | 93                     | अंग्री वह                     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 16  |
|   |                         | द्रास्नि                    | Mail and               | शंउ प                | खुद्धि ।<br>ज्यान                        | (माधार                | 19-11-27                | त्रवण्डा<br>१९३० | 415-91                  | ゆる[4]<br>3=(at               | GEOF                                            | CAUCLES               | (0)<br>(0)             | 614 6<br>306         | निम्मृत्या<br>ने दशक्त |                        | 1975 A                        | 51.48<br>沙里克                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |     |
| 8 | 140 may 1 40 mg         | TICHETA                     |                        | وبالعادا             | イケー・                                     | 2000                  | (Eaus                   | 75(254)          | 1.7.3                   | 1.177.51                     | 41 M                                            | 35475 11              | KLY                    | $ZI \nearrow Y$      | ソビリンび・                 | ~1 ( GOL               |                               | どりもりから                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 18  |
| 0 | 123                     | 21/2012                     | TOST                   | दादर                 | 444                                      | 27.75                 | तानीस्य                 | 1211318          | TILM'                   | નકાળા                        | 일(구)                                            | (FOU                  | authr                  | 276.4                | E5 63.71               | 12172112               | 7.20                          | いながらしてい                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 20  |
| _ | 150                     | محدثتك                      | 41.CH.                 | सन्दर                | <b>``</b> '4*2*                          | irley Y               | 111214                  | 引足中心             | <i>प्राया</i> त         | 1713 P. W.                   | $C(G_{-1})$                                     | المتواجع لو           | (1 <sup>2</sup> , CC)  | Tin 5                | 442                    | 5:41.77.78.            | 1-16/07                       | リンシスオンスし                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |     |
| z | Cay to g                | 444                         | જામાળા<br>કાર્જિક વ    | યહાર                 | િલ્ફાર્ય<br>જિલ્લા                       | अपद्यद्ध<br>गरीशस्त्र | <b>43</b> 4 2 2         | प्रसुर्देश       | iggs.                   | 11213                        | 1000                                            |                       | 75.7                   | FONT                 | 學就可                    | 11/2/17                | দ্রিটিক<br>ব্যুদ্ধ            | TO THE                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 22  |
| 4 | Programme of the second | 4                           |                        | - 157-74<br>- 157-74 | NEED P                                   | ा <u>ति</u> गे        | 部分                      |                  | nany<br>Pasi            | የያሉ<br>ተወቻቸ                  | 407                                             | Vikt                  |                        | राजामाः<br>संस्ट्रेट | 91. Dell               | <b>स्टाक्</b>          | 13/15                         | ALCENTAL STATES                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 64  |
|   | 1                       | A real                      | 2 V                    |                      | 272                                      |                       | المتوافقة<br>الأرجية    | 6.2              |                         | 污蒙                           | اوایه ا<br>سرعمزین                              |                       | 沙罗                     |                      |                        |                        | TO THE                        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 29  |
|   |                         |                             |                        |                      | '                                        | - 4-                  | -                       | 7                |                         | た こくご                        | 7. Para                                         | -                     | ر الآثار شا            |                      | マンゲン                   | <del></del> .          |                               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |     |

# Reverse



- 14 वल्रणतानुवाम्पी । यस्य प्रतापदहनासमतापतप्ताः स्वर्णीप शान्तिसुपर्यान्ति न वैरिवीराः ॥[१२॥\*] तनन्दनी वन्दिजनासिनन्दी वासेचणावीचणवाणताचः [।\*] [न्नी]-
- 15 मन्त्रकामाण्डलिका. सजात'[सुज्ज:] कलासुद्यराजनामा ॥[१३॥\*] यस्त्रोद्यसम्प्र-सङ्गर्सिक्तव्रत्यर्थिष्टजीपतिग्रोहासेसघटासिपाटनपटौ दोर्दग्डग्रुक्से
- 16 स्वय । साम्ताच (च्यं) सक्षणं निधाय विलसद्रामाजनैरावत: स्तरेर वीरनरेन्द्र दन्द्रधवल: क्रीडारसं सेवते ॥[१४॥\*] स महामाण्डलिकश्रीडदयराज: । न[वने]रपत्तणा-
- 17 यां । गन्धारीश्रासनिवासिलोकानुपगतानपि च राज्ञो युवरालमन्त्रिपुरोहितमाण्डा-गारिकाचपटलिकप्रतीहारनैमित्तिकान्तःपुरिकट्रतकरितुरगीष्ट्र-
- 18 नीसाधनिवादग्डनाथवासामन्तसेनाधिकारिकानाज्ञापथलादिश्रति वी(बी)धयति च विदि-तससु भवता यथोपरिलिखितश्राम ख्रशी(सी)मापर्यन्त सणलस्थलं
- 19 सलोइलवणावार सगत्तीवर:(रं) साधमधूनं वनवाटिकात्यणजन्तुगोचरपर्यन्तं सोड्वीधय-तुराधाटिविश्रद स्रोमिदशमादित्यस्य हादभशतसम्बलरे
- 20 चतु:पचाश्रद्वर्ष(र्षा) घिक्के कात्तिकमासस्य पूर्ण्णिमास्या(यां) तियौ क्षोमदिने ॥ भारहा-जगोचाय त्रा(त्रा) ह्मणजातीयपण्डितश्चीवास्य(स्र)देवपीचाय श्रावसयिश्चीरि(ऋ)विपु-चाय उपा-
- 21 ध्वायनीषारेखराय असी अभनय ३ तथा कौशिकगोनाय व्रा(व्रा)ह्मएजा-तीयपण्डितन्त्रीनीषर्पानाय पण्डितन्त्रीकीर्त्तिपालपुनाय पण्डितन्त्रीसहादित्याय असी श्रग-
- 22 દ્વય २ विधिवत(त्) स्नाला भातापित्रीरालनय पुख्ययोसिट्डये गीवार्ण-कुयकुसुमकारतलोदकपूर्णे हाला चन्द्रार्धे यावत्ताम्बेणोदकपूर्वेण शासनीहाल
- 23 प्रदापितवानिति मत्वा भागभोगादिक यथादीयमान पूर्व्वप्रवाहेनाचाविषेयीभूय दास्यय [1\*] तथा हि सवन्त्वत्र पौराणिका: श्लोका: ा सूमिं य: प्रतिग्रहाति
- 24 यच सूमिं प्रयच्छित [1<sup>६</sup>] डभी ती पुख्यक्मीणी नियतं खर्णगासिनी ॥[१५॥'] व(व)हिंसर्वेग्र(स)धा दत्ता राजिम: सगरादिसिर्वेस्य<sup>3</sup> यस्य प्रदा-सूमिस्तस्य तस्य तदा फ-

Reverse

25 लम् ॥[१६॥\*] िंदर्श्वमिणिसुक्तानि वस्त्रास्थामरणानि च [/\*] तेन सर्व्वमिदं दत्त येन दत्ता वश्(सु)न्धरा ॥[१७॥\*] षष्टिवर्षेसहसाणि स्वर्णे तिष्ठति भूभिद: [!\*] श्राचेसा चानुसत्ता(न्ता) च द्वये(खे)व नरक अजैत(त्) [॥१८॥\*]-

<sup>1</sup> Read tions or H old

<sup>2 [</sup>I would read undid -Ed]

PRead सगरादिमि । यस

- 26 तडागाना सदिमेण श्रायमेधभतेन च [1°] गर्वा कीटिप्रदानेन सृभिन्ना न सु(श्र)ध्यति ॥[१८॥°] गामिकां स्वर्वाभिकं च सृमिरप्यर्दमहुल [1°] ५४३- रक्तमायाति यावदाह्तम(स)प्रयम् ॥[२०॥°] मकलक्ति-
- 27 दमुदाप्ततिन्न(ग्र)ग्य स्मृतिविधित धितमाक्षनी नरेम्द्रा. [1] सन्ततरतरद्वभन विग्य न्वयसनुचिन्त्व न कीर्त्तयौ विलोप्याः ॥[२१॥\*] लिग्नाधितमिट स्त्रोधास्तव्यकायस्थान्वयाच-
- 28 पटलिलठतुरत्रीश्वननेनिति ॥ ¹उपाध्यायधारिशसय पचएम्य भृमिर्दता(त्ता) शुनु-ज्ञा ग्रामं मस्तत् १२५४ कार्त्तिकशदि १५ मीर्ग ।

# No. 35 -- SRINGI RISHI INSCRIPTION OF PRINCI MORALA

By Samilian Pr. Assuara Keelty Vate, MA, I Danie

The inscription under consideration was noticed for the first time by Rex Bahadur Genrich in ar Ophi in the In Lep Rightana Messar, Ip see 1923-25. He lead to raide full use of this record in his  $R\tilde{e}_{IJ}$  provides  $I\tilde{a}$  Ith I so 2. But not be record in not yet published in full Ledit it here for the first time at the metance of Dr. N. P. Challen viria, Government Lemin histor India.

The place I nown as Spinglepinhi is entured in the heart of hills about a right and a half west of the ailline Vikharani which is about four rules of the int of the factor is shown of Sn. I khingi and is nother difficult of paces.

The inscription is fixed in a niche in the section stall of remail served in billion the temple whose plinth is about 1 ft high from servel received sater the construction and subsequent consecration of which is the risin themse of the record.

Lycluding Scil (Sci) lived Militerica of on the top, there are in all thirt, one and a half line of variance in the increption buch covers a space about 1' 10' broad by 1' 3' lagh. The record is enjoy and on a clab of black atoms high has been demand by two by errols running almost parallel to each other. In addition to the crack the clab is broken in three places thus destroying portions of the increption.

With record to the palacography retention ran, be deron to the representation of the medial roy ele \(\bar{c}\), as \(\bar{o}\) and as ratch are joined to the consonants both by \(\gamma\); \(htarrow\) test and by \(htarrow\) test matras side by side for example of early \(\bar{o}\) et \(pur \in \arrow\) and \(htarrow\) to \(htarrow\) and for as and as of uttanetaral and earn \(\bar{o}\) that \((1 - 18)\) and \(htarrow\) and \(htarrow\) the fresh provide (1 0). This method of indicating the right are be due to the fact that though by this time \(\bar{o}\) garischaracters had as used almost a definite form, the representation of the rightal vowel, particularly the dipthong, was still in a state of transition

The laziguage of the inscription is Sinstrik. Of the few minor mistakes it shows, it may be pointed out that the dental named has been employed for the palatal one in guhā gēhalān-piteā (1.5), laschit-samāh (1.6) has been used for lā chit samāh and sō-yam pra astih (1.27, v. 28)

<sup>1</sup> This portion beginning with BAWIAI is written in a different hand

<sup>&</sup>quot; The word spik which the scribe could not fit into the space available was written below the line

<sup>\*</sup>I or quotations from this record, rec Rajaputane La Itale a, I are II, foot notes on pp 5-19-80

for  $s=\bar{e}yam$  prasastih. The word  $gadha^1$  in mamdal  $\bar{a}lspite$   $gadh\bar{o}_i$  (1-9) is evidently, a  $d\bar{e}s\bar{i}_i$  word. Besides, there are some mistakes of engraving which are noticed in dealing, with the text

Regarding orthography we find that the dental sibilant has once been employed for the palatal one in Sambhur=akarōd= (l 17) So, also v/has once been used for b in Śākē vāna-vasu-(l 29) Consonant after i is occasionally reduplicated. The whole inscription is in verse except adorations to Viśva Mā[tā] (at the top), and Bhagavatī (l. 1), as, well as portions of 1l 28 and 32 2

The inscription belongs to the time of prince Mökala of Mewār whose date of accession<sup>3</sup> is not yet definitely known, and its object is to record the consecration of a small reservoir of water constructed by him at the hilly site known as Śringī-rishi, thereby to achieve bliss in the other world for one of his wives, named Gaurāmhikā, who was apparently not living at the time. She came of the Bāghēlā family and was the daughter of some prince, only last three syllables of whose name, viz nabhrama are visible in the text now preserved. The ceremony took place on the fifth day of the bright half of the month of Śrāvana in the Vikrama year 1485 (=A D 1428) Mökala accompanied by his other wife Māyāpurī, worshipped the sage Rishyaśringa and with the permission of his religious preceptor Trilöchana consecrated the reservoir

The inscription is important masmuch as it gives some historical information with regard to the four successive princes Hammira; Kshētra, Laksha and Mōrala: It opens with an invocatory verse in praise of Bhāratī, the goddess of learning, in the next verse the poet declares his intention of describing the princes born in the family of Bappa. Then begins the genealogy from Hammira to Mōkala

It has been said about Hammīra that he captured the city Chēla by name, and conquered by his might the notorious Bhīls who were his enemies. He went to Ranathambaka or Ranthambhor, and there killed Jaitrēśvara who was inimical to him. He also reduced Palhanāpura to ashes

Chēla as mentioned here is the Chēla-vāta of the Ekhngjī inscription of V S 1545<sup>6</sup> (=A D 1488) and the Jīlwāda of modern times, situated on a high plateau on the north western border of Mewār, overlooking the territory of Gōdwār, a part of Mārwār From the time of prince Rāi 'Mal (A D 1473-1509), this place has been in the possession of a Sōlankī Sardār as his jāgīr Formerly this Sardār held authority over some portion of Gōdwār also, which was in all probability conquered by Hammīra together with Chēla Before the time of Rāi Mal, the place might have been in the possession of the Chauhānas <sup>7</sup> His victory over Bhīls means that Hammīra had also acquired the portion of Mewār now known as Bhōmata, almost fully occupied by the Bhīl community, which evidently was not a part of Mewār at the time 'Or, it may lint at

- 1 See Hemachandra's Desināmamalā, p 99 (ed Bühler)
- 2 Below this last half line of the record is clearly visible in the impression a line of writing too carelessly engraved to be legible. It appears to read ्रीस्चार्ज्य । १०२(१)० वीस्चार्ज्ज and seems to be a later addition made by a mason engaged to repair the older structure of the verandah containing the inscription
- <sup>3</sup> No record helpful in definitely determining either the date of the death of prince Laksha, the father of Mökala, or the time of the latter's accession to the throne of Mewär has till how been discovered. But it is certain that Mökala ascended the throne prior to V S 1478 (=A D 1421) as an inscription of his reign found in a ruined Jama temple at Jāwar is dated in that year
- It is not certain whether this is the concluding part of a personal or place name as the compound may be either Karmadhāraya or Genitive Tatpurusha
- <sup>5</sup> The reading appears to be Na[ratham]bakam which, by metathesis, may stand for Ranathambakam=(Skt. Ranastambhaka), popularly known as Ranthambhor
  - 6 Bhāvanagar Inscriptions, pp 117 23
  - Ray Itihs, Fasc II, p 548, n 4

the acquisition of the part of Mewar now known as Vagada (Vatapadraka of inscriptions), which at present forms the territory of two different states, viz, Düngarpur and Bänswara 1 About the identification of Jaitreśvara, who died at the hands of Hammīra, the present inscription does not give any clue But in v 25 of the Eklingji inscription of V S 1545 mention has been made of a Jaitrakarna born in Ilachala (Idar), sustaining the loss of life at the hands of Hammīra Ekalınga māhātmya also mentions Jitakarna, the Ilā durga-nāyaka or 'the lord of the fort of Idar' as conquered by Hammira Thus it is not difficult to ascertain that Jaitrcsvara of the present record was none else than Jaitrakarna of the inscription at Ekhingji and Jitakarna of the El alinga māhātmya He was, as is evident, the master of the fort of Idar, but when killed by Hammīra he seems to have been at Ranthambhor as known from this record solutely no evidence to prove that Ranthambhor was a part of his dominions, but as it was at that time the centre of Rapput confederacy against the Pathan monarchy of Delhi, it seems quite probable that he might have gone there in connection with some such activity. The last exploit of Hammira as mentioned here is the reduction of Palhanapura to ashes. The latter is the phonetically decayed form of Prahlādanapura This city was founded by Prahlādanadēva, the younger brother of Dhārāvarsha, the Paramāra ruler of Ābu Formerly it was a part of the Paramara dominion, but now it is the capital of a separate state known as Pālanpur 2

Hammīra was succeeded by his son Kshētra popularly known as Khētsī With regard to him it has been recorded here that he conquered Amī Śāha in battle, leaving alive not a single man of his army, and brought his entire treasury and numberless horses to his own capital He also demolished Māndalgarh which a monarch as mighty as Alā ud dīn had dared not touch

Though the present inscription is of little help in identifying Amī Śāha we are in a position to do so from other records Thus, this event has been mentioned in v 156 of the Princes' chapter of the Ekalinga māhātmya, as a bygone illustration to prince Kumbhā's victory over Mahamūd Khıljī of Mālwā, where Amī Šāha, conquered and kılled by Kshētra, has been described as Mālava pati or the Sultan of Mālwā It is therefore clear that Amī Śāha whom prince Kshētra defeated, was the governor of Mālwā, and the scene of this battle was somewhere in the vicinity of the famous fort of Chitor as recorded in v 223 of the unpublished inscription of V S 1517 (=A D 1460)located in the uppermost story of Kumbhā's Tower of Victory at Chitor Thus Amī Śāha was none else than Dılavar Khan Ghuri who was the first Sultan of Mandu (Malwa) as known from the Memoirs of Jahangir 4 He was contemporary to the Delhi Sultan Mahammad Tughlak Col Tod in his treatment of Kshetra says that 'he obtained a victory over the Delhi monarch Humāyūn at Bakrol's Here he has obviously been misled by the bardic chronicles wherein 'Amī' might have been identified with 'Himāyūn' on the meagre phonetic semblance between the two names, or the name of a well known monarch such as Humāyūn might have been inserted in place of that of one who was not so well-known, a practice that was not infrequent among the bards of Rājputānā Humāyūn ascended the throne in VS 1587 (=A D 1530), whereas Kshētra's accession had taken place in V S 1421 (=A D 1364) They, therefore, could not be contemporary to each other Rai Bahadur Ojhā says that Col Tod had in his knowledge the dates of accession of both Kshētra and Humāyūn, but that the misstatement was due to not comparing them at the time of writing 6

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1 Raj Italis, Fasc II, p 549, n 1
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232

<sup>&</sup>lt;sup>2</sup> Ibid, p 549, n 2

<sup>3</sup> Ibid , p 563, n 1

A Rogers' Eng Trans, Vol I, p 407

<sup>&</sup>lt;sup>5</sup> Tod's Rajasthān, Vol I, p 321 (W Crooke's ed)

<sup>&</sup>lt;sup>6</sup> Ray Itahs, Fasc II, p 565, para 2,

Kshātra was succeeded by his son Laksha, about whom it has been stated in the present inscription that he was a prince of great religious ardour and that he freed Gayā of the barbarous tax levied by the Muhammadans, which all Hindu pilgrims had to pay. This tax was a source of great discomfort and torment to the Hindus and evidently prevented them to a great extent from undertaking any pilgrimages. Laksha, the pious Hindu prince, pacified the Muhammadan governor of Gayā with offers of gold and horses and got this tax totally abolished for the Hindus. This tax was in force not only at Gayā, but was, in fact, levied over Tristhalī or the three main Hindu religious centres, viz, Kāsī, Prayāga, and Gayā. Laksha got all these sacred places freed from the tax as known from v 2071 of the Kumbhalgarh inscription of V S 1517 (=A D 1460). This meritorious deed of Laksha also finds mention in v 382 of Rāi Mal's inscription of V S 1545 at Ēklingtī

Mökala, the son of Laksha, ascended the throne of Mewar after his father's death According to this record he fought two battles, one with Fīrūz Khān and the other with Ahmad, wherein he utterly defeated both This Fīrūz Khān was the son of Shams Khān Dandānī, the brother , of Zafar Kbān or Muzaffar Shāh I whom Muhammad Tughluq II had appointed as the governor of Gujarāt in place of Furhut-ool moolk and who afterwards became an independent Sultān 3 When Tātīr Khān, the son of Muzaffar Shāh, having deprived his father of his kingdom, himself seized the throne, he appointed Shams Khān, his uncle, as his minister Shams Kh in afterwards poisoned Tātār Khān at the instigation of Muzaffar Shāh, his brother, and the latter being pleased with this service had bestowed upon him the jagir of Nagor 5 When Shams Khān died, his son Fīrūz Khān became the owner of Nāgor When he began to annoy Mokala by his foul intentions, the latter attacked Nagor and Firuz Khān fled from the field of battle and his army This victory of Mökala over Fīrūz Khān is recorded not only in this inscripwas utterly routed tion, but also in v 51 of the Samiddhëśvara temple inscriptions at Chitor of the same year as the present one and in v 44 of the Eklingji inscription of V S 1545 The event is also described ın Persian chronicles such as Tublāt i Akbarī, but there it is said that Rānā Mōkala was defeated by Fīrūz Khān and three thousand men of his army were killed in the battle 7 This discrepancy between the two records—epigraphical and historical,—has wrongly led the author of Vira-Vinoda to think of two battles fought between Fīrūz Khān and Mokala in one of which the latter was victorious and in the other defeated 8

Mökala's second battle as known from this record was waged against Ahmad wherein also the latter was defeated. It is rather difficult to ascertain who this Ahmad was. In v 221° of the Kumbhalgarh inscription of VS 1517, Ahmad of our inscription has been confused with Mahammad whom Col. Tod has regarded as Nāsir ud-dīn Mahmūd, the grand-son of Fīrūz Tughluq, and the son of Muhammad Shāh, and whom he believes to have been defeated by Mōkala near Rāipur in Mewār, on his way to Gujarāt to which direction he was fleeing after his defeat at the hands of Tīmūr in the battlefield of Pānipat 10. But this is not possible, for Tīmūr reached

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¹ Raj Itihs, Fasc II, p 572, n 1

² Bhāv Insers, p 111

³ Rāj Itihs, Fasc II, p 584

⁴ Briggs, Firishta, Vol IV, p 9 and Raj Itihs, Fasc II, p 584

⁵ Rāj Itihs, Fasc II, pp 584 85

⁶ Above, Vol II, p 417

⁷ Bayley, History of Gujarat, p 148, n 5

⁶ Rāj Itihs Fasc II, p 585, n 5

⁹ Ibid, p 586, n 1

¹⁰ Tod's Rajasthān, Vol. I, p 331 (W. Crooke's ed.).
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Delhi on December 18, A D 1398, a period much prior to the accession of Mökala Therefore Ahmad of our inscription seems to be Ahmad Shāh I of Gujarāt who was a contemporary of Mökala and the latter might have defeated him in some battle. It also seems quite probable that the author of the Kumbhalgarh inscription might have inserted by mistake Mahammad in place of Ahmad, the two names being phonetically similar. An attack of Ahmad Shāh I of Gujarāt directed against Jīlwārā in the dominion of Rānā Mökala, after extracting tribute from the ruler of Dūngarpur, has been referred to in Tabhāt-v-Ahbarī and Tārīhh v Ālfi, but this event is said to have taken place in A H 836 (A D 1433) which is five years later than the time of our inscription. This shows that the fight referred to in our inscription is quite different from that mentioned in the Persian chronicles. It is possible that Mökala had to fight Ahmad Shāh twice.

Other historical information from the record with regard to Mökala is that he erected a strong rampart with three gates round the famous shrine of Śrī Ēkalingajī He weighed himself against gold, silver and other precious objects and gave them in charity as many as twenty-five times. He performed one of these ceremonies at the holy *Tīrtha* of Pushkar, on the full-moon day of the month of Kārttika

The record was composed by one Yögīsvara who had the epithets  $V\bar{a}nivil\bar{a}sa$  and  $Kavir\bar{a}ja$ . These epithets show that he was a very learned man and was held in high esteem at that time. Nothing else is directly known of him from this epigraph. The use of ru in place of the vowel ri in  $Rushyasrimga\ rushi$  (1–20), however, seems to suggest that he was a native of South India.

The mason (sūtradhāra) was Phanā, the son of Hādā According to the inscription he was a famous figure and was held in high respect by others of his profession, and was fully conversant with works on literature and architecture

The date of the inscription which is given both in numerals and in words is Sunday, the 5th of the bright half of Śrāvana in Samvat 1485 It seems to be irregular for it corresponds to Saturday, 17th July, 1428 A D

#### TEXT 3

# श्री:<sup>4</sup>विश्वमा[चे नमः]

<sup>1</sup> Ray Itahs , Fasc II, p 586

<sup>&</sup>lt;sup>2</sup> Bayley, His of Guj, p 120, n 4

From ink impressions and the original

Read Śrī

<sup>&</sup>lt;sup>5</sup> Each line generally ends with one or two dandas which are for the most part to be regarded either as ornamental or superfluous

<sup>6</sup> Syllables within these brackets are only partially visible

Motre Surdūlavilrīdita.

- 3 कान् । श्रश्वद्याचक्रवांकिताविक्तिसत्स्वर्णेप्रदानोद्यतासंश्रासाहतवैरिराजनिकरान्गीरी-ग्रासिवाप]रान् ॥२¹ सीयं वय्यजवश्रमूवर्ण[मणी रूपेल पु]ष्यायुषी हमी-
- 4 रो धरणीधर: [स]मभवदीर सुधीरो रणे । निल्ला व्यासचराचरा विजिथिनो यस्त्रेदुनुदो[ज्ज]ला नीर्त्ति[र्मूर्तिरि]वैश्वरी विजयते मान्या सदा मूसुना (जाम्) ॥३¹ चेलाखं पुरमशहीद•
- 5 रिगणान्मिसान्गुहागेहकान्जि(ज्नि)त्वा तानखिलान्निहत्य च बैंसात्स्थातासिना संगरे । यो ग[त्वा] न[रथ]बनं समवधी जैनेखर वैरिणं यो द्रस्थित-
- 6 पल्हणापुरमिप क्रोधाक्षली सम्धवान् ॥४¹ एवं सर्वसकटकं समगमङ्गूसङकं भूपतिर्हेमीरी कर्लानास्त्ररः] सुरुषदं सपाच्य क(का)श्वित्समाः³ [।\*] सम्यक्व-र्भहर ततः स्वतन-
- 7 [य] सुस्काप्य राज्ये निंजी चेनं चनियवंश्वसडनसील अत्यंधिकालानल(लम्) ॥५¹ चाजावसीसाहमंसिप्रसावोज्जित्वा च हत्वा यवनानशेषान् ॥(१) य: कोश-जात तुरगर्नसञ्ज्य[ा]-
- 8 न्समानयत्स्वां क्तिल राजधानीं(नीम्) ॥६⁴ टिन्नी⁵चाक्षप्ररेश्वरेण विलाना स्ष्रष्टोपि नो पाणिना राज्ञा श्रीमद[ला]वदीति विलसनामा [ग]जस्वामिना । सोपि चेत्रमहीसूजा
- 9 निज्ञमुज्योद्ध्यसावादहो सन्नो विश्वतमङ्बाक्षतिगढो जिल्ला समस्तानरीन् ॥७¹ दंद्रेणासुरम्यिना प्र<sup>६</sup>णम[ता स]प्रार्थितः मनरः सत्येते दनुजाः पद सम ब्रह्मादादातुनासा विमो ।
- 10 एव किं वारवाख्यो वद ४२: युवा वच: มหูना नीत[:\*] चेनमडी-पतिनि(नि)जपदं दैत्यांतर्हती: खयं(यम्) เรา दिव्यागनामूषि[तवास]भागे दैत्याति(त)के चेनधराधिनाथे । खर्गिस्थिते कल्पितदानद्चे(चो)
- 11 लचीमवहेवतर्र्विधानां(नाम्) ॥ कि २००० कांचनतुर्लाददानतस्तोषिता दिजवरा ( अहीतर्ति । विन दुर्जयसमस्तम्भुजः संहृ[ता]ः सदिस्धारया र्णे ॥१००० दला(चा) [तंगतु]रगहेमनिचयास्तस्त्रे गढ(या)-

<sup>1</sup> Metre Śārdūlavikrīdita

<sup>2</sup> The stroke in the body of this letter is too faint on the original to be visible in the impression

<sup>&</sup>lt;sup>2</sup> The arrangement of words in this line is obscure Samagamat is to be connected with sura padam and sampālya with bhū mamdalam

Metre Upajati

<sup>&</sup>lt;sup>5</sup> The name of this well known capital of India begins either with T<sub>i</sub> or Dh<sub>i</sub> in most of the inscriptions of this period

This syllable seems to have been engraved over an erasure

Read Hara

<sup>8</sup> Metre Indravajrā

<sup>9</sup> Metre Rathoddhatā

- 12 [का]भिने सुना चेन हाता गया करभरादर्भाष्यनेकान्यतः । प्रीता. खर्मगता - वदति पितरस्वद्यापि सत्याधिषं तत्यासा[विति] लचमूतलभुजो वध्यिर नदत् ॥११ तस्मिन्पयाते चिदिव
- 13 🔾 ल हो विस्ताल्पितकल्पत्त [1\*] देवैक लिगार्चनव धन हो विस्थातदुर्वोधनयेक द हो ।१२३ तस्या च्यापतिविद्ता जिल्लासको [न] हो खरस्यात्मकः श्रीसी (मा) स्त्रीकाल एव व्यतिकान सपूर्ण चंद्राव-
- 14 [न: । ] — [गा]हतसच्यावन गरीर्जातासिवेनस्तत: स्त्र राज्य परिपालयत्यिर-क्तुल सचात्यव्यवेत: ॥१३ यस्याग्रे सम्भूत्यलायनप[र]: पेरीजवा(खा)ना स्त्रं पात्पाहाह्यर दु.सहोपि समरे सत्यज्य को-
- 15 ् [1] नाणवरीन स्रष्टावदनो सृ[का]नको ०६-वागध्वेनापि विवर्जितो गिरिगुहागेहाजित सामत(तम्) ॥१४ यः पंचिन-श्रति[तु]लाः ससदाद्विजै(जे)भ्यो हिन्नस्तथैव रजतस्य च भव्यकाना-(नास्) ।
- 16 —— — प विमुत्तिहितीः सीयं छपो विजयते वरकीर्तिपूरः ॥१५ विजयते वरकीर्तिपूरः प्रकारिकसिक्तिः ज्ञामय दव ख्यातो सही[म]डले प्राकारो रचितः सुधाधवतितो देवैकलि-
- 17 ् । — ं प्रत्निपाटिवलसद्वा(द्वा) रचयातक्षतः कीलास न विचाय स्वां) स्रवारीच्याधिवामे स्रति(तिम्) ॥१६¹ कात्तिक्यामेथ पू[िर्फ्ण] सावरितधौ योदात्तुला काचनी भारत्वन्न' प्रथम
- 18 - - दिक स दिजे । देवं पुष्तारतीर्यसाधिणससुं नारायणं शाखतं क्षेणादिवराहमुत्तसतरैः स्वर्णादिकः पू[जय]न् ॥१७¹ कान्याधेनुधरान् तुरगसरथश्रयादिदा-
- 19 U — — U पुष्तारेषु विदितो जिष्टा(ज्येष्ठा)[दि]षु अख्या । तेन प्रस्तसभस्तभूपत्तनासमीतसत्तीर्त्तिना षु(ख्)साणान्वयमं[तारे]ण स्विया विद्विभित्रेण जिती ॥१८ पर्यांचे

<sup>1</sup> Metre Surdulavil rīd ta

The stroke in the body of this letter is too faint on the original to be visible in the impression

S Netro Indratagra

<sup>4</sup> Pead tasya

<sup>&</sup>lt;sup>5</sup> The composer seems to have employed this foreign name without the case termination

Metre Jasantatilakā

The syllable tam seems to be carved over an erasure

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- $oldsymbol{\cdot} oldsymbol{\cdot} oldsymbol{\cdot} oldsymbol{\cdot} oldsymbol{\cdot} oldsymbol{\cdot} oldsymbol{\cdot}$  . . . .  $oldsymbol{\cdot} oldsymbol{\cdot} oldsymbol{\cdot}$  पूर्व(रम्) ।  $oldsymbol{ au}(\pi)$ ष्यश्रृंगर् $(\pi)$ षिस्तो-20 नव्याजमालव्य भूप[त]: ॥१८¹ कि वाची महिमा गिरेरिह मया योगीख-[रेण]मुना विख्यातस्य महीतले हिमवता
- 21 - - - - - - - तरे निवसति श्रीशांतया कातथा साक पुर्णनदीलसत्परिसरे साख्या(चा)द(ह)षि[·ʰ]· खुंगिकः ॥२०° [यना]सी च एमेक मेव वसितः श्रीमानृषी(षि)
- 22 [मंगिका: पु]खाचारपरी विभाड[कसतो यो]गी तप:सागर: । काली तच निरतरं जलधरा वर्षेत्यपारावु(+व)भिनैवाकालकृतिर्भवेत्र हि त[या वं]ध्या भवेयु / स्तिय: ॥२१º बाधेलान्ब.
- 23 यदीपिका वितरणप्रख्यातहस्ता च [या ै णस्त्रमभूमिपालतनथा पुष्पायुध-प्रेयसीं(सोम्) [1<sup>+</sup>] या रूपेस निजेन ता समजयत्वीभाग्यसंशोभि[ता] या सर्वेच पतिव्रतात्रगणने सुख्यै-
- 24 व संनीर्च्यते ॥२२° तस्या[:\*] सदिदीवरलो[चना]या: सपूर्णपीय्षकरानना[या: 1] गुणान्विताया गुणतोषिताया: श्रीपार्वतीसेवनसादरा[या]: ॥२३<sup>4</sup> गौराविकाया निजवन्न-
- 25 भाषा: समोक्संप्राप्तिफलैक होती[: ।\*] एषा प्रर[स्तस्य] विभांडस्तोदा(व्यी)पी निवडा विक्त मोवलेन ॥२४<sup>5</sup> वाष्या पुख्यसरिज्जलेन सतत सपूरितायासिह स्नान यः क्षरते
- 26 दिन: स हि भवेदेदादिविधालती । राजन्यो यदि [कटकै]विरिहतं प्राप्नोति राज्यं चिर वैश्वो वैश्ववणाधिका श्रियमहो श्रूद्रोपि सी[8यं प]रं(रम्) ॥२५2] यः कुर्याद्विषयचस्या
- 27 क्रान वाष्या प्रियान्वित: । ब्राह्मणी वा तथान्योपि स ल[भैतेप्सित] फलं (लम्) ॥२६¹ योगोखरेख कविना रिचता भनोज्ञा सो(से)य प्रशस्तिकचिता-मृत[पूर्णी]वर्णी । श्रावार्णी या सुवि[वु]-
- 28 धा: सुखिनो भवति श्रीभार[ती] भिव कथा कलुषापहत्री (त्रीम्) แจง [इति] श्रीवाणीविलासकविराज्योगीश्वरविरचिता प्रमस्तिर्जयति ॥ सायापुरी विश्वीभया समेतो विभाडस-

<sup>&</sup>lt;sup>1</sup> Metre Anushtubh

<sup>2</sup> Metre Śārdūlaukrīdita

<sup>3</sup> Read rasati

<sup>4</sup> Metre Upajāti

<sup>\*</sup> Metre Indravagrā

<sup>6</sup> Metre Vasantatılakā

- 29 न(नु) <sup>1</sup>परिपूजयस्त वितो वनस्यात्मगुरोरनुज्ञा सम्राप्य चामीकरदान[दच][:\*]
  ॥२८ प्राक्ते वा(वा)णवस्त्रभुतिप्रवित्तसत्चं(घं)द्राकित(तं) विश्वते पंचस्या
  गु(सु)तियौ [र]वौ च नसस. पंचे सिते
- 30 सन्मात: [1\*] श्री[मम]चनरिश्वरस्य तनय: श्रीमोकलो भूपतिर्विद्वंदृ[विभूषि]त: समकरोद्वापीप्रतिष्ठा(ष्ठा)मिह ॥२६३ उल्लीर्ण्णाषि(जि)लस्त्रधारगुरुणा से[यं] प्रमस्ति:\*] ग्रमा वि-
- 31 खाते[न] मनाभिधेन [सु]िधया हादालजेनासुना [।\*] साहित्वादिकाम्[तिप]-शास्त्रविलमत्पा(त्पा)घोधिना साधुना श्रीनारायणसेवकेन नृपते: श्रीमोकल-स्याचया [॥३०\*]
- 32 <sup>4</sup>सवत् १८८५ यपं यावण ग्रदि ५ रविदिन(ने) ॥ चिर(र) नंद[तु] ॥क्रि॥ यो. ।

## TRANSLATION

[Obcisance to] the illustrious [Mother] of the universe. Adoration to the illustrious Bhagavatī

- (Verse 1) Having paid obersance to the illustrious goddess of learning, my supreme mother and the dispeller of delusion, with (her) lotus like feet (looling) lovely with the gems on the crests of gods all round, holding a lyre and a crystal [rosary]. and wearing beautiful ornaments studded with pearls,
- (Verse 2) [I describe] to the best of my knowledge, the heroes such as prince Hammira, etc., the descendants of Bappa, who had been ever ready to offer shining gold more than desired by those in need, who had killed numbers of powerful enemies in battles and who had been devout worshippers of the Lord of Gauri (i.e., Siva)
- (Verse 3) There came in being the well known ornamental gem to the family of the descen dants of Bappa, the heroic prince Hammira, the very Cupid in form, resolute in battles and victorious, whose fame, like the body of Isvara (1 c, Siva), permanent, all pervading, white as the moon and the jasmine flower and always respected by (other) princes reigns supreme
- (Verse 4) (It was he) who captured the city of Chöla after having conquered and perforce killed in battle with (his) famous sword his enemies, the Bhīls, residing in caves, who murdered the immical Jaitrēśvara going himself-to Narathambaka (Ranthambhor) and also being agitated by anger, burnt down the distant city of Palhanāpura
- (Verse 5) Hammira, the very god of love for damsels, having thus protected the earth for a certain number of years and having then established over his kingdom his son Kshētra, (who was) an ornamental jewel of the Kshatriya race, the destructive fire to (his) enemies, and worthy wells to take up responsibility, went to the abode of gods
  - There is an anusvara over pa which is redundant
  - <sup>2</sup> Metre Upajati
  - 3 Metre Śāraūlavikrīdita
  - 4 This half line begins from the middle of the slab
- <sup>6</sup> This is a topless chha and many people employ it even now particularly at the end of letters to denote auspiciousness
- e Lit well to wear armour समान्त्र of the text echoes समान्त्रित जनार of the Raghuranta, VIII, प 94.

- (Verse 6) (It was Kshētra) who having conquered in battle Amī Sāha by the might of (his) sword and totally annihilated the Yavanas, verily brought the entire treasury and numberless steeds to his own capital
- (Verse 7) Oh even that famous fort of Mandala, which even the lord of the lovely city of Delhi, powerful and owning elephants, known by the shining name of Alāvadī, dared not touch with his hand, was shattered by prince Kshētra, after having conquered all the enemies with the impetuous might of his arms
- (Verse 8) (God) Sankara was (thus) solicited by humble Indra in fear of demons, "O Eternal Hara! here are these demons aspiring to seize my position by force, O tell me, what should I do under such circumstances?" On hearing (these) words, prince Kshētra was taken away by Sambhu himself to his own abode, in order to destroy the demons
- (Verse 9) Prince Kshētra, the death incarnate for demons, having (thus) settled down in heaven with heavenly damsels adorning (his) left side Laksha, expert in giving (as much) charities (as could be) imagined, came to be the desire-yielding tree for the learned
- (Verse 10) (It was he) by whom best of the Brāhmanas on the surface of the earth were gratified by various charities, like gold weighed against himself, and by whom all (other) invincible princes were killed in battles with the sharp edge of (his) sword
- (Verse 11) May the famous line of that prince Laksha ever rejoice (in this world) by whom Gayā (the holy Tīrtha) was freed from the burden of tax for a considerable number of years, by paying (as ransom) lofty horses and heaps of gold to the lord of Gayā, and for which (whose) ancestors gone to the upper world, gratified as they are, even now confer (on him) genuine benedictions
- (Verse 12) That Laksha—who , who had assigned the desire-yielding tree to suppliants, who had (his) attention fixed upon the worship of God Ekalinga and who had been the only expert in political matters which are avowed to be inscrutable—having gone to the upper world—,
- (Verse 13) This illustrious Mōkala, the son of that lord Laksha, the holy forehead mark of the family, with face like the full moon and with lotus like feet revered by (other) princes, having been (installed king) by bathing in water made holy by incantations (and) fetched from , protects his kingdom frightening the group of enemies all round
- (Verse 14) (It was he) from whose presence Pērōja Khānā (Fīrūz Khān) himself had resorted to fleeing (and) Pātsāha Ahmada, although irresistible in battle . abandoning (his) has, at present, with face dried up, with hair dishevelled, with speech obstructed and bereft even of (his) horse, taken refuge in the habitation of a mountain cave in order to save.
- (Verse 15) This well known prince, who weighed himself against gold, silver and  $Phadyakas^2$  twenty five times and distributed them among dvijas for the liberation of partial eq quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum quantum
- (Verse 16) By him was erected a rampart, which was renowned all over the earth, which looked as if built of nice crystal slabs being whitewashed with lime and which was adorned with three beautiful gates having handsome panels, [round the site of] the God Ekalinga, where Lord Sambhu had indeed made up his mind to reside, leaving aside Kailāsa
  - <sup>1</sup> Lit the circular fort, modern Mandalgarh
- <sup>2</sup> This seems to be the name of a small silver coin whose value might have been worth two annas, for in some pails of Rājputānā a two anna piece is even new called a *Phadiyā* or *Phadyaka* (*Rāj Itihs*, Fasc II, p 588, n 4)

(Verse 17) He who was conversant with the holy lore having first of all worshipped with high class gold, etc., the Eternal Nārāyana with the (external) appearance of the Primeval Boar, at the holy site of Pushkara, [and having ] in company of Brāhmanas—weighed himself against gold on the beautiful full-moon day of (the month of) Kārttika, and gave it away in charity

(Verse 181) By giving maidens, cows, pieces of land, horses, chariots, books, etc., in charity, looked upon in the land of Pushkara with reverence (even) among (his) seniors (?)

By him who was wise, dear to the learned on earth, conducive of felicity to the family of Khummāna and whose fame was sung by the frightened wives of all princes

(Verse 19) In turn Of the prince, resorting to the pretext of eulogising the sage Rishyaśringa

(Verse 20) How is to be described by me, this Yögiśvara, the majesty of the mountain here, which is famous all over the earth and which with the Himālaya, and on which, in the beautiful vicinity of a holy river<sup>2</sup>, resides (the sage) Rishyaśpinga in person, with (his) beloved, the illustrious Sāntā

(Verse 21) Wherever this illustrious sage Spingika who is the son of Vibhāndaka, who is an ocean of austerity, and solely given to meritorious deeds, puts up even for a moment, there the clouds pour inexhaustible waters at the proper time, untimely death never takes place and women do not remain barren

(Verse 22) (For her) who was illuminating to the family of Bāghēlās, who had her hand renowned for charities, who was the daughter of prince nabhrama, who by virtue of her own beauty surpassed (even) Cupid's beloved (ve. Rati), who was graced with prosperity, (and) who in the enumeration of women true to their consorts is celebrated everywhere as the foremost—

(Verse 23) For her, whose eyes were like beautiful lotuses, whose face was like the full moon, who was possessed of merits, who could be pleased with merits (and) who took delight in attending upon the illustrious Pārvatī—

(Verse 24) For (that) Gaurāmbikā, his own beloved, this reservoir of water in front of that son of Vibhānda has been constructed by Mōkala with the sole view of her achieving (a blissful situation in) the other world

(Verse 25) Whosoever takes bath in (this) reservoir here, perpetually filled up with the waters of the holy river—(1/1) a Brīhmana, he verily becomes versed in (branches of) learning like Vēda, etc., if a Kshatriya, (he) gains lasting royalty free of adversaries, (1/1) a Vaiśya, (he obtains) wealth more than that possessed by Kubēra, (and 1/1) a Sūdra, (he) too gets a unique state of excellence

(Verse 26) Whosoever, a Brīhmana or anybody else, would bathe in (this) reservoir with (his) wife on (the fifth day of the bright half of the month of Bhādrapada called) Rishi Pañchamī, (he) would gain his desired aim

(Verse 27) This well known charming panegyric—whose letters are appropriate and full of sweetness, (and) which the learned delight upon hearing as (they do) by (hearing) the illustrious story of the Mahābhārata, the dispeller of opacity—has been composed by the poet Yōgīsvara

(Line 28) Let there be victory to this panegy is composed by Yōgīśvara, the lord of poets (havirāja), and who had the epithet Vānīvilāsa (lit in whom moved gracefully the goddess of learning)

1 Owing to their fragmentary nature it is difficult to understand correctly the sense of this and the next verse

<sup>&</sup>lt;sup>2</sup> This really speaking is not a river but an ordinary mountain stream which flows in rainy season

(Verses 28 29) Prince Mōkala, son of the illustrious prince Laksha, of refined intellect and expert in giving charities of gold, after worshipping that son of Vibhānda, with his beloved Māyā-purī (and) having obtained the permission of his religious preceptor Trilōchana, consecrated the reservoir here attended by a host of learned people, on Sunday the auspicious fifth day of the bright half of Śrāvana in the happy year signified by the shining moon, the Vēdas, the Vasus and the arrows (=1485)

(Verse 30) This well known auspicious epigraph has been engraved by order of the illustrious prince Mōkala, by the famous and wise Phanā, who is the son of Hādā, who is foremost of all (other) masons, who is a glittering ocean of the lore of mechanics and literature, etc., and who is a devotee of the illustrious Nārāyana

(Line 32) Sunday, the 5th of the bright half of Śrāvana in the year 1485 (of the Vikrama era) May (this) rejoice for long

# No 36 —A PALI COUNTERPART OF THE NALANDA TEXT OF PRATITYASAMUT-PADAVIBHANGA

BY BIMALA CHURN LAW, PHD, MA, BL, CALCUTTA

Dr N P Chakravarti has rendered a distinct service to Buddhist scholarship by editing from two brick inscriptions found at Nālandā¹ a Sanskrit text of what is presumably the Pratī-tyasamutpāda vibhanga-sūtia This is found to be the same work as one on which Vasubandhu wrote a commentary, the title of which, as preserved in Tibetan, is Pratītyasamutpāda vibhanga-nirdēśa Vasubandhu's commentary, only a few fragments of which have been published by Professor Tucci from a manuscript found in Nepal,² was popularly known as Pratītyasamutpāda-vyā-lhyā³ A Sanskrit text similar to that found at Nālandā was translated into Chinese by Yuan Chwang in 661 A D The title of the Sanskrit original, as restored by Nanjio from the Chinese, is Nīdāna sūtra⁴ Now all that is wanted is a Pāli counterpart of the Nālandā text

Though the actual title of the text is not recorded in any of the two brick inscriptions, there can be hardly any doubt that the text presented in them is a Pratītyasamutpāda vibhanga sūtra, a Sūtra of the Vibhanga or Niddesa class, of which several examples are to be found in the Majjhimamkāya, particularly in its Vibhanga-ragga As a Sūtra, the text bears all the main characteristics of a discourse, viz, an introduction, a statement of the subject matter, elucidation of the points raised, and a fitting conclusion

Vibhanga is, of course, the same Buddhist term as niddesa, e.g., Sachcha niddesa<sup>5</sup>=Sachcha-vibhanga<sup>6</sup> The Vibhanga suttas developed and contained in the Five Nikāyas, i.e., in the Sutta-pitaka, represent the earlier stage or form of exegesis in the second book of the Abhidhanma pitaka, called Vibhanga The earlier or Sutta form of each vibhanga or exegesis has been distinguished in it as Suttanta-bhājaniya from Abhidhanma bhājaniya. In the Suttanta bhājaniya portion of each of the vibhangas, Sachcha, Satipatthāna, Dhātu, Indriya, and the rest, the unnecessary Sūtra characteristics have been done away with and only the relevant points have been concisely stated.

<sup>&</sup>lt;sup>1</sup> Above, Vol XXI, pp 193 199

<sup>&</sup>lt;sup>2</sup> J R A S, 1930, pp 611 623

<sup>3</sup> Above, Vol XXI, p 200

<sup>4</sup> Nanjio's Catalogue No 628

<sup>&</sup>lt;sup>5</sup> Dīgha, II, pp 304 313

<sup>&</sup>lt;sup>6</sup> Mayshima, III, pp 248 252

nothing of doctrinal importance being left out of consideration. The Suttanta bhājaniyas presuppose each a full text somewhere in the Sutta pitala, but unfortunately all such texts cannot be traced in the extant Pāli Canon. The only reasonable inference to draw from this would be that the text of the Pāli Canon as it comes down to us is not complete in all respects, and accordingly it needs to be supplemented.

It is historically important to note that there is a Pāh counterpart of the Sanskrit Pratītyasa mutpāda vibhanga sūtra, which is contained in the Suttanta bhājaniya section of a vibhanga, called Patichchasamuppāda vibhanga. The title adopted in the P. T. S. edition of the Abhidhamma text is Pachchayākāra vibhanga. But Patichchasamuppāda vibhanga is precisely the title under which the chapter was known to Buddhaghosa. Besides the correspondence between the titles in Sanskrit and Pāh, there are other points in v luch the two texts show an agreement. First, in both, only the anulāma mode of formulation of the Law of Causal Genesis has been adopted to explain the samudaya, āchaya or prabhava aspect of duhl ha. Secondly, in both, the uddēśa or dēsanā is followed by a vibhanga or exegesis. Comparing the two texts, item by item, one may notice only slight differences here and there. But, upon the whole, there is nothing in excess and of importance in the Sinskrit version of the Vibhanga sutta which is not included either in the Pāh Patichchasamuppāda vibhanga or in the text of the Vibhanga as a whole. Further, the Abhi dhamma chapter has a purely Abhidhamma section without its counterpart in the Sanskrit text. One has to regret the loss of the full text of the Pāh Patichchasamuppāda vibhanga sutta which is presupposed by the Suttarta bhājaniya in the 4bhidhamma treatise.

#### No 37 -A NOTE ON THE BARAH COPPER PLATE OF BHOJADEVA

### BY C R KPISHNAMACHAPIU, BA, MADRAS

In his article on the above inscription (I pigraphia Indica, Vol XIX, pp 15 ff) Dr. Hirananda Sastri has wrongly understood two expressions and suggested interpretations which do not appear to be correct

Dr Sastri says (1bid, p 16) that the Maukhan ling Sarvavarman is called Paramēstara in the Asīrgadh Seal inscription. But it is not so. Both this and the Nālandā Seal inscriptions call him Paramamāhēstara. On the other hand it is the Dēō Baranārk inscription of Jīvitagupta II that refers, among previous kings, to Paramēstara Sarvarmans whom Fleet identifies with the Sarvavarman of the Asīrgadh seal 5

Again, Dr Sastri asserts that 'the fact that he is described as a Paramisiara would show that he was a 'subordinate prince' (loc cit, p 15). Here again the doctor is unfortunately misled, for the title in question denotes 'paramount sovereignty' (C I I, Vol III, p 332), and not a subordinate position. It must be noted in this connection that this title was of such special significance that a conquering monarch took great pride in assuming it after he vanquished a mighty.

<sup>1</sup> Vibhanga, pp 135 ff

<sup>&</sup>lt;sup>2</sup> Sammoha vinodanī, p. 130 Idanı Paţichchasamuppada vibhange yā ayarı arıyjāpachchayā san Lharati ādinā nayena tanti nikkhitta

<sup>\*</sup>C I I Vol III, p 220 and above, Vol XXI, p 74

<sup>4</sup> Ibid, p 216, text 1 15

<sup>\*</sup> Ibid , p 215

foe The Western Chālukya kıng Satyāśraya acquired the surname -Paramēśiara (labdha Para mēśvar-āpara nāmadhēya) by the conquest of Harshavardhana, the 'lord of the entire Northern Country' 1

In the matter of identifying Paramēśiaia Śarvavarman with Mahārāja Śarva, of the Sañjān plates, who in his own words was a 'petty ruler', Dr Sastri, has, I think, fallen into an error in interpreting the significance not only of the surname Paramēśiara as pointed above, but also of the expression anumati

'The points to be considered in this connection are (1) whether "the petty ruler" Sarva of a kingdom at the foot of the Vindhya hills could or should have had any hand in the gift of a village lying in the Kānyakubja bhukti. which, from the nature of the circumstances, must have been directly under the king (i e, overlord) Nāgabhata himself, whose capital was Kinyakubja and (2) whether the expression anumati here connotes, the sanction of an overlord to a gift made by his In fact the question of a suzerain's sanction does not arise here for the reason given in the foregoing clause, but it implies the confirmation and maintenance by a later king of the grant made by a predecessor For example, we find that grants made by previous monarchs, of the same village to the same deity, were re affirmed by the subsequent kings, in their respective times A very good example of this is found in the Deō Baranārk inscription of Jīvitagupta II (C I I, Vol III, p 216, text, lines 12 ff) From a careful study of this grant, it will be seen that the expression sāsana is applied to the original grant or later affirmation made by the overlord, the king (ibid, lines 13 and 16)The subsequent affirmations are made in accordance with the original gift (cf pūrva dattakam=avalambya of line 15 of the grant) The expression anumati of the Barah copper plate must be construed in the sense of anu[mo]dita of line 17 of this grant issue, therefore, reduces itself to this, viz, the grant made originally by (the Maukhari)2 Paramësvara Šarvavarman and confirmed later by (the Pratīhāra) Mahārāja Nāgabhata was restored by Mahārāja Bhojadēva, after suspension (of it) for some time in the reign of Rāmabhadradēva

The village granted as agrahāra, namely, Valākā is evidently Barah, where the plates were discovered

'Dr Sastri's readings and interpretations of two other important expressions in this inscription also appear to me to need correction

In line 10 of the text (p 18) he reads হয়। মাণান্ত মহাধাননী নিজিলালা নিহন and translates it (p 19) as 'finding that the allotment was for the time being obstructed ' ',The original, I think, correctly reads হয়। মাণান্ত which would give the natural sense that 'the enjoyment was for some time obstructed' There is no relevancy in supposing a reference here to bhāga while the plate actually reads 'bhōga'

A similar mistake is committed by the editor in his reading understand in line 13 of the text and translating it as 'in accordance with the same old apportionment'. Here also the plate actually reads understand which means 'in accordance with the original or previous enjoyment'. Here too there is no necessity or relevancy in assuming a reference to bhāga, i e, apportionment's

Above, Vol IX, p 100 and Vol X, p 102

<sup>&</sup>lt;sup>2</sup> [Prof Bhandarkar is also inclined to identify Sarvavarman of the Barah Plate with the Maukhari prince of that name See his List of Inscriptions of Northern India, p 6, n 1—Ed]

<sup>&</sup>lt;sup>3</sup> [While this article was in the press, a note discussing some of the points noticed here, appeared in I H Q, Vol XIII No 3, pp 503 ff —Ed]

# No 38 -A NOTE ON THE RATAPURA COPPLE PLATES OF MADII RANTAKADLVA SAMAT 987

# By Killy Samin S. R. Daved

At the end of his explanatory note on there copper plate 1 Dr. Hiralal advances a theory that Bhramarakötsa war possibly an alternative name of Chal ral öfge, on the ground that the name of Chakral ötva seems to survive in Ghumara, a high he believes to be a name given to the falls of the river Indravatī at Chitral öfa. This theory is incorrect for the reison given below —

- (i) Ghumara is not a proper name and it is not applicable only to the fells of the Indravati at Chitrakota, it is a vord used in Bastir meaning "vaterfall"
- (n) In his introductory note? Dr. Hiraful has stated "though styled Lord of Bho, avatithe best of cities! Madhurant il adexa appears to have been a Mardel la (for idetary chief) as the verse in Il. 24 25 shows that his region limited to Bhran and biggs buch is described as a man-On the second plate in lines 15 and 16 at is stated that the vallege of Rajapura At months thed plate in lites 28,29 or mes is situated in Bhramaral ötvo i in data (pro-inci) of witnesses from Chal ral other na adala tregmen The crint was a do in A. D. 1095 and Bhramaral ötsa mandala and Chalir bot a recolula are mentioned in it well o exposes units of administrative territories. Medhurant Ladria sacros only despited views of left of Bhirometric kotva mandala, but uppear to have been a relative of the ruling land as his birudusals are the same as those of the Navayam aline a. We like "from the B"r ür is suprion of the time of Jagadel abhūshanos that King Dharavar ba vasahve in A. D. 10 0 (co., 5 cer. before the result of Rajapura was made by Medhurantel die a) At this time one Ch individutes as the feudatory thief in South Butur and it seems that Madiur at short we we holding a similar position in Bhremaral ötya n ar dala
- (iii) From the Kuruepal Tanl. Leb in cription, it is close that Kine District he seen Some varied varies as the ruler of Challed Sites in A. D. 1069. We can exist a much that King Dhūrā varsha's death took place between A. D. 1060 and 1069 and during this period (perhaps a period of minority administration). Medhurān's ledāve, although a Merida'da, became anore poserful and perhaps made attempts to out the rightful per on from the thropo. The Kuruspal store inscriptions tells us that Sōmē's aradēva finally defeated and lalled Medhur utal adeva

Thus it will be seen that Bhramarel ötva was not an elternative name of Chalral ötva, as suggested by Dr. Hiralal. I would place Bhramaral öt, a translata on the right bank of the river Narangi as it is stated in the copper plates that Röjapura is situ ted in the Bhramarakötya mandala.

Above, Vol IV, p 179

<sup>2</sup> Ibid , p 178

Hiralal Inscriptions in the C. P. at I Ber r (2nd ed.) No 269

<sup>4</sup> Above, Vol 3, pp 321

<sup>\*</sup> Hid , pp 25 ff

#### No 39 -ALLAHABAD MUSEUM INSCRIPTIONS OF THE YEAR 87

#### BY STEN KONOW, OSLO

The Government Epigraphist has sent me estampages of two inscriptions on stone slabs, now preserved in the Allahabad Municipal Museum 'No particulars about their findspot', he says, 'are available but like the two inscriptions already published in the Epigraphia Indica, Vol XVIII, pp 159 160 these also have undoubtedly come from Kosam'.

The two records mentioned by him were published by Rai Bahadur Daya Ram Sahni One, No II, belongs to the reign of the  $Mah\bar{a}r\bar{a}ja$  Sivamegha, the other, No III, is, according to the editor, dated in the year 88, probably of the Gupta era, during the reign of the  $Mah\bar{a}r\bar{a}ja$  Bhadramegha The latter, which I shall henceforth simply call III, is of special interest in the present connexion

According to Mr Sahm it was secured from the village of Hasanābād, close to the ancient remains of Kosam. It was lying near a well and would appear to have been used for sharpening tools and other utilitarian purposes. The slab is rounded at the top and a portion of it is broken off at the bottom. Its present dimensions are 2'10' in height and the same in width, the thickness being only 3". Only four lines of the inscription now remain in the upper round portion of the stone, but that originally the record covered some more space of the slab is obvious from the traces of alshaias which have survived in the rest of the defaced surface. His leading of the remaining portion is —

- 1 Mahārājasya śrī Bhadram[ēghasya]
- 2 [Samvatsa]rē 80 8 varsha paksha 3 divasa 5
- 3 sya Śamarasya (?) puttra Him[i]nganı
- 4 ayayādāvadāra

The two inscriptions sent to me I shall distinguish as a and b respectively. The slab containing a seems to be almost identical in shape with that described by the Rai Bahadur. It is rounded at the top, and the inscription, in five lines, covers a space 2' 4" wide and I' high—Theother slab is rectangular, and the record b is 1' 9" long, the height being 1' 4"—There are seven lines, the seventh only containing two akshaias—The contents of the two epigraphs are practically the same—I shall therefore deal with them together and also discuss their bearing on the reading and interpretation of III

The alphabet is early Gupta or pre Gupta of the Eastein variety. We find la with the downward turn of the left limb, eg, in  $M\bar{a}dgal\bar{i}$  b 4, and the characteristic eastern ha, eg, in  $Mah\bar{a}r\bar{a}\eta asya$  l 1, sha, on the other hand, has not the round eastern base stroke attached to the central bar as a loop

With regard to individual letters we may note the rounded  $\bar{e}$  in  $sapt\bar{a}s\bar{s}t\bar{t}e$  1 2,  $putr\bar{e}h$  1 4,  $Shandhak\bar{e}na$  b 1 5, etc., which looks like i (the regular form is seen in  $m\bar{e}gha$  b 1 1), the m in  $bhr\bar{a}trihi$  b 1 4 but regular in  $trit\bar{i}ya$  1 2, the different shapes of  $ll\bar{a}$  in  $pa^{ll}\bar{a}na$  1 3, where the a form is calculated to raise doubt about the correctness of the reading. I have therefore asked one of our leading authorities in Gupta palæography, Dr. Else Luders, how she would read the alshara, without telling her how I read and explained it. Without any hesitation she read  $ll\bar{a}$ , and this reading must be considered to be absolutely certain. The final m with the

<sup>&</sup>lt;sup>1</sup> [Mr B M Vyas, the Executive Officer, Allahābād Municipality, informs me that the inscriptions were found in a village adjacent to the Fort of Kauśāmbi in Manjhanpur Tahsil of the Allahābād District—Ed]

viiāma stroke above is found in siddham in a 1 1 The numeral symbols for 3, 5, 7, and 80 are used both in a and in b

The execution and preservation of the inscriptions are, on the whole, very good. The sixth to eighth alshaias of 1.1, and the seventh and eighth of 1.5 of a are defaced, and so are the final letters of 11.3 5 of b. There are, further, several superfluous and accidental strokes and dots, eg, in a above 1.1, above the ia of samiatrare 1.2, across and above the  $t\bar{a}$  of  $\bar{t}t\bar{a}yam$  and  $t\bar{a}$  of puritaryam 1.3, before the i matra of the second putient 1.4, after  $Samia[\bar{a}]ya$  1.4, where the three strokes are perhaps meant to be a sign of division, across the right leg of ga in bhagaial 4, in b after the bha and above the gha of  $Bhadiam\bar{e}ghasya$  1.1, above the ya of  $trit\bar{i}ya$  1.2, above the  $iyy\bar{c}$  of saudaryy $\bar{e}hi$  1.4, etc. The apparent i  $m\bar{a}ti\bar{a}$  above the  $\bar{e}$  of  $\bar{e}t\bar{a}yam$  a.1.3 has perhaps been cancelled, and the same may be the case with the i above shk in pushkininyam b.1.5. The  $\bar{a}$  stroke is absent or defaced in several places, eg,  $Mah\bar{a}r[\bar{a}]pasya$  a.1.1,  $sapt[\bar{a}]s\bar{u}t\bar{e}$  a.1.2,  $c\bar{t}t[\bar{a}]yam$  b.1.3,  $pall\bar{a}nak[\bar{a}]rasya$  1.3,  $Sanik[\bar{a}]ya$  a.1.4,  $bhagavaty[\bar{a}]$   $a(\bar{a})ryy\bar{a}ya$  a.1.4,  $c\bar{t}t[\bar{a}]pit[\bar{a}]$  a.1.5, the same is the case with the i of d[i]rasa a.1.3, the  $\bar{e}$  of  $Bhadiam[\bar{e}]$  at the end of a.1.1 (and of III.1.1) and of  $Sandhak[\bar{c}]na$  a.1.4 and  $sa[m]iatsai[\bar{e}]$  b.1.1, the anusiāia in punya[m] a.1.5,  $sa[m]vatsai[\bar{e}]$  b.1.1,  $\bar{e}t[\bar{a}]yam$  punuvaya[m] b.1.3, the  $t\bar{a}$  in  $sap[t\bar{a}]$ - $s\bar{i}t\bar{e}$  b.1.2, etc

The orthography is fairly consistent. But we find vardhatu a 1 5, varddhatu b 1 7, Sandhal [ē]na a 1 4 for Shandhalēna b 1 5. The writing pratishchāpitā for pratishthāpitā b 1 6 is a mere ship. Instead of bhagara a 1 4 the engraver seems to have begun to write bhagara

The language is mixed Sanskrit, and the dual has, as usual, been replaced by the plural We may note the use of the plural dual of the words putia and bhiātii for 'son and daughter', 'brother and sister', respectively, in accordance with Pānini I ii 68 (bhrātiiputrau siasiiduhitiibhyām). The word pallāna for Sanskrit paryāna 'saddle', cannot in any way prove eastern affinities, on account of its l. Pischel, Grammatik der Piakiit Spiachen para 285, gives pallāna from Jama Māhūrāshtrī, and it is a well known fact that such words are often widely distributed outside the territory where they have developed in accordance with the phonetical laws of an individual language or dialect, of the common pallanla, Sanskrit paryanka

As already stated, the **contents** of the two records are almost identical, though some details are found only in a and others only in b. They record the setting up of two slabs as a seat  $(\bar{a}sa napatt\bar{a})$ , at a pond  $(pushlariny\bar{a}m, only in b)$ , for the Holy Noble Devi  $(bhagavaty[\bar{a}] \ a(\bar{a})iyy\bar{a}ya divi[ya]$ , only in a), by the son and daughter  $(puti\bar{e}hi)$  of the saddler  $(pall\bar{a}nal[\bar{a}]ra-)$  Sap[h]ara, the brother and sister born from the same womb  $(saud\bar{a}iyy\bar{\epsilon}hi \ bhi\bar{a}tiihi$ , only in b), the son and daughter of Mādgalī  $(M\bar{a}dgal\bar{\epsilon}puti\bar{e}hi)$ , Sankā and Shandhaka

The two slabs were accordingly intended to form a seat for an image of Dēvī It is then evident that the slab with the rounded top was to be placed vertically behind the image, and the rectangular one below it. In such circumstances we must evidently take a as the first record and this inference is further strengthened through the fact that a begins with siddham

It is further evident that there can never have been more than two such slabs in the  $\bar{a}sana$ , and this makes it necessary to say something about the slab containing inscription III, published by Mr Sahm

A look at the plate published with his paper will show at once that the slab containing III has the same shape as that on which a is engraved. And a close examination of the facsimile will show that the text is the same as that of a, with some minor differences.

It is casy to see that the defaced al sharas in the beginning are, as in a, siddham. Then the first line contains  $mah\bar{a}r[\bar{a}]pasya \le r\bar{\iota}-Bhadrama$ , just as a, even with the same omission of the final

In the opening of 1 2 we can still distinguish the first akshara, viz, qha, so that we must read ghasya After this a runs sa[m] atsarē sapt[ā] sītē 80 7, but there is not room enough for so many Mr Sahnı lead the defaced letters which can still be traced at the end of the aksharas in III passage as  $r\bar{e}$  80 8, but that reading seems to me to be impossible What he read as 8 looks like da, and what he took to be 80 can hardly be that numeral figure, which has a straight upright Before the apparent da (Mr. Sahm's 8) I can see a distinct  $t\bar{c}^{\,1}$  It almost has the appearance that the engraver had misread his draft Then follows, as in a, varshapaksha, but instead of a's tritiya 3 dirasa 5, which runs into 1 3, we find 3 dirasa 5 as the end of 1 2 beginning of 1 3 is effaced, and about ten or eleven alsharas are missing. What follows after the gap is clearly sya Śapharasya putrēhi Mādgal[i], and there cannot be the slightest doubt that the gap must be filled by the help of a as [ētāyam pururāyam pallānakāra]sya putrēhī Mādgulī [putiēhi] Including the three letters of putith fifteen or sixteen alsharas are absolutely defaced at the beginning of III 1 4, and as the end of the line can be read vatyē āryā have no doubt that we must restore the missing portion from a as Sanikaya Shandhakena cha bhaga

We thus arrive at the conclusion that III is practically identical with a, and we must try to explain this state of things. Now the traces of alsharas which Mr. Sahni mentions, are hardly visible in the plate of III below 1.4, and it is a priori not unlikely that the inscription was never completed, that the engraver, for some reason, did not proceed beyond 1.4. And if I am right in my explanation of 1.2, the reason was evidently that he had made some serious mistakes in copying his draft. In other words, the slab containing III was meant to form the back of the Dēvī throne, but was discarded when the engraver's slips were discovered, and the slab containing a was dressed and provided with a new and corrected legend in its stead

In such circumstances it would be permissible to make use of III for settling the reading of a, because the engraver may have made some mistakes even there—And I think that such must have been the case in the name of the  $pall\bar{a}nah\bar{a}ra$ —In a it is clearly  $S[\bar{a}]para$ , while the second alshara in b is entirely defaced—Now III almost certainly has Saphara, and I have little doubt that the actual form of the name was  $S\bar{a}phara$ 

Our records are dated in the year 87, in the third paksha of the Rams and on the 5th day Rai Bahadur Daya Ram Sahni thought of the Gupta era, so that the corresponding Christian date would be in the summer of A D 406 The Mahārāja Bhadramēgha is not known from other sources, but we must apparently assume that he held sway in Kausāmbī Little as we know about the history of Kauśāmbī in early times, we cannot do more than to note the names of this Mahārāja and of the Mahārāja Śivamēgha of Mr Sahni's Inscription II. The latter is probably identical with the ruler known from a Bhītā seal, which Sir John Marshall² refers to the 2nd or 3rd Century, while the late Jayaswal³ thought of the 4th Century A D If Sir John is right, the era of our record must be the Kanishka reckoning, and the date correspond to A D 215-6, while the Kalachuii era would take us to 335 6 Sir John's dating is perhaps, after all, the most probable one The two rulers mentioned above evidently belong to one and the same dynasty, but we have no means of ascertaining who is the older of them

#### TEXT

я

- 1 Siddham Mahār[ā]jasya srī-Bhadram[ē]-
- 2 ghasya sa[m]vatsarē sapt[ā]sītē 80 7 varsha-paksha tritī-
- 1 [ From the impression Mr Sahni's reading appears to be correct -Ed ]
- <sup>2</sup> ASI, An Rep 1911 12, p 61
- 3 J B O R S , Vol XIX, p 299

- 3 ya 3 d[1]vasa 5 ē[tā]yam punuvāyam pallānak[ā]rasya S[ā]pa(pha)
- 4 rasya putrēhi [Mādgalī] putrēhi Sanik[ā]ya Sandhak[ē]na cha bha[ga]va-
- 5 ty[ī] a(ī)ıyyāya d[ē]vī[yr ī]sanapattā sth[ā]pıt[ā] [|\*] Punya[m] vardhatu [||\*]
- l Mahār[ā]]asya srī-Bhadremēghasya¹ sa[m]vatsar[ē] sa-
- 2 p[tā]sītē 80 7 varsha-paksha tritīya 3 divasa [pa]-
- 3 **ñchama 5** ē[tā]yam puruvāya[m] pallānak[i]rasya Šapa(Śāpha)
- 4 rasya putrēhi saudāryyēhi bhrāt[ri]hi Mādgalīpu[trē]
- 5 hı Sanıkāya Shandhakena cha pushkı(shka)rınyam ā[sa]-
- 6 napattā pratishchā(shthā)pitā [|\*] Prīyatām dharmma Punyam va-
- 7 rddhatu [||\*]

#### TRANSLATION 2

[Hail]-Of the Mahārāja śrī-Bhadramēgha, in the eighty-seventh-87-year, the third-3-paksha of the Rains, (the fifth)-5-day, at this date, by the son and daughter of the saddler Śāphara, (the brother and sister from the same womb), the son and daughter of Mādgalī, Śamkā and Shandhaka, slabs for a seat [for the Holy Noble Dēvī] were put up (at her pond May Dharma be pleased) May merit increase

No 40 -SONEPUR PLATES OF MAHA BHAVAGUPTA(II)-JANAMEJAYA, THE YEAR 17

By B CH Chhabra, MA, MOL, PhD (Lugd), Ootacamund

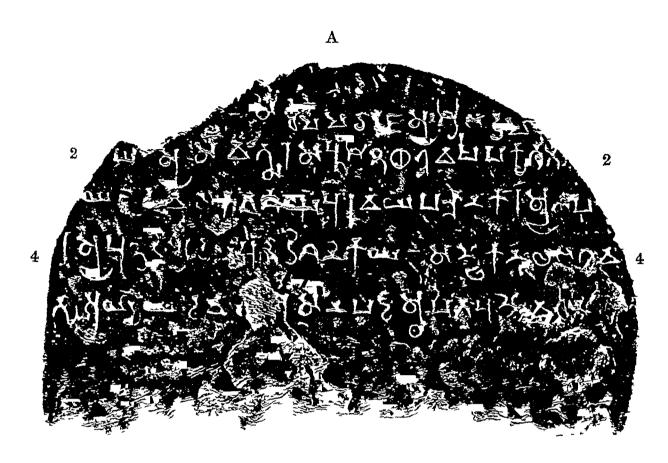
These plates were first inspected by me at Sonepur Raj, the headquarters of the Sonepur State in Orissa in November 1936 when I was on tour in that part—Regarding their discovery I have been told that some three years prior to my visit certain workmen, while digging foundations on a plot of land opposite the modern Khambūśvaraī temple at Sonepur Raj, lighted upon a massive stone coffer which was forthwith made over to the State authorities—It was this box that contained the present plates—This along with its contents had since been kept intact at the Sonepur Police Station where it was shown to me—It is oblong in shape and measures 164 long, 12 broad and 13 ligh—It has a slipping lid on it and was evidently designed specially for the safe deposit of the tāmiasāana—It was not possible then to examine the writing on the plates, because they had been preserved just as they were found, stuck together with crust and verdigris

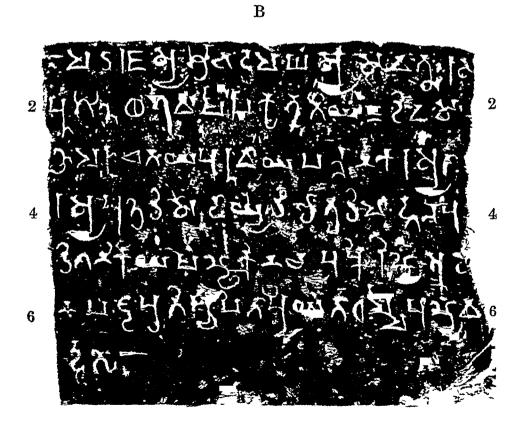
Later, in April 1937, the plates were obtained on loan from the Sonepur Durbar by the Gov-einment Epigraphist for India, who got them properly cleaned by the Arch eological Chemist in India and had their impressions taken. This afforded me an opportunity of studying the record from the original as well as from its inked estampages.

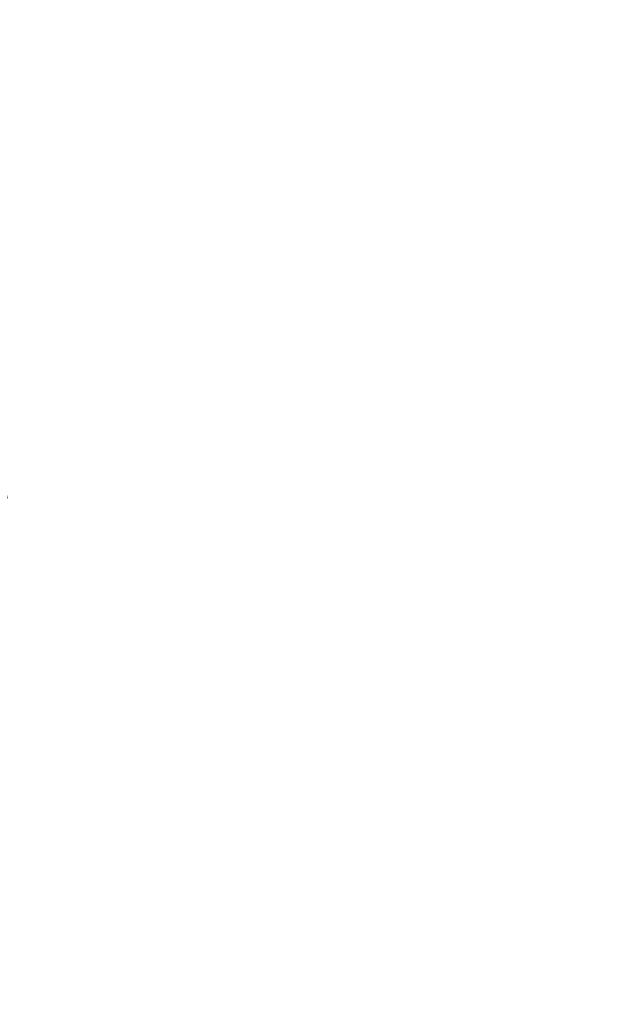
The document consists of three copper leaves, held together by a ring of the same metal Each leaf is slightly narrower in the middle and measures about  $8\frac{1}{4}$  long by  $5\frac{1}{4}$ " high at either end. The ring is 4' in diameter. Its ends are secured under a circular seal (diameter  $1\frac{1}{2}$ "). The seal is completely defined so that it cannot be ascertained whether it originally contained any legend. It shows, however, some very faint traces of the Gajalakshmī symbol in the centre. The plates together with the ring and the seal weigh  $202 \ tolas$ . The first plate is inscribed only on one face, while the remaining two bear writing on both the sides. There are altogether 51 lines of writing,

<sup>1</sup> [The name in question decidedly ends in magha as found in other inscriptions including those recently discovered. The stroke above m in this record may be accidental —Ed.]

<sup>&</sup>lt;sup>2</sup> Brackets = in a only, parentheses = in b only







of which 11 are on the first face, 12 on the second, 13 on each of the third and the fourth and only 2 on the fifth

The alphabet is of the same northern type as is usually found in the records of Sōmavamsī rulers of Kōsala The language is Sanskrit The record is composed in prose, except that twelve of the customary verses and a eulogistic one occur at the end. Of orthography the following points may be noted: (1) As a rule, s is used for s, sudhyati (1 33) and sula° (1 37) being exceptions. However, s is correctly used in those conjunct consonants where it appears as the first member, eg, śrī, śva, ścha, etc. (2) B is invariably represented by the sign for v. (3) The consonant after i is doubled in most cases (4) An anusiāia takes the place of a final m. (5) The sign for avagraha is employed twice (1 21 and 1 45). (6) Sandhi is not observed in a few cases. Besides, the inscription contains various mistakes, such as wrong spelling, incorrect grammar, omission of letters and words, etc. They, too, have been pointed out partly in the text and partly in the notes below.

The inscription belongs to the Sōmakulī P M P Mahā-Bhavaguptarājadēva(II)-Janamējayadēva, the successor of the P M P Sivaguptadēva. It records the donation of a village, called Gōttaikēlā, included in the Luputurā-lhanda in Kōsalā. While the king himself is the donor, the done is  $Kamalarana\ ranih$ -shhāna, by which term possibly a merchants' association is meant. This  $vanih\ shhāna$  is described to have migrated from Khadirapadra and to be resident in Suvarnapura. It is further stated that the Kamalavana Merchants' Association transferred the same gift, as a registered grant, to  $Sr\bar{\iota}$   $K\bar{e}sava\ bhatt\bar{u}raha\ d\bar{e}\iota ahula\ and\ Sr\bar{\iota}$ - $\bar{A}dityabhatt\bar{u}raha\ d\bar{e}\iota ahula\ (i\ e\ ,$  two temples, one of Vishnu and the other of Sūrya) for defraying the costs of offerings to the deities and of repairs to the shrines

The charter was issued from Ārāma on the 5th day of the bright fortnight of the month of Āshādha in the 17th year of the king Janamējayadēva's ieign. It was written by Kailāsa's son, Alava, the Māhālshapatalin (attached to) the Mahāsandhivigiahin Rānaha Malladatta, and engraved by Haradāsa, son of Sīviillā. The writer Alava is undoubtedly identical with Kailāsa's son, Allava, the Kāyastha, who wrote the Nāgpui Museum Plates of the 8th year, in which he is explicitly mentioned to be connected (pratibaddha) with the Mahāsandhivigiahin Rānaha, Malladatta, son of Dhāradatta. This Malladatta appears to have served for a long time as Minister of War and Peace under Mahā Bhavagupta(II)-Janamējaya, for he figures in his Pātnā Plates of the 6th year² on the one extreme and in his three Katak Grants of the 31st year³ on the other As may appear from the above references, several copper plate grants of Mahā-Bhavagupta(II)-Janamējaya have already been published, from which we know the 3rd, 6th, 8th, 13th and 31st years of his reign. The record under discussion now adds the 17th year to that list

The king had a minister, named Sādhārana, who is highly extolled in a stanza towards the close of the present inscription. He is described there to be a profound scholar and an able administrator, in whom the king reposed great reliance. The same person acted as  $D\bar{u}taka$  in the Nāgpur Museum Plates referred to above, wherein his father's name is stated to be Šōbhana and he himself is styled  $Mah\bar{a}mahattama$  Bhata(tta), but is not mentioned as Mantrin Probably he was raised to ministership sometime subsequent to the 8th year of the king's reign. Evidently he, too, remained long in service, enjoying royal favours all along. He received a munificent gift of four villages from his master in the latter's 31st regnal year, as is recorded in the

Above, Vol VIII, p 143, Bhandarkar's List of Inscriptions of Northern India, No 1560

<sup>2</sup> J P A S B, Vol I (1905), p 13, Bhandarkar's List, No 1558

<sup>3</sup> Above, Vol III p 350 and note 5, Bhandarkar's List, Nos 1562 64

<sup>4</sup> Bhandarkar's List, Nos 1557 1564

aforementioned three Katak Grants - From these records we learn that Sādhārana was ' in immi grant from Takārī, a resident of Turvunā in Kōsala, belonging to the Bharadvāja qōtra - ''1

Of the localities mentioned in the accord, Suvarnapura is the same as the modern town of Sonepur, situated at the confluence of the Tel and the Mahanadi 2 Aiama, from where the charter was issued is described to be a prosperous city with pulatral buildings, temples, gardens, tanks and what not. On the other hand, we know that the three Katak Grants of the 31st year were issued from the same Irima, but that in those records it appears is a more site of the royal camp (lataka) 3. Besides, a part of the description of Trama in the present plates is practically identical with the account of Murasimun (another comping place from where some of Maha Bhavagupta(II) Janumejaya's grants have been issued) in the Nagpur Museum Plates of the 8th year. It follows, therefore, that the present description of Irama is only conventional and may not be depended upon as an exact portraval of the locality In view of these considerations it is safer to assume that Irima was a place, perhaps not far from the town of Sonepur," where the royal camp was often pitched Luputuia I handa, wherein the donated village was included as mentioned also in an earlier grant of the same donor, where the word is spelt as Lupitura? According to Rai Bahadui Hira Lal\* this Lupatura I handa is probably the same as Lipatunga of the Pitni Plates of the 6th year' which he was inclined to identify with Lepta, six miles southeast of Bolungu in the Pitni State B ('Mazumdur's has on the other hand, pointed out Nup tary and Nupersinga within the Soncour State one of which he thought, must be identical with Lupytura I agree with the latter view and oping that Nuptura must be the village after which Luputuri-I handa was named As for Göttakkölä the donated village Mr Sarkar, the Secretary of the Sonepur State, kindly informs me that it is now known as Got irkela and is about three miles from the town of Sonepur

#### TEXT

# Lirst Plate

- 1 🕉  $^{11}$  स्त्रस्यमलम्गानु्हिममदनच(व)लयन् $^{1}$ -कवरवार $^{1}$ विलामिनोज
- 2 नचरणन्पुररवत्रम्र(स्त)पाराप(व)तकुल्पप्तस्वनव(त्र)धिरितदमदि $^{14}$ रनाना-
- <sup>1</sup> Above, Vol. III, p. 350. The reading seems to be Turicula rather than Turicuna. See also below p. 253, n. 7. We have Tela Mahanade anjama rimala jala paratrikula. puttana Sucarmapur accisda srīmad rijaya latalat in the lā esingā Dungri. Plates of Mahā Sivazupta/I) Yavatulāva. I. B. O. P. S. Vol. II, p. 52. Bhandurkar s. Liel, No. 1556.
- <sup>3</sup> Srimal Irama samarasınah srimatö rijaya kafakat. It may be pointed out here that Heet, who has edited these grants, has explained Irama as pleasure garden' and talen kafaka for (the city of) Kafaka, identifying it with the modern Cuttael. Some other scholars have correctly talen this word in the sense of 'camp'. See above. Vol. XI, pp. 1886.
  - <sup>4</sup> See below n 14
  - 5 Bhandarl ar s I tst, Nov 1558 60
  - 6 We may even take frama to mean 'a pleasure garden' with a palace where the king occasionally resided
  - Above, Vol XI p 94 It has been read as I upattara but the correct reading is Lupatura
  - 8 Above, Vol XI, p 201
  - 9 Above, Vol III p 344
  - 10 Above, Vol XI, p 101
  - 11 Lypressed by a symbol
- 1- This alshara looks more like no. The istrolous parted into two at the end, whereby perhaps at is meant. The proper sign for at matrix is, however seen below in nat of nationally 1/23.
- 17 The letter ra is clear on the plate, though the impression shows a curve against the horizontal strole of it
- 14 Read da a disō nana With this discription we may compare anīla tara vilasinī charana nōpū(nupu) ra rai ōdbhrania matta paravata l'ulata(t) sakala dig antar ugata tandi jana vistarīta l'īrtteh rīmatō Murasi(sī)-mnah of the Nigpur Museum Plates of the 8th year (above, Volume VIII, p. 141)

- 3 देसा(মা)न्तरादागतवन्दिजनविस्तारितिका(को)त्तेव्विविधविद्यालंक्कतविद्वज्जनज-
- 4 नितकाव्यालापस्तुतधनपतिविभवस्या दितर्चितविचिनप्रासादाहा-
- ठ लिकादेवकुलोद्यानवापीकूपतडागोपसो(शो)भाजितसुरपुरम-
- <sup>6</sup> हिन्न: ।² प्रचर्ष्डदोद्देग्डमग्डलायतुग्डस्वग्डितारातिमत्त-
- 7 भातन्न विसुक्तसुक्ताफलप्रसाधितासे(भी)षभन्नीमण्डल<sup>3</sup>
- ४ सवालमूपालमीलिमालाविलग्नमाणिक्यमयु(यू)खन्नातामिरिञ्ज-
- 9 तक्रमक्रमलयुगलात् स्त्रीमदारामात् प्रसम्धारकमहाराजा-
- 10 धिराजपरमैम्बरपरममाहेश्वरश्रीसि(ग्रि)वगुप्तदेवपादानुष्या-
- 11 तपरममाहेश्वरपरमभट्टारक्रमहाराजाधिराजपरमेश्वर-

# Second Plate, First Side

- 12 सोमनुर्वातलवानिकालिङ्गाधिपतिश्रीमहामवगुप्तराजदेव: नुर्स(म)-
- 13 ली कोसलायां' लुपुतुराख्य्डप्रतिव(ब)डगोत्तद्रकेलाश्रामे । व्रा(ब्रा)ह्मणान् सपु(पू)-
- 14 यीययथानालाध्यासिन: समाहत्सिन्धात्रदाण्डपासि(โม)निष्ध्रा)नवेत्रना-
- 15 वरोधजनराजवस्नमादोन् सर्व्वान् समान्नापयति । विदितमस्तु भवता । य-
- 16 थास्मामिरयं ग्राम: सनिधि सोपनिधि सर्व्ववा(बा)धाविवर्ज्जित: सर्व्वीपरिका-
- 17 रकरादानसमेत: साम्ब्र(स्व)मध्यकः समत्तीषरव्यत्।: सीमाप-
- 18 येन्त: सजलस्थलसहित: 1º खदिरपद्रविनिग्गताय सुवण्णे-
- 19 पुरवास्तव्याय श्रीकामलवनविषक्त्यानाय सिललघारापुर:सरमाच-
- 20 न्द्रतार कार्क चितिसमका लोपमोगार्ध मार्स्ट(ता)पित्रोरालन स्व प्रख्यसो(शो)-
- 21 ऽभिष्ठचये ताम्ल्र(म्न)सा(शा)सनेनावारौक्षत्य प्रतिपादित इत्यवगत्य समुचित-

<sup>1</sup> Probably the intended reading is vibhaia sparddhino rachita

<sup>&</sup>lt;sup>2</sup> This danda is unnecessary

<sup>&</sup>lt;sup>3</sup> Read prasadhit ascsha rana mahī mandalah This and the following compound qualify Maha Bhava-guptarajadēta and not Ārāma These two attributes of the king occur also in his Katak Plates of the 31st year (above, Vol III, p 349, text ll 34 37)

<sup>4</sup> Read yuqalah and see the foregoing note

<sup>&</sup>lt;sup>5</sup> The word Kōsalayām, which was evidently first omitted by inadvertence and later supplied, is engraved in smaller characters on the space above the ring hole opposite 1 17 and is to be read after kusalī in 1 13, as indicated by a kākapada sign after each of the two words

<sup>6</sup> Read vaitril ao

The letter ra appears below the line Evidently it was first omitted and was later supplied

UPIGRAPHIA INDICA भोगभागकरहिरखादिभि<sup>ग</sup>भैवज्ञि र्स(स)सा(शा)सनेन स्वर्ग्णपुरीयश्चीकमन्वनविग्वस्थानेन व(व)न्चिर्ग्नवेद्य-यनेनापि पा-

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24 खराडम्मुटितप्रतिवारणार्थ(य 01 र्थ) स्त्रीकोम(म)वस्त्रीस्त्रादित्यभद्दारकाभ्या । देवकुली(ला)-26 भ्या सा(ग्रा)मनीकल प्रदत्त[:"] । भाविभिद्य भूपित भिर्देश्तिरत्र(य)मम्मदोवा धर्मगी-

रवाद्ध्मदनुरोहा(धा)च स्वदत्तिरिया(वा)नुपालनीया । तथा चौन धर्ममा(गा)च्ने

व(व) हिंसर्वेसुधा दत्ता राजभि' मगरादिभिर्य(भि । य)स्य [यम्प्र•] यदा

28 फल(लम्) [[1]॥"] मा भृदफलम'का(ग्रह्मा) व' पग्दनेति पार्विवा 29

रदत्तानुपालनं ।[12||\*] पष्टिवर्षमहमाणि स्वर्गे मोदति भृमिद [1'] त्रास्मोटयन्ति पितरो वलायन्ति

स ननाता भविष्यति ॥[११॥\*] भृमि यः प्रतिग्रङ्का(छा)नि यस 31 ष्यति । उमी तो **४५** वासी गाँ।

स्वर्गर्गा(गा)सिना वाजपेयम(भ्)-માંગ<sub>ાન</sub>ુ

तानि(तैन) च । तडागाना गवा गामेका भूमे-

कोटिमदानेन भूभिप्तती न गुध्यति ॥[16॥\*] <sup>34</sup> रथईभहुलं (लम्) । हरन(न)र कमायाति हता भूमि-

यावद्राहतसंभ्रवः 1/17/1+7

35 रन्थायेन तु हारिता। हरती हारयतर्थं व म हन्यासप्तमं भृन्धाचेन

<sup>1</sup> This is clearly a mistal c for hirany adikam upon ay abhir-This danda is unnece sars क्तिल (लम्) it is plain to 11[8]1\*]

This danda is unnece sars

The impression shows a superfluous service attached to a giving it the appearance of the but on the plate 3 Plain II

4 The small vertical strole seen after \$71\$ on the impression does not appear on the plate

5 The second half of this stanza has been left out threat he mistal.

6 The second half of this stanza has been left out threat he mistal. The small vertical strole seen after \$\varepsilon\$, on the impression does not appear on the plate manual challenger and taset | 3 | left out through mistake. We may add it thus alshep'u cl= unumanta cha tany-ita narati tasel | 3 8 Read surarmam= or the pada will be too short of a syllable

<sup>\*</sup> Kead sutarmams or the pada will be too short of a syllable

\* The unustara over la, which is clear on the plate, has not come out on the impression

\* Read haranalassela or the constor will have a cyllable in exercise. Read harayalao=cha or the quarter will have a syllable in excess

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SORVEY OF INDIA, CALCUITA

N P CHARRAVARTI

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36 त्तां મ્લા(वा) । यो हरेच वसुन्धरां(राम्) [। $^*$ ] स विष्ठाया क्वभिमूमि $^2$ લા पच्यते पिद्यसि: सह ।[। $9^*$ ॥] ग्रा-

# Third Plate , First Side

- 37 दित्यो वर्ग्णे विश्वव्र(र्व्व)ह्मा सोमो इतास(श्र)न: । શ્ર(श्रू)लपाणिस्तु भगवान् । श्रीमन-
- 38 न्दन्ति भूमिदं(दम्)  $|[1^{10}|]^+$ ] सामान्यीय धर्भसेतुन्र $(-\frac{1}{2})$ पाणा काले काले पालनीयो भविद्धः  $[1^+]$
- 39 रिति $^3$  सर्व्योनेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामचन्द्र $[:^*]$  । $[111]^{t}$ } इति-
- 40 कामलदलाम्पु(स्वु)वि(बि)न्दुलीला । श्री(श्रि)यमनुचिन्त्य मनुष्यजि(जी)वितं च  $[1^*]$  सकलिमदमु-
- 41 दाहृत च वृद्धा $^{i}$ (वृद्धा) । निष्ठ पुरुषे. परिना(की)र्त्तयो विलोप्याः । $[1120]^{i}$ ] परस-
- 42 राजपरमेश्वरसोमकुलिलकात्रिकालिङ्गाधिपतिश्री[म ]ज्जन-
- 43 मैजयदेवस्य विजयराज्ये सम्ब(सव)तारे सप्तदसमे' आषाढ-
- 44 माससितपचपचस्या । यनाइत' । सस्त्र(संत)त् १७ म्राबाटम्रहि ५ । ज्ञेया-
- 45 รมินเช็นเ(ทา)चक्रुतिविभ[ल\*]धिया वैद्वेदाङ्गविद्या । सौ(शि)चावाल्येतिहास प्र-
- 46 कटसुरगुरुप्राप्तसूथिष्ठधान्ता । नान्ता साधारणेन दिजवरतनुना म-
- 47 न्त्रिणा यस्य राज्य निर्दू(र्व्यू) हं सीयमुचैस्तृ(स्त्रि) जगित विदिती देवजनमेजय-
- 48 श्री: ।[11311\*] " स सुत ।
- 49 व सुत वि हरद . .

<sup>1</sup> This danda is unnecessary

<sup>2</sup> This mi is superfluous, read krimir-bhūtiā

<sup>3</sup> The two syllables riti are superfluous

<sup>•</sup> The portion vuddhā occurs below the line

<sup>5</sup> Read saptadasē

The impression shows a small stroke attached to sa, which does not exist on the plate

Instead of Śrī Janamējayadīvah, the writer has used dēta Janamējaya srīh evidently to conform to the metrical scheme, which purpose still remains partly unfulfilled unless we read Janmējaya for Janamejaya. The corresponding reading in the Katak Plates of the 31st year is dharmma Kandarppadetah. The Katak Plates have two verses in praise of Sādhārana, one of which is the same as occurs here (Above, Vol III, p 349, text 1 37 42)

<sup>8</sup> Metre Sragdhara

<sup>•</sup> It appears that the matter engraved after srih in this line and the next has intentionally been scored out by the original engraver himself, probably because some objectionable mistakes might have crept in. In spite of his attempt to crase the engraving of this part, certain letters can still be made out, which indicate that the contents of this portion mentioned the names of the writer, the engraver and so forth. If so, nothing of the original charter has been lost, as those names appear in the two lines on the reverse of this plate.

# Third Plate , Second Side

<sup>1</sup>लोखीतसीट तास्त्रसासनं सहासन्धीवीयही राणकर्षीमणटत्तः नीना कौनासस्तेन श्रीश्रलवेन ॥ उत्भीर्णाञ्च सीवृज्ञास्तेन च्यटामनिती

#### TRANSLATION

(L. 1 13) Om ! Hail!

From the prosperous Arāma, which has (all) the ten quarters deafened by the fluttering noise of the flocks of pigeons frightened by the jingle of the and lets (norn) on the feet of the numerous excellent courtesans (moving) within the enclosures of man ions having floors (studded) with bright jewels, which has its fame spread by minstrels hading from different countries which fries (in opulance) with the wealth of Kubers (ht lord of riches) exalted in poetic narrations produced by scholars endowed with various learning, (and) which has echipsed the printing of Americati (ht city of gods) by the splendour of its array of magnificent palaces, lofty buildings, temples, gardens, step wells, wells and tanks.

the illustrious Paramabhattāral a Mahārājādhirāja Paramēstara Mahā, Bhavaguptarāja deva, the overlord of Trikalinga, in orniment of the Soma-kula, (and) a devout wor lunner of Mahr's vra, who has meditated on the feet of the illustrious P W P Sivaruptadiva, a devout worshipper of Mihrsvara who (i.e., Mahr Bhivagupta) has the entire circle of the Ibattle Bield decorated by the pearls loosened from the (temples of the) enemies rutting elephants rent a under with the point of the scimitar (wielded) by his endgel like impetuous arm (and) who has the pair of his lotus like feet tinted by the collection of this (en in atina) from the precious stones attached to the wreaths over the coroners of all the princes being in good he alth,

(Ll 13 15) having paid homage to the Brahmanas in the Gottalkolf village included in the Luputurā khanda in Kāsalī, issues a commund to all (his officials) of that district (persons) who may at any time be holding office, (namely) Samāhaitri, Samadhā'ri Pinda, āsila, Pisu a, Vis trila, Trarodhajana, Rajarallabha 2 and so forth -

(Ll 15 21) "Be it known to you that by (thir) copper charter. We have for the accretion of merit and fame to (Our) parents as well as to Our elf, donated this (Göttailītā) village with libations of water, having made (it) tax free, exempt from all hindring a stending up to (its) four

1 Mistakes of spelling in this and the next line are too miny and too obvious to need correction

As surmised in the foregoing note, these two lines seem to contain the same matter in its revised form as was written and cancelled in ll 48 49. It may, however, be observed that the writing of ll 50 51 14 not by the same hand to which the engraving of nearly the entire grant is due and differs from the rest in several respects its mistakes of spelling are more numerous, its characters are bigger in size and some of them are quite different in shape, e.g. v and medial u. This rouses a suspicion as to whether it was the original engraver himself who is reponsible for effacing the writing of ll 48 49 and adding that in ll 50 51 or whether it was somebody else who some time later tampered with that portion of the charter. If latter is the case, the motive of the tamperer is not clear Any way, no material harm has been done to the original grant by altering or substituting the last lines in question

<sup>2</sup> Not all of these designations have been satisfactorily explained. Samalarty, literally one who collects, probably answers to 'a collector of revenue' Sanudhutri means 'one who approaches or ushers' and perhaps signifies an usher' These two terms occur also in Kautilya's Irthasastra where they have been rendered respectively as 'collector general' and 'chamberlain' by Dr. R. Shamasastry in his translation of that work (second edition, pp 63 and 60) Dandapasila denotes one who holds rod and rope and may stand for an officer entrusted with the punishment of criminals' (See A G Majumdar, Inscriptions of Bengal, Vol III p 185) Pisuna may correspond to 'a spy' Vaitrila, 'one who holds a cane', may be the same as 'a door ke oper' Avrodhajana can here menn either 'rosal ladies' or 'a warden of ladies' apartment ' or simply 'a watchman' What exactly the function of a Rajacallabha, literally 'ling's favourite', was is difficult to explain

boundaries, along with (its) hidden treasures and deposits, mango and Bassia latifolia trees, pits and barien plots, water and land, with (the privilege of) collecting toll and revenue, to the illustrious Kamalavana Merchants' Association, immigrant from Khadirapadra (and) resident in Suvarnapura, to be enjoyed as long as the sun, the moon, the stars and the earth (endure)

- (Ll 21-22) "Being aware of this, you should dwell in happiness, offering (to it its)customary share of income, rent, (tribute of) gold, and so forth
- (Ll 22 25) "Being in possession of the charter, this illustrious Kamalavana Merchants' Association has, in its turn, bestowed (the same village), having registered it as a deed, on the two temples, (one) of the lord Kēśava (and the other) of the lord Āditya, for charity, oblation and offerings as well as for repairing wear and tear (in the temples)
- (Ll 25 26) "And, future kings should, through respect for the dharma and out of regard for Us, protect this Our grant as their own grant. For, it is declared in the Dharmasāstra..."
  - (Ll 27 11) [Here follow twelve of the customary verses]
- (Ll 41 44) (This charter has been issued) during the victorious reign of the illustrious P M P Janamējayadēva, the overlord of Trikalinga, an ornament of the Sōma-kula, in the seventeenth year on the fifth day of the bright fortnight of the month of Āshādha, where in figures (it is) Anno 17 Āshadha śudi 5
- (Ll 44 18) Highly renowned in (all) the three worlds is this very illustrious Janamējayadēva, the administration of whose kingdom has been carried on by his minister, Sādhārana by name, an eminent Dyija (lit twice born) by birth, whose intellect is clear owing to (his knowledge of) all the lores of polity and law worth knowing, who is manifestly a very Brihaspati (lit pieceptor of gods) in (expounding) the Vēdas and the Vēdānga vidyās (such as) Sīkshā, Kalpa, Itihāsa (and so forth) (and) who is (on account of all that) possessed of supreme glory
- (Ll 50 51) This tāmrasāsana has been composed by Kailāsa's son, the illustrious Alava, the Mahākshapatalin¹ (attached to) the illustrious Mahāsāndhivigrahin Rānaka Malladatta, and engraved by Haradāsa, son of Sīviillā

# No 41 -- KARITALAI STONE INSCRIPTION OF LAKSHMANARAJA [KALACHURI] SAMVAT 593

#### By Prof V V Mirashi, MA, Nagpur

Kārītalān is now a small village twenty nine miles North by East of Murwārā, the head-quarters of a tahsil of the same name in the Jubbulpore District. The place seems to be of great antiquity, for an inscription in shell characters and another of the Gupta period have been discovered there. There are several old temples at Kārītalān, from one of which, probably dedicated to the Boar incarnation of Vishnu, a fragmentary inscription of the reign of the Kalachun king Lakshmanarāja, the son of Yuvarājadāva I Kāvūravarsha was brought over to Nāgpur and is

- 1 This designation denotes 'the high officer in charge of the akshapatala office' The latter term has been variously rendered by 'Record Office', 'Court of Rolls', 'Court of Justice, 'Archive' and 'Accountant General's Office' The word mahal shapatalin has been discussed by Prof J Ph Vogel in his Antiquities of Chamba State, Pt I, p 133 Dr Shamasastry translates the term akshapatala as 'accountants' office' in Kautilya's Arthasāstra (p 66)
  - Hiralal Inscriptions in C P and Berar (Second Ed ), p 45
  - °C I I, Vol III, pp 117ff
- Cunningham has described the ruins at Kāritalāi in A S R, Vol IX, pp 78 He mentions a huge statue of the Boar 8' long, 7' high and 2'9 broad The Kāritalāi stone inscription was probably put up at a temple of the Boar incarnation, see vv 27 and 35 of it, above, Vol II, pp 178 9

at present preserved in the Central Museum, Nigpur—The present inscription seems to have been discovered by the late R B Hiralal in 1928 when he visited the place on his way to the Silahari eives which are situated not very far from Kārītalāri. A short notice of it appears in his Inscriptions in the Central Provinces and Berar, but the record has not been published so far—I edit it here from excellent estampages kindly supplied by the Director General of Archicology in India

From the account given by R B Hill if the inscription seems now to be affixed to the temple of Devi Madhia at Karitalai. It is fragmentary. The preserved portion measures 101" in breadth and 1' 101" in height. Originally there were fourteen lines only, of which thirteen were inscribed breadthwise. Each of these now contains on an iverage fourteen alsharas. The fourteenth line runs along the margin on the left. In addition to these, there is one more line incised recently to record the date (Vikrama) Sunvat 1981, which runs parallel to the original marginal line. As said before, the inscription is fragmentary. Nothing is, of course, lost at the top, the bottom and the left hand side, but on the right hand, sixty to seventy alsharas have been lost in each line. The record, when entire, must have occupied a space of 1' 6" in breadth. Of this only about one fifth portion on the left has been preserved and the remaining four fifths broken away and lost.

The characters belong to the North Indian alphabet They have been deeply and beauti The strokes of the medial vowels have, here and there, been ornamentally treated As regards individual letters, attention may be drawn to the two forms of n, one in I al shmanaraia (1 11) and the other in Diuhinah (1 2), itc., and to those of gh in Imoghavarsha (1 12) and Ghat The form of g is in many places closely similar to that of  $r\tilde{a}$  compare g in jagat und drag=cra, both in 1 2, Nagabhate in 1 9 etc., with ra in yair-asantati in 1 6, th has not yet deve loped a vertical stroke at the top, see pariluthanti (1 4) Similarly th is still circular and not flattened on the right side, see prithum (1 4). The medial u has been generally denoted by a sent, (see payasur=, 1 3, nag anulan, 1 13, etc.), but in some cases by a curve turned to the left s in kshinotu (1 2) The matras for medial diphthongs generally appear above the line (see namo, and Upëndia, 1 1), but in two cases itz Rudrëbhyah (1 1) and sir I al shmanarajaderë (1 14) the medial & is obtained by continuing the top stroke of the consonant to the left to end in a small curve. while in two others we see fully developed prishtha matras also (see I idho 1 3 and padau 1 12) The characters thus show a transitional stage of the Nigari alphabet and may be referred to the ninth century A D

The language is Sanskiit Except the introductory obcisance and the marginal line recording the dite, etc., the whole record is metrically composed. It seems to have originally consisted of thirteen verses. As legards orthography we may note that the consonant preceding and following it has in certain cases been doubled as in chātui tainnyam (1-1) and mātham (1-2), v has been used for b in tala (1-7) and the guttural nasal for anustāra in Ishīn ānhasō (1-6).

Owing to the unfortunate loss of a major portion of the record it is not possible to give a complete description of its contents. After the introductory obcisance to Druhina (Brahman). Upfindra (Vishnu) and Rudra (Šiva) come three verses invoking the blessings of the three deities. Ll 6 and 7 seem to eulogize some persons possessed of strength, wealth, gaiety, liberality and courtest. The next line refers to some personage who was to great kings what the fall of a thunderbolt is to high mountains. The minth line mentions the rout of Nāgabhata, while the eleventh refers to some saintly person whose mind was devoted to the observance of the rules of conduct laid down

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<sup>&</sup>lt;sup>1</sup> The second edition of his Inscriptions in the C.P., etc. (1932) mentions it, while the first edition of it (1916) contained no reference to it. In 1928 R.B. Hualal was accompanied by the Government Epigraphist (see Inscriptions, etc., p. 45, n. 1), but there is no mention of this accord in his report for 1927 8. Perhaps it was not considered as of sufficient importance.

in the Siuti and Smiti. From the twelfth line we learn that the illustrious king Amōghavaisha bowed to the feet of some one who was probably identical with the saintly person mentioned above. The thirteenth line speaks of the erection by him of a structure resembling a hill. Finally the marginal line states that the record was composed by Prasannāditya of the Ghata family in the year 593 (expressed in numerical figures only) during the reign of the illustrious king Lakshmanarājadēva

The late Ru Bahadur Hiralal who first noticed this inscription read the date as 693 and as it evidently refers to the Kalachuri Chedi era which was current at least from the minth to the twelfth century A D in Bāghīlkhand, he took it as equivalent to A D 941,1 obviously identifying Lakshmanarija mentioned in it with the king of the same name, of whose reign we have another fragmentary inscription from Kārītalāi itself As Yuvarājadčva I Kēy ūrav arsha, father of Lakshmanarija, was the father in law of the Rashtraküta king Baddiga Amoghavarsha III, it is clear that he flourished in the beginning of the tenth and his son Lakshmanaraja about the middle of the same century The mention of Amoghavarsha may be adduced to support this In A D 941, which, according to R B Hiralal, is the date of this record, Amoghavarsha III was no doubt dead, for his son Krishna III succeeded him towards the end of A D 939 2 But this presents no difficulty, for the record does not state that Amoghavarsha was living in A. D. It refers to him incidentally in connection with the holy person who constructed the temple at which the inscription was originally put up Besides, from the Sudi inscription3 we learn that Amoghavarsha III was staying for some time at Tripuii where he celebrated the marriage of his daughter with Permidi Butuga II That inscription is no doubt taken to be spurious, but we need not for that reason reject all historical information in it, unless it is contradicted by other incon trovertible evidence As there was no other Lakshmanarija in the family of the Kalachuris of Tripuri known till then, R B Hiialal seems to have felt amply justified in reading the date as above

But the reading is probably incorrect. The first figure closely resembles that of the tithing in the Chandraha inscription of Prabadhasiva and the latter was read as five by Di Kielhorn <sup>4</sup>. The late Mr. R. D. Banerjee first read it as 6, but it appears as 5 in his article on the Chandraha inscription <sup>6</sup>. Other instances in which the figure stands for 5 c in also be cited <sup>7</sup>. So the date of the present inscription is 593 and this being referred to the Kalachuri era corresponds to A. D. 841.2. The mention of Amaghavarsha in this record does not also preclude this reading, for this Amaghavarsha would be the first Rashtrahata king of that name who ruled from A. D. 814 to 880. We know that the royal families of the Rashtrahatas and the Kalachuris were

1 See his Inscriptions in C P and Berai, (second ed ) p 45

<sup>2</sup> Above, Vol III, p 179

Memoirs A S I, No 23, p 119

 $<sup>^2</sup>$  For Amöghavarsha III we have the dates 937 and 939 (see L C , Vol XI, pp 29 and 30). His son Krishna III's Deoli plates were issued in A D 940.

<sup>4</sup> Ind Ant, Vol XX, p 85, above, Vol I, p 354

<sup>6</sup> Above, Vol XXI, p 148 There is a similar difference of opinion about the reading of the year in 11 67 of the Strada inscription from Hund, above, Vol XXII, p 98 and n 3

<sup>7</sup> Sec for instance the figures of the year and the tithi of the Balūrā plates of the Chaulukya Mūlarīja, above, Vol X, plate facing p 78, the figure of the year in the Khajurāho inscription of Kokkala, Cunningham's 4 S R, Vol XXI, pl XIX and that of the tithi in the Palanpur plates of Bhimadūva, above, Vol XXI, pl facing p 172

The evidence of paleography is also in favour of this earlier date. I would particularly draw attention to the formation of the medial diphthongs by lengthening the top line to the left to end in a small curve (1 14) and the round form of th. In the later Kārītal is stone inscription of the reign of Lakshmanarāja (circa 950 A.D.) the medial diphthongs are in all cases denoted either by strokes on the top or by prishtha matrās and the is flattened on the right side.

matrimonially connected in the ninth century also, for Amoghasarsha I s son Krishna II was mar ried to Kōkalla I's daughter!, though this mairiage may not have taken place before A. D. 812 2 Besides, Amoghavarsha was of a spiritual temperament. He was a fervent devotee, at least in the early part of his life, of Hindu deities. The Sanjan plates tell us that he had cut off a finger of his left hand and offered it to Maha Lakshmi to ward off a public calamity? It is not therefore, unlikely that Amoghavarsha had gone to the Chodi country to pay his respects to the holy per on who put up the present inscription. The mention of Nagabhata's defeat in 1-9 may also be adduced in support of the above mentioned date This Nagableita is evidently Nigableita II of the Gurjara Pratihāra dynasty, who was completely routed by Amöghavarsha's father Gövinda III 4 Nigabhata was not living in A.D. 841-2 the date of the present inscription, for according to the Jun work Prabhavala charitas he died in V S 800 (V D 83'1), nor is Amoghavarsha known to have raided North India like his father and grundfather. The defeat of Nagubhata II mentioned in this inscription must be that inflicted on him by Gövinda III before A. D. 800. The personage who in the preceding line is described as a distrover of great kings as a thunder bolt is of high mountains, is therefore probably Gövinda III. The name of the king whom he destroyed (sampahre) is lost at the end of that line. It is not known in what connection the defeat of Nagabhata is mentioned in 1-9, but as the name of Amoghavar ha occurs only after two lines, it is clear that the event must have happened not long before the reign of Amoghavarsha latter must consequently be the first king of that name, for, otherwis, there would be a long gap of more than one hundred and thirty veirs between the two events, if the king is identified with Baddiga Amöghavar-ha III

If my reading of the date is accepted the Lalshmanarija mentioned in the present inscription becomes the earlie t known ling of the Kalachuri dynastic of Tripuri. He was the predecessor and may have been the father of Kölalli I & who stands at the head of the genealogical lists in the Bilhiri stone inscription and the Benare plate of Karna The Sunjan plates of Amöghe varsha state that after his victoriou camping in North India Gövinda III returned to the bank of the Narmadā and conquering Kösala, Kalinga, Vēngi, Dahala, Ödrala and Mālava made his servants govern them This seems to me in that Gövinda raided the ecountries and either exacted tributes from the ruling princes or deposing them placed his own nonlines in charge of their countries. That he did so in one case at least is known from other records. The Baroda plates of Karka, dated Saka 734, state that Karka was made a door bolt to protect the lang of Mālwā from the Gurjara king who had become puffed up by conquering the lords of Gauda and Vanga 10. In some other records of the Gujarāt Rāshtrakūtas we find references to battles fought

<sup>1</sup> Ind Ant, Vol VII pp 263 70

<sup>2</sup> As I have shown cleewhere (above p 217) Amoghavarsha I was born about A D 700. He was therefore, forty two years old at the time of the present inscription, but it is not his cleek that in A D 541.2 his son Krishna II was already married to I al shmanarija's grand daughter for he is known to have reigned till about 914 A D Perhaps Amoghavarsha had gone to Impuri to seed the Kalachuri I ing s help when he was deposed in the early part of his reign

Above Vol XVIII, p 248

<sup>4</sup> Ibid , p 245

<sup>5</sup> Above, Vol XIV, p 179, n 3

This Kökalla was a contemporary of Bhöja I of Kanauj who flourished from circa A D 835 to 885. His son in law Krishna II reigned from about A D 880 to 911. Kokalla may have therefore flourished from about A D 850 to 885.

<sup>7</sup> Above Vol I, pp 251ff

<sup>\*</sup> Ibid, Vol II, pp 305ff

<sup>\*</sup> Ibid, Vol XVIII, p 245

<sup>10</sup> See lines 26 27 of the Baroda plates of Karka, Ind Ant, Vol XII p 160

by them with the Gurjara Pratihāras in Ujjayinī <sup>1</sup> Mīlwī was, therefore, made a protectorate and a subordinate branch of the Rāshtrakūtas established in Gujarīt to check the advance of the Pratihīras The same may have happened in the case of Dāhala also <sup>2</sup> As Lakshmanarīja is the earliest known prince of the Kalachuri dynasty of Dīhala, it is not unlikely that the present record in its lost portion mentioned the establishment of the Kalachuri family in Dāhala after the defeat of Nāgabhata Subsequently the Rāshtrakūtas made many matrimonial alliances with the Kalachuris³ and thus made the Kalachuri kingdom a bulwark on the north of the Narmadā against any possible invasion of their territory by the Gurjara Pratihāras

It would not be out of place to discuss here the relation of this Lakshmanaraja with other princes of the same name known from two other records discovered in North India plates of Södhadeva mention a Kalachuii prince Lakshmanara in whose family was born the prince Rūjaputra whose descendant in the eleventh generation named Sõdhadeva made a grant in V S 1134 (A D 1077) The date of this Rajaputra is approximately settled by the statement in the record that Gunāmbhödhidčia I, his descendant in the third generation, helped Bhōja in his wars against a Gauda king This Bhōja can be no other than the Gurjara Pratihāra Bhōja whose known dates range from A D 836 to 882 Gunāmbhōdhidāva I may therefore have flour ished about A D 850 His third lineal ancestor Rajaputra can consequently be placed in circa The indefinite manner in which the relationship of Rajaputra to Laksamanaiaja is A D 775 mentioned in the Kahli plates makes it difficult to conjecture the date of the latter, but that he did not flourish later than the beginning of the eighth century A D seems certain He cannot, therefore, be identified with Lakshmanaraja of the present inscription

There are three other kings named Lakshmanarāja known from a stone inscription found at Kasiā<sup>5</sup> in the Gōrakhpur District, U.P. Rai Bahadur D.R. Sahni has assigned this inscription to the 11th or 12th century A.D., but on paleographic evidence it appears to belong to a period not later than the tenth century A.D.. The princes mentioned in this inscription were ruling over a territory contiguous to the kingdom of the Kalachuris of the Kahlā plates. One would, therefore, expect to find some links connecting the two families in the genealogical lists of the two inscriptions, but none have been noticed so far. A careful comparison of the two lists would show, however, that there are two names common to them, iiz, Rājaputra and his son Sivarāja. The former name is evidently a biruda and we find it actually stated in the Kasiā inscription that the real name of the prince was Lakshmana and that he was called Rājaputra because of his virtues. The Rājaputra of the Kasiā plates flourished about A.D. 775 which is, therefore, the date of Lakshmanarāja. II of the Kasiā inscription. Lakshmanarāja I, his great grandfather, and

<sup>1</sup> See c g, Ind Ant, Vol XIII, p 67

<sup>&</sup>lt;sup>2</sup> So far as one can judge from the present fragmentary record, it seems to have contained glorification of the Rāshṭrakūtas rather than of the Kalachuris — It is noteworthy that the line containing the name of the reigning king is added in the margin

<sup>&</sup>lt;sup>3</sup> See eg, the Kardā plates of Karka III, ll 16 25, Ind Ant, Vol XII, p 265

<sup>4</sup> Above, Vol VII, p 89

<sup>&</sup>lt;sup>5</sup> Ibid, Vol XVIII, pp 128ff

It may be noted here that in the Kasiā inscription, (1) the medial diphthongs are denoted by small curves added to the left of the top line (2) the medial u appears as a small scrif at the bottom of the vertical, (3) the left limbs of dh and kh, the tail of h and the vertical of th have not vet developed as in the Nāgari alphabet of the eleventh or twelfth century A D Its th has, however, developed a vertical stroke on the right I would, therefore, assign the inscription to the tenth century A D The record seems to mention two successors of Lakshmanarāja III and the names of one or two more may have been lost in the mutilated portion As I have placed Laksh manarāja III of the Kasiā inscription in circa A D 850, the last Kalachuri prince mentioned in the record must have reigned some time during the tenth century A D This date is corroborated by the palæographic evidence detailed above

Lakshmingrija III, his prest, rind on must therefor have floure ted about A D 700 and 550 respectively. Those had bound up III of the Karrein reption thus floure to be bounded in the present in reption, the toward no block to be identical for noncof the decembent of the form of the other test of the Kalchere participation and the Besser place and the identical sections. Of the first in raption

#### TLXT

- 1 मित्रम्' [1"] भी नमीम् इिल्मियन्द्रकरेभ्यः ॥ नान्धेण्यं [नि] ।
- 2 नमार्च नगत् भि हागा हन्य जिलात् .
- ३ राजविबोर्भ(म) । पायाम्पीर्मदना[म। ••
- । अवर्शियुनि परित्रिक्षी यस मीर्शिः ।
- न क्रम परिमित सान्यवास्थात्र्यो . .
- र्घाष्यकर्गा जिल्ला प्रेममलात मलत
- 7 मृत्ति । पत्मानिसम्बद्धाः ।
- ४ मधामृतिम , स्थाता(त ) मंत्रई दार्ही)
- <sup>0</sup> भूयमा जानेणमा । सन्ने नागभटे .
- 10 वापसापटनकी प्रमान्यानम मा
- 11 े तिकलाचारमञ्जूषियम पुष्याः .
- 12 े चीमदर्मी वर्षेत्रपति. पाठी (न् : . .
- 13 वापर ॥ तेनाकारि नवानुवारि ग ...
- 14 फी मन्यत् ५८.० योलध्यापाजदेवे राजनि घटान्यवयो प्रमादित्वम्य क्रतिरियम । \*!

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Tape of arrit
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<sup>&</sup>quot; Mirte Ch.

 $<sup>\|\</sup>mathbf{x}\|_{\mathbf{C}(D)} = c_{1D} r_{1} + c_{1D} r_{1} r_{2}$ 

They there were a time

<sup>\*</sup>Pend 417 7 Never Kert colores

धारण पंतासम

They niver Mete Wite

<sup>\*</sup>Perhaps Birit nos univers to the saymon

<sup>\*</sup> Metre Sillarini

<sup>10</sup> Read द्विणुल्याधार-

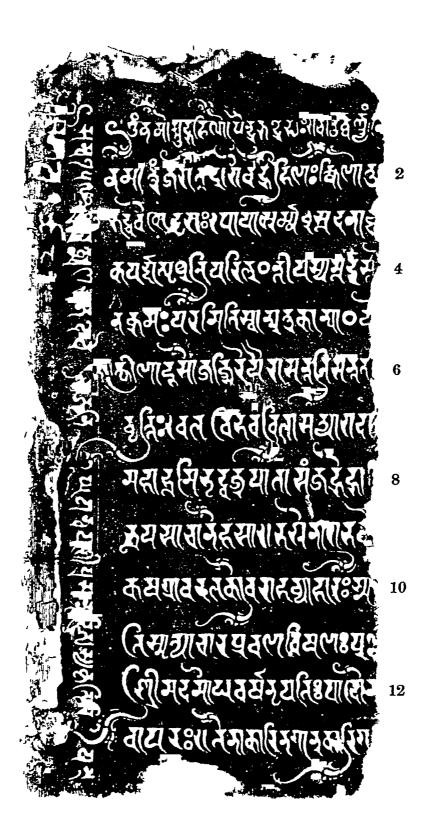
<sup>11</sup> Read Grinfen Metre Cillager

u lload यण before शीमर-

<sup>13</sup> Read Market 44 Motor & relativities for

<sup>16</sup> Metro Sardulacikridita

<sup>16</sup> This line is written along the mar, in Another line below it line of recent resides Africagin 1822.





# No 42-FOUR GANGA COPPER PLATE GRANTS

#### By S N CHARRAVARTI, MA, CALCUTTA

The four sets of copper plate grants belonging to the Ganga kings of Kalinga were acquired through Mr S Rajaguru, Municipal Councillor, Parlakimedi, Ganjām They have been found, as Mr Rajaguru was told by the owner of the plates, in some villages of Northern Ganjām, and were purchased by Mr N G Majumdar, MA, Superintendent, Archeological Survey of India They are now deposited in the Archeological Section, Indian Museum, Calcutta I edit the charters by the kind permission of Mr Majumdar

#### A -Plates of Maharāja Jayavarmadēva

The copper plates which bear the subjoined inscription are three in number and measure about  $5\frac{7}{8}$ " by  $3\frac{1}{8}$ ". Their rims are not raised. Each plate is inscribed on both sides. The inscription is damaged in several places. But practically the whole of it can be made out quite satisfactorily. The ring on which the plates were strung is about 3" in diameter. The small oval seal, below which the ends of the ring are secured, measures about  $\frac{3}{4}$ " by  $\frac{1}{2}$ ". It is damaged and the emblem on it is no more visible. The weight of the three plates, with ring and seal, is about 70 tolas.

The alphabet of the inscription resembles that of the Dhanantara Plates of Sāmantav arman, and may be assigned to the 7th Century A D. The language is Sanskrit Except three of the customary verses in lines 28 35 the inscription is in prose. As regards orthography the following peculiarities call for remark —v and b are not distinguished, both being indicated by the sign for v. A consonant after r is doubled only in a few instances, eg,  $G\bar{o}kannn\bar{e}svana$  (15), and  $ki(k\bar{i})ittay\bar{o}$  (135). The letter t preceding r is doubled in sakti tinaya-(19), etc. Visaiga has been wrongly used in bhagavatahs=chan  $\bar{a}chara$ -(ll 12), pitrih-(l 11), and  $v\bar{e}hubhihi=vasudh\bar{a}$  (128), and wrongly dropped in Sagav  $\bar{a}dibhi$  (l 29). The sign for final t has been used twice, though wrongly, in  $-\bar{a}dhishth\bar{a}n\bar{a}td=bhagavatah$  (l 1) and sa  $karan\bar{a}t$  (l 14)

The inscription is of the Ganga King of Kalinga,  $Mah\bar{a}_i\bar{a}_ja$  Jayavarmadēva, who was a devout worshipper of the lord Gökarnnēśvara, residing on the summit of the Mahēndra mountain From his residence at Śvētaka the king by this document informs his officials and the inhabitants concerned in the Ndadāsringa²(²) vishaya, that he gave the village of Bhusundā in the said province to Ravisarman, a Brāhmana of the Kāśyapa gōttia, the Vājasanēya chaiana and the Kānva-sāhhā, who was a resident of the Pratishthāna vishaya of the bhattāraha Gunāsvara² The dūtaha was the Mahāsāmanta Pūrnnadēva who had the title of Paūchamahāśabda The grant was written by Khanda, the son of the Mahāsandhivigrahin Śrīsāmanta³ and engraved by Vichitrahasta

I am inclined to identify Jayavarman of the present grant with Jayavarman, brother of Anantavarman of the Parlakimedi plates<sup>4</sup>, which record the gift of the village Tālatthērē in the district of Krōshtukavarttanī by Anantavarman, son of Dēvēndravarman, at the request of his brother Jayavarman, to Vishnusōmāchārya, a Brāhmana of the Parāsara gōtra, who was an inhabitant of the village of Śrangātikā in the district of Kāmarūpa or Assam

Above, Vol XV, pp 275 ff

<sup>&</sup>lt;sup>2</sup>[See p 262, nn 8 and 12 below —Ed]

<sup>&</sup>lt;sup>2</sup> [This may be only a title in which case the name of the official has not been given —Ed ]

Annual Report of the Assistant Superintendent for Epigraphy, Southern Circle, for the year 1920 21, pp 15, 93; R D Brierji, History of Orissa, Vol I, pp 232 33, J A H R S, Vol II, pp 273 ff

#### TEXT !

#### Past Plate, Lirst Sale

- 1 Om2 svasti [ ] Svotak adhishthanat'd bhagavatah
- 2 sechar āchara-gō sakala 'asīnka sīl hara
- 3 [dhalrafsya\*] sthity utpatti pralaya kara
- 1 fna höltöh Mahöndr achala sikhara mya i
- 5 nah Arimad Gökarani 4vara bhatarakaha chara

# Lirst Plate, Second Side

- 6 na kamal ārādhanād-avāpt i punya m
- 7 chayō Ging amala kul amyar induh sya bhu
- 8 ja va(ba)la parīkram ākrānta i il ala Ka-
- 9 ling idhiriiya[h\*] fal ti ttravah\* pral 3
- 10 rsh anuranjit ahisasha samant ih para
- II mamähesvaro miti pitith pad anful

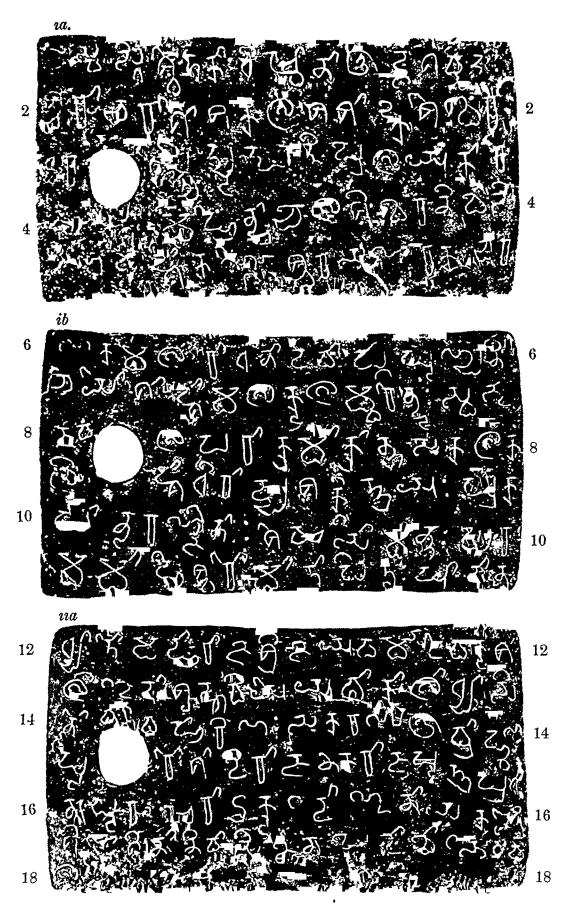
### Second Plate | Liest Side

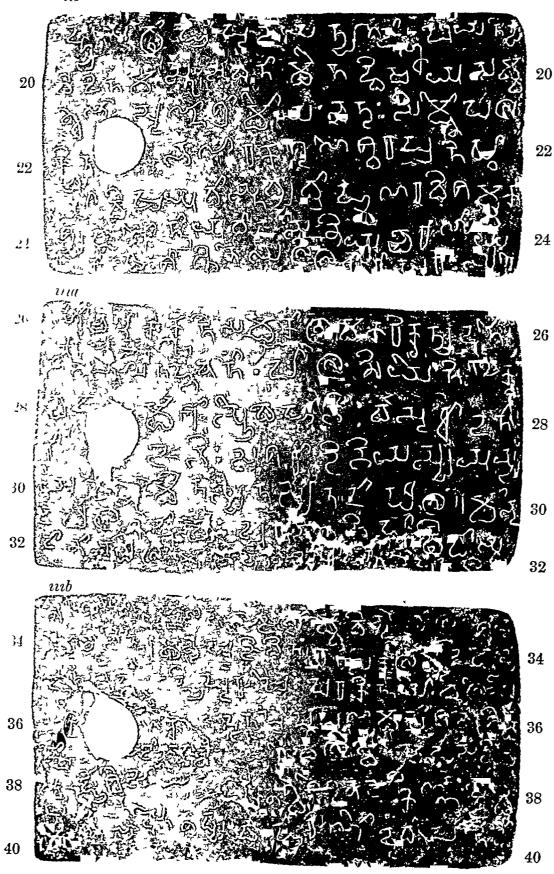
- 12 dhyātā mahārīja srī Jayavarmadēva[h\*] luša
- 13 li Ndadāsringa" vijsha\*ļvē vatha kāl ādhyā i
- 14 no vyř(vyn)vahármah i karanát(n) vrá(brž)hmena
- 15 purog idi raj inaka rajaputtra prajdhaj
- 16 nu(na)purusha ritrakuta\* dindanāvaka bhō
- 17 gr bhogmaio myasi puripadifms\* Jehita bhati x i
- 18 lı(lla)bhı [jîtîyā]

#### Second Plate . Second Syle

- 19 ns-cha(ms=cha) vath ārham pu(pū)javaty-ījāāpavati cha [\*]
- 20 Viditam-istu bhavat im čt id vish iva samva
- 21 ndhali Bhusunda grimo-vim chatuh -imifeim) opali
- 22 kshitah bhata(tta)raka Gunësyara Pratishtha 1
- 23 vām vishava vīstavva vrī(brā)hin ma Raviša[r\*]mma[nē\*] Kā
- 21 4yapa göttriya Najisamini)va charanasa
- 25 Kanvah Sikhinë sahla dhira pur ihsari
  - 11 rom the original plates and impressions
  - 2 I xpres ed by a symbol
  - The sign for t is superfluous read "the labt i
  - 4 The tisarga is superfluous
  - Read gurôh
  - Read bhatfarakasya
  - ~ Read Lul ambar-
  - \* [The reading may be Iida(gata) ringa -I'd ]
  - P Read rāchtrakūta
  - 10 Read bhogi bhoga nitasi
  - 11 Read sambaddha
  - 12 Road Praishthana rishnya [It is more probable that the grant was made on the occasion of the consecration of the image of Gundsvara (Sira) and that the name of the rishnya or district to which the donce belonged has been omitted by the scribe through oversight—I'd]

# FOUR GANGA COPPER-PLATE GRANTS A.—PLATES OF MAHARAJA JAYAVARMADEVA.





# Third Plate, First Side

- 26 n=ā-chandr-ārka-kshiti sama-kālam=akari(rī)kritya datō(ttō)=
- 27 smābhī[h |\*] Ētad=bhavatāh pālaniyēti1 | Uktam
- 28 cha dharma śāstrē [|\*] Vē(Ba)hubhih²r=vasudhā datā(ttā)
- 29 rājabhih Sagar ādibhi(bhih) [1\*] yasya yasya
- 30 yadā bhu(bhū)mita(s=ta)sya tasya tadā phalam(lam) ||3 Mā bhu(bhū)
- 31 d=aphala-śankā vah para da[tt=ē]ti pārthivā[h|+] sva-
- 32 dānāt=phalam=ā[nantyam] para-datt=ānupāla

#### Third Plate, Second Side

- 33 nam(nam) ||3 Iti kamala dal ā=dal4-āmvu(bu) vi(bi)ndu lõlām śriya-
- 34 m=anuchintya manushya ji(ji)vitam cha | sakalam=idam=uda-
- 35 hritañ=cha vu(bu)dhvā(ddhvā) na hi purushaih para ki(kī)rttayō vilōpya(pyāh) [ll\*]<sup>5</sup>
- 36 Iti [dūta\*]kō=dh[1\*]krita prāpta pañcha-mahā śavda(bda) śri-ma-
- 37 hāsāmanta [Pūrnna]dēva[h |\*] Likhitam mahāsandhivi
- 38 [gra]hı Śrīsāmanta-[sū]nuna(nā) Khandēna [|\*] Utkı(tkī)rnnam śrī Vı
- 39 chittrahastēna [|\*] Vyā(vya)vahārinō dēva [pra]tihā-
- 40 [rinah ||\*]

#### B-Plates of Dānārnnavadēva

The inscription is incised on three copper-plates, each measuring about  $5\frac{3}{4}$ " long by  $3\frac{3}{4}$ ' broad. The plates are strung on a copper ring about 3" in diameter. The two ends of the ring are soldered below a circular seal, which measures about  $1\frac{1}{4}$ " in diameter. The seal is much damaged and broken on one side. It bears in relief on countersunk surface the figures of a crescent at the top, a seated bull in the centre and an indistinct emblem at the bottom. The three plates, with ring and seal, weigh  $118\ tolas$ . The first and the third plates are inscribed on one side only, while the second plate has inscription on both the sides. There are altogether thirty four lines of writing. Though the plates have no raised rims, the writing on them is well preserved. The engraving has been carelessly done. Wrong spelling and omission of syllables are common mistakes.

The record is not dated but on palæographic grounds may be assigned to the 10th century A D. The language of the inscription is Sanskrit. With the exception of five of the customary stanzas in lines 23-31, the record is written in prose. In respect of orthography we may note the following points. The letter b is throughout denoted by the sign for v. The consonant after r is, as a rule, doubled, e g,  $chandr-\bar{u}rhl$  a- (l 18), svangga- (l 27), but m has not been doubled in  $-h\bar{e}t\bar{v}r=Mah\bar{e}ndr$   $\bar{u}chala$  (l 2)  $Anusv\bar{u}ra$  has been used instead of the dental n in vindu (ll 29-30). The dental s represents the palatal s in some cases, e g,  $sas\bar{u}nka$  (ll 1-2), sikhara- (ll 23). The sign for avagraha has been used in- $gi\bar{u}m\bar{v}='yam$  (l 15) and  $pratip\bar{u}dik\bar{u}='sm\bar{u}bhih$  (l 21). The final t has been used in anyat (l 14).

The inscription is of Prithvīvarmman's son, the devout worshipper of Mahēśvara, the Paramēśvara Paramabhattāraha Mahārājādhirāja, the ornament of the spotless family of the Gangas, the Rānaha Dānārnnavadēva, who had obtained a store of merit by worshipping the lotus feet of the holy lord Gōkarnnēśvara, dwelling on the summit of Mount Mahēndra and who

- ¹ Read ētad=bharadbhrh palanīyam=iti
- <sup>2</sup> The visarga is superfluous
- <sup>3</sup> Metre Anushtubh
- 4 The two syllables dalā have been wrongly repeated
- <sup>5</sup> Metre Pushpitagrā

by the excellence of his threefold power had endeared himself to all his vassals, and had acquired by the strength of his own arms the overlordship of the entire Kalinga country. From his residence at Svēta, evidently the same as Svētaka, the king informs his officials and the inhabitants concerned, that on the occasion of an eclipse of the sun he gave the village Kāsiddā, situated in the Jayadā vishaya to bhatta Bōdhana's son bhatta Durggakhandika, (a Brāhmana) of the Vatsa gōtra, who was a student of the Chhāndōga charana, and had the fixefold pravara and anupravara. The inscription was written by the Samdhingrahin Dhanadatta and engraved by Dāmōdara

Dānārnnava, by whom this charter was issued, cannot at present be identified. He is evidently distinct from and later than another Dānārnnava, who was the father of Indravarman of the Purle<sup>1</sup> and Tekkali<sup>2</sup> plates, which are written in much earlier characters and are dated in the Ganga years 137<sup>3</sup> and 154 respectively, roughly corresponding to A D 631 and 648

#### TEXT 4

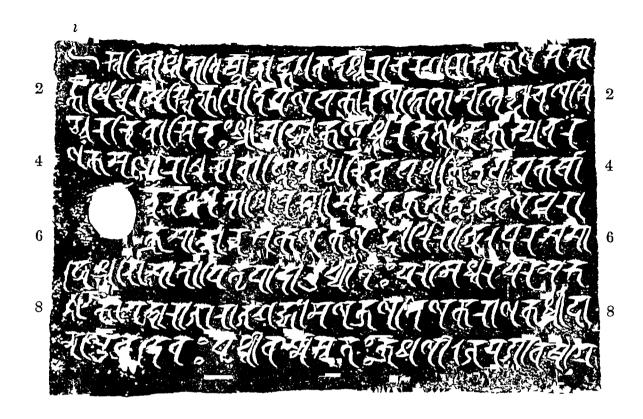
#### First Plate

- 1 Ōm<sup>5</sup> svastı [||\*] Śvēt ādhıshthānād=bhagavataś=char āchara gurōssa(ś=śa)kala sa(śa)sā(śā)-
- 2 nka śēkhara dha[rasya\*] sthity utpattie pralaya kārana-hētēr=Mahēndr-āchala si(si)-
- 3 khara nivāsinah śrīmad Gōkarnnēśvara-bhattārakasya chara-
- 4 na kamal-ārādhan āvāptı(pta) punyanıchaya[h\*] śaktı traya prakarsh ā
- 5 nuranjī(njı)t āśēsha ssā(sā)manta chakra[h\*] sva-bhuja va(ba)la parā-
- 6 kram ākrānta sakala Kala(lı)ng ādhırājyē(jyah) [7paramamā
- 7 hēśvarō mātā pitri pād ānudhyātah paramēśvara paramabha
- 8 ttā[ra\*]kō mahārāj ī[dhi\*]rāja Gang āmala-kula-tilaka-Rīnaka srī Dā
- 9 nārnnavadēvah Prithvīvarmma sutah kuśalī | Jayadā-vishayc

#### Second Plate, First Side

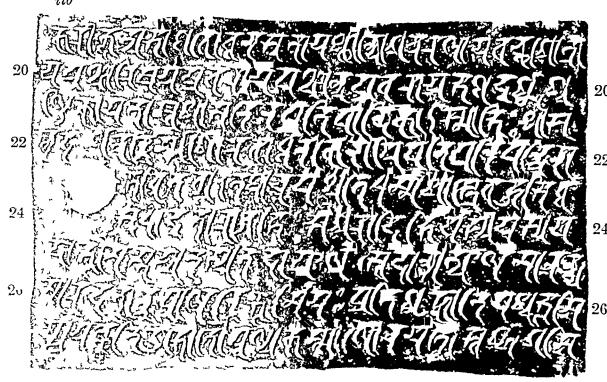
- 10 yathā kāl ādhyāsī(sı) śrīsāmanta mahāsāmanta rājanaka-rāja-
- 11 putra-kumārāmāty oparı[ka\*] dandanāyaka-vishayapati grīma-
- 12 patı-dandapāsı(śı)[ka\*] chātta(ta) bhata vallabha-jātīyīna(n) bhōgī(gı)[ka\*]-jana-
- 13 padān<sup>8</sup> | "yath-ārham mānayatı | 7 vō(bō)dhayatı | 7 samājñāpayatı cha
- 14 sarvatah sivam=asmākam=anyat | 7 viditam=astu bhava-
- 15 tām | 7 ētad-vishayam(ya) shativaddha 9-Kāsi[ddā] grāmö='yam sa-ja-
- 16 la sthala sa-padr-īranya<sup>10</sup> sātavī<sup>11</sup> vitapa-samanvita(taś=)chatus sī-
- 17 m õpalakshitah | 1 ih=aiva sürya grahanē mātā pitrör=ātmanah 12
- 18 puny ābhıvrıddhayē sa-salıdhārāspuraskrıtā<sup>13</sup> chandra-ārkka kālam=a-
  - <sup>1</sup> Above Vol XIV, pp 360 ff
  - <sup>2</sup> Ibid, Vol XVIII, pp 307 ff
  - 3 Ibid, p 308 Originally this date was read as 149
  - 4 From impressions and the original plates
  - <sup>5</sup> Expressed by a symbol
  - <sup>6</sup> The conjunct ipa appears as  $p\bar{e}$  The left limb of ta is elongated downwards, so much so that it looks like the  $\bar{e}$  matr $\bar{a}$ 
    - 7 This mark of punctuation is superfluous
  - \* Note that the halanta mark is expressed by the omission of the top line The right hand short downward stroke with a bend at about the middle is a constituent of the dental na
    - 9 Read pratibaddha
    - 16 Read aranyah
    - 11 Read & atavikah
    - 12 Read =ātmanas=cha
    - 13 Read salıla dhārā puraskrıtam=ā-

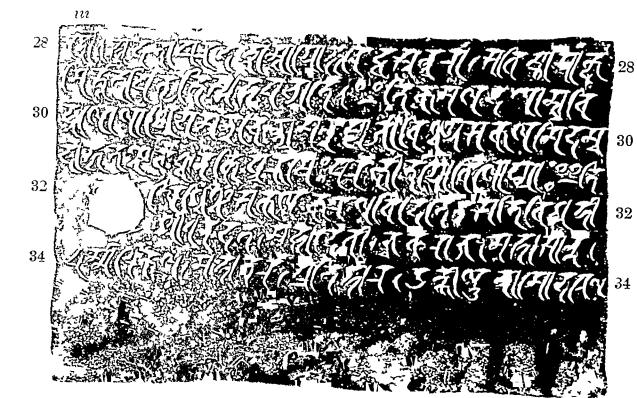
# FOUR GANGA COPPER-PLATE GRANTS B—PLATES OF DANARNAVADEVA











#### Second Plate, Second Side

- 19 karīkutya bhātta-Vōdhūna¹-sutāya Chchhāndōga charanāya Vachchha²-gōtrā
- 20 ya pañchirishaya3-pravarāya pañch-inupravaiāya bhatta Durggakha-
- 21 ndıkāya tāmvra(mra) śīsanēna pratipīdikā(tō)='smābhih []| \*] śāsa-
- 22 na darśanād=dharmma gauravāch=cha na kēn=āpī panī4 parīpanthinā
- 23 bhavitavya(vyam) | Tathā cha pathyatē dharmma-śāstrē [|\*] Va(Ba)hubhir=vva-
- 24 sudhā datā(ttā) rājabhih Sagar ādibhir(bhih) [|\*] yasya yasya ya
- 25 dī bhūmis=tasya ta<br/>sya tadā phalam(lam) |[|\*] Sva dānāt=phalam=ānantya
- 26 m=para datt ānupālanē<sup>5</sup> [||\*] Bhūmim yah pratigrihnā(hnā)ti yāś=cha bhūmi-
- 27 m=prayachchhatı [[\*] ubhau tau punya karmmānau na(nı)yatau svargga ga(gā)mı

#### Third Plate

- 28 nau [[|\*] Sva datām(ttām) para dattām=vā yō harēd=vasundharām<sup>6</sup> | sa vishthāyām kri-
- 29 mr=bhūtva(tvā) pitribhis=saha pachyatē [[|\*] Iti kamala dal āmvu(mbu) vim-
- 30 du(bindu) lolim śriyam=anuchintya manushya jivi[ta\*]ñ=cha | sakalam=idam=u-
- 31 dāhritañ=cha vudhvā(buddhvā) na hi purushaih para-kīrttayō vilōpyāh [||\*]' iti [||\*]
- 32 Likhi[ta\*]ñ=cha sakala-karana-viditēna samti(dhi)vigrahī(hi)-
- 33 srī-Dhanadata(ttēna) | mahādēvī | yuchha(yuva)rāja | mahārā[ma\*]nta|
- 34 dharmma(rmmā)dhika[ra\*]na | mahā(ha)ta(tta)ra | pratihāra | Utkīrnna(rnnam) Dāmō-darēna [|\*]

# C -Plates of Bhūpēndravarmadēva

The inscription is on three copper plates, each measuring about 5'' in breadth and  $2_8'''$  in height. The plates are held together by a ring, about  $2_8'''$  in diameter. The ends of the ring are secured by an oval seal, which contains the figure of a seated bull. Above this bull is a crescent, and below it a lotus, of which five petals are visible. The three plates, with ring and seal, weigh  $54 \, tolas$ . The first and third plates are inscribed on one side only, while the second plate has inscription on both the sides. There are altogether thirty six lines of writing, each side having nine lines. The plates have slightly raised rims in order to protect the writing, which is well preserved.

The characters are of what Dr Burnell named the South Indian Nāgarī type, and may be assigned to the 10th century A D The laguage is Sanskrit Excepting the benedictive and imprecatory verses in lines 26 34, the inscription is in prose In respect of orthography the following points may be noted b and v are not distinguished, s is used for s, as in -śasāha-(1 2), and for sh, as in manusya-(1 32), sh is used for s, in lashumdharām (1 29), the visarga has been wrongly dropped in many instances, eg, gurō (1 2), nivāsina (1 4), -nichaya (1 5), and the anusvāra has been used instead of the class nasal, as in Kalimga (1 7), pamcha (1 19), -sāmamta-(11 6, 12)

The inscription is of the time of the Mahārājādhirāja Paramēsiara Paramabhattāraka, srī-Bhūpēndravarmadēva, who was a devout worshipper of Mahēsvara, who was the ornament of the spotless family of the Gangas, who had accumulated a store of merit by worshipping the lotus

- 1 Read bhatta Bōdhana Note the close topped dh But the open topped form of the letter 1s the commonest
- 2 Read Vatsa
- 3 Read pañch arshi or pañch arshēya
- 4 This pani is intended to be pari and is superfluous
- The first half of this verse has been omitted, which is Mā bhūd=aphala śańkā vah para datt=ēti pārthivāh
- 6 Read harcia vasundharam
- <sup>2</sup> Metre Pushpitagra

feet of the god, Gökarnöśvara (Śiva), situated on the summit of the Mahöndra mountain, and who had acquired the overlordship of the entire Kalinga country. The grant was issued from the capital city of Śvētka (Śvētaka), and seems to record the donation of a plot of land, the boun daries of which are given in lines 15-19, in the Vādödō village of the Khalugakhanda iishaya, to bhattaputra Mānikadōva, (a Brāhmana) of the Vatsa götra, who had the fixefold pravara, by the Rānaka Ganga Kavilāsa (Ganga Kavilāsa ?)1 According to II-10-11 the charter seems to have been issued by his son whose name is not given. The inscription was written by the Samdhingrahin Ašōkadanta, engraved by the brazier Vimalachandra and registered by the chief queen.

#### TEXT-

## First Plate

- 1 Om svasti[[\*] Svötk adhishthanad-bhagavatas-char achara
- 2 gurö[h\*] kakala śasāka(sānka) (čkhara dharasva thiti u
- 3 tpati(tti)-pralaya-karana-hetor Mahendrascha(r acha)la si(si)khu
- 4 ra my isi(si)na[h\*] frimed Göharni(rni) ya (4va)ra bhattarakasya charana la-
- 5 mal ärädhan äväpta punyä(ny 1) mchava[h\*] shatki(sakti) trava pra
- 6 karsh änurämpi(rañji)t üsvē(bē)sha sīmamta(manta)chakra[h\*] sva bhuja va(ba)la pa
- 7 rīkram ākrānta (ā(sa)kala Kalimg(ling) ādhirījī (jvah) parama mā
- 8 hēsva(śva)rō mātā pitri pīd ānudhvātō Gang āmala
- 9 [ku]la tilaka mahärijädhirija paramē[6]vara

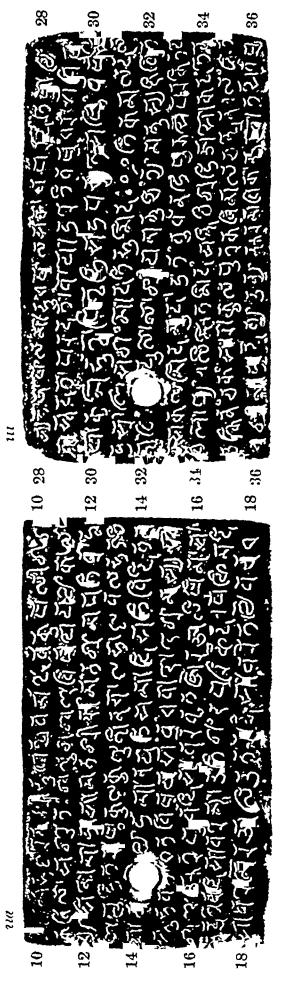
### Second Plate , I irst Side

- 10 paramabhatta(ttā)raka (rī Bhu(Bhū)pēndravaa madēva[h\*] lush(4a)h [l,\*] Gamga (Ganga)
- 11 Kavilīsa šu(su)tah Khalugakhanda vishavī vathā kīl ā
- 12 dhyāsino mā(ma)hāsīmainta(manta) šrīsīmainta(manta) grāmapati vrā(brā)hma
- 13 na pu[ro\*]hita rashthakutta kutumvina chata bhatta(bhata) vala(lla)bha jati(jītī)
- 14 yī[n\*] yath īrhi(rham) mānavati samādisi(4a)ti [chi\*] viditamea
- 15 stu bhava[tim] cta-vishava- samvamdha(baddha) Vādodo grimasva madhe(dhve)
- 16 khanda kshētra(tram) pu(pū)rva disā(sā) varē vrita maira ali slu(sā)mā sā(sa)
- 17 ndhi[h \*] [a]g[n\*]cvār disā(4ā) varē mvāumtigāda parichh(chehh)cda[h\*] paehhi(sehi) ma di
- 18 sī(sā)-varī maira ali [\*] uta(tti)ra disī(sī) varī tath-aiva cha[\*] f

# Second Plate, Second Side

- 19 ta[ch\*]=chatuh si(sī)m opalakshitam cha | Vachha(Vatsa) gotrīva pamchā
- 20 rishaya" pravarīva bhattaputra māhātra Mānikadāvā
- 21 ya ivaº Gangakavilī[sa\*] rānakēna datam(ttam) mātā pitrō
- $^1$  As the expression Gauga-Kacilasa sulah comes after I v all it does not seem to have any connection with Bhū-pēndravarmadēta
  - 2 From impressions and the original plate-
  - \* Expressed by a symbol
  - 4 Read rashtral ūļa kutumbinas=
  - 5 Read °lām=elad vishaya
- <sup>6</sup> Read Agneya- I believe that the word intended is dalshina, for the already incomplete a in agneya seems to have been altered into da
  - Read panch arshi or panch arshiva
  - s Read mahatlara
  - The intended reading seems to be "deray=ana

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- 22 r=ātm\(\tau\)na\(\text{-cha}\) puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)puny\(\bar{a}\)pu
- 23 chandr arka kshiti sama kalam-akarı(ri)kritya pratipa
- 21 ditō="smāblur=yatam(tah) [j\*] sāsana darsha(iśa)nā[d\*]=dharma gauravād=a
- 25 smā(sma)d gauravā[ch\*]=chī na kēnachīt=parīpamthī(panthī)nā bhavītavyam [\*\*] Ta-
- 26 thā cha pathvatī dharma (īstrē [!\*] Va(Ba)hubhir-vashu(su)dhī datā(ttī) rājāna(jabhih)
- 27 Śa(Sa)gar ādibhi[hi\*] yasya yusva yadā bhumi3 tasya ta

#### Thurd Plate

- 28 sya tadā phalam [#\*] Mā bhu(bhū)[dha](d=a)phala sakā(sankā) va[h\*] para da[tt=č\*]tī pārthi
- 29 vī[h\*]\* Sva datām(ttām) para datām(ttām) vā yō harčtī(ta) vashumdha(sundha)rā[m [\*] sa vishthā
- 30 vīm krimir=bhu(bhū)tvī pitribhi[h\*] saha pachyatē [||\*] Sashthim(Shashtim) varsha sa
- 31 hasrīm sagam(svargē) mödati bhu(bhū)midah [l\*]. Iti kamala dal ā
- 32 mvu(mbu) -vimdu(bindu) lölä(lim) 4rī(4ri)vam-anuchimtyā(chintya) manusya(shya)ji(ji)vitam
- 33 cha [\*] sakalım-ıdam-udarha(hri)tam [cha\*] vu(bu)dha(ddhvi) na hi purusai(shaih) parı kı(ki)rtavö
- 34 vilopy i[h\*]' | Likshi(khi)tam=idam sandhivigrahi Aso(so)kadamtona [i\*]
- 35 Utkirnim cha kamsara-kulaputraki Vimalachandrana(na) | Lamchhita
- 36 cha srī Mī(Ma)hīdāvvī [1\*] Unyī(ūn ā)ksharam=adhīk īksharam vā tat=sarva(rvām) pra[mānam=iti [1\*]

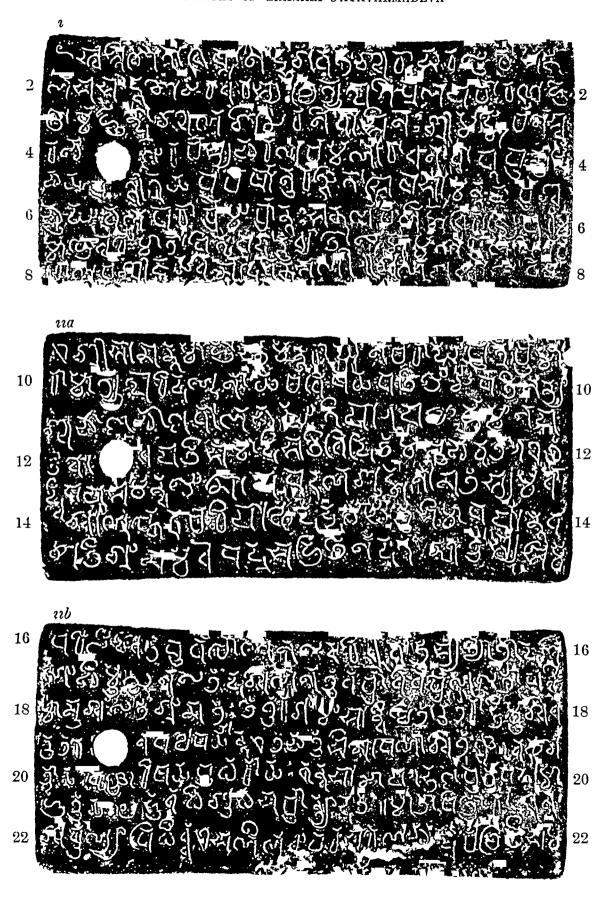
#### D —Plates of Rānaka Jayavarmadēva

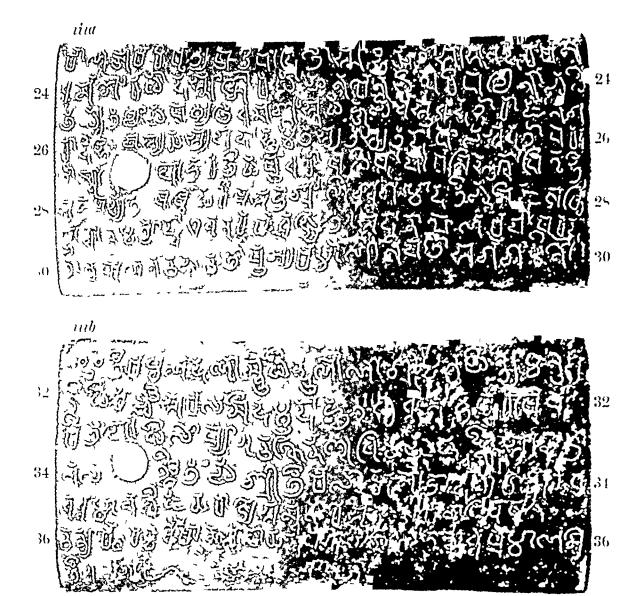
The inscription is on three copper-plates, each measuring about 62" in breadth and 3" in height. The plates are held together by a ring, about 32" in diameter. To this ring is affixed a circular seal, about 1" in diameter. The seal which is broken on one side, bears the figure of a seated bull. Above this bull is a crescent, and below it a lotus, of which five petals are visible. The three plates, with ring and seal weigh 101 tolas. The first plate is inscribed on one side only and the second and third plates on both the sides. There are altogether 37 lines of writing, which are distributed as follows: the first plate has 8 lines, the second, 7 lines on each side, and the third, 8 lines on the first side and 7 lines on the second side. The plates have rims slightly raised for the protection of writing, which is in a good state of preservation almost throughout

The characters are of the South Indian Nagari type and probably are not much later than the 10th century AD. The language is Sanskrit. Words like darashana (1-23) and varisha-(1-28), which are found in the text—are evidently due to Prākrit influence. Excepting the benedictive and imprecatory verses in lines 25-33, the record is in prose. In respect of orthography the following points call for notice. b and vare not distinguished, s is often used for \$\delta\$

- 1 Read puny abhieriddhayi
- \* Read pratipiditam-asma°
- 3 Rend bhūmis=tasya
- The second half of this verse has been omitted, which is sea danatsphalamsanantyam—para dattsanupalans
- \* The second half of this verse has been omitted, which is alshepta cheanumanta cha tanyeëta narake taset
- 6 Metre Pushpilagra
- Pend utkirnam
- \* Read lanchhatam

# Four Ganga Copper-plate Grants D —Plates of Ranaka Jayavarmadeva





#### Second Plate, Second Side

- parılıklıtam purva-könena gadarı dhruvam tasya thitö daklı-
- n ābhimukhēna gātam dakhinēna tu vakrā vivakrēna gāta i pachhi
- mī mukham gātam grāmatah Tēmtura g[r\*]āmā sāndhi thitō utar ābhimukhē cha 18
- patha paryānta chatu sım öpalikhıtañ=cha ēta Vachha-gö-
- trāyah pañch ārishaya-pravarāyah Kanva sākhāya | bhata(tta)putra Padma mā 20
- hatrayah iha va Visuva-sakrāntyā datam || mātā pitror=ātmana
- ś=cha puny-āpividhdhaē sahla dhā[rī\*]-purahsarēna chandr ārka thiti-sama

#### Third Plate, First Side

- akarıkrıtya pratipīditō=smībhir=yatam sāsana darashana kāla 23
- dharma gauravād-asmād-gauravā cha na kēnachīt-parīpathinā bhavi 24
- tavya tathī cha pathyatē dharma sīstra [[\*] Vahubhır=vasudhā dītī rājīna [Sa-]ga-
- rādibhih [|\*] yasya yasya yadā bhumi tasya tasya tadī phalam [|| ] Svi datā para da-
- tām=vā yō harēti vashumdharā [\*] sha vishthīyā krimi bhutvā pitribhi 27
- saha pachyatēh [,j\*] Shasthım varısha sahasranı svarga modatı bhūmida [;\*] achhi-
- ptā ch=ānumatyā dvā ēva naraka vrajyēta || Sa dānāt=phalam kuryī para da 29
- t ānupālanam [|\*] ubhan tō punya karmānau niyatau sarga gāminau | [|\*]

#### Third Plate, Second Side

- srīm=anuchintva Iti kamala-dal āmvu vindu lolā manu[shyr] 31
- na hi purashai pa[ra]-
- Utkırnañ=cha Vıma[la\*]chandrē[na\*] lı Sāma[ntē] vilöpyä 33
- lañchhitam śrī Trı-Kalī(1)nga-mā(ma)hādēvyā  $_{
  m cha}$ 34
- vardhdhamāna vijaya rājyē samvachharē sa[tē] amkēn=āpi varsha 100 [17]
- Uny-āksharam=adhik ākshara yā tat sarvvam pramānam=1-36
- 37 tı ||

#### No. 43—SIX SILAHARA INSCRIPTIONS IN THE PRINCE OF WALES MUSEUM

By H D Sankalia, M A , LL B , Ph D (Lond ), and S C Upadhyaya, M A , LL B

The following six inscriptions of the Silāhāra dynasty lying in the Prince of Wales Museum, Bombay, are collectively published here from the stones themselves as well as with the help of the ink impressions and photographs Though their contents have been briefly referred to at some places,1 their regular publication now enables us to correct many conjectural readings of dates and names We take this opportunity of expressing our gratitude to the Trustees of the Prince of Wales Museum, Bombay, for kindly allowing us to edit these inscriptions and also to Mr Acharya, Curator of the Archæological Section, for giving considerable help at every stage of the work

All the inscriptions have been found, as noted in detail under each inscription, in the vicinty of Bombay and they refer to lands donated therein Hence the epithet 'the Sılāhāras of Northern Konkan" as applied to the kings of these inscriptions2 seems to be correct, though it

<sup>1</sup> Bomb Gaz, Vol I, Pt n, pp 1921, Vol XIII, Pt n, p 426, Vol XIV, Appendix A, pp 385, 396, also Altekar, Indian Culture, Vol II, pp 430 31

<sup>2</sup> Bomb Gaz, Vol I, Pt 11, pp 19 21 and 538, also Altekar, op cit, p 401

must be noted that the inscriptions give no pedigree, even the dynastic title 'Shāhāra' is not found except in inscriptions B and C. The relationship of the lings mentioned in these inscriptions, which are arranged below in chronological order, therefore, remains undetermined. These records extend over a period of about 125 veirs from the time of Aparaditya (I), Sala 1060 to that of Sömösvara, Saka 1182

The find spots of these in criptions and the place (mentioned therein indicate that the way of the Northern Silāhāras extended at least over the modern Panvel, Bas ein, Bhiwadi, Thāna and perhaps Kalvān Tālukās of the Bombay Presidency

One peculiarity of these inscriptions may be noted. Below every in cription there is a culp-ture of in ass-covering a woman, and threes a representation of the curve in old Mar5thev hich can be partly read only in  $\mathbb{C}^{(1)}$ 

The curse and the sculpture are also found in an inscription, (now in the P. W. M.) of the Yidaya Rimachandra of Saka 1222 which is published below. We are unable to trace back at present, the existence and use of the curse and its representation, but it seems to have become popular after the 10th century?

The script is Devanagari with a few traces of the earlier Nagari letters soon, for example, in i, ja, and in the use of matras

The language is corrupt Sind rit and the text is usually in prose except for H 12 and 17 18 in I, containing a prayer to Ganapati and the usual impreciators ver about the violation of the grant

As regards orthography may be noted the we of (i) the dental xa for the pulstal xa, (ii) the anisotial for the result eq, maintalla for xa x dala, (iii) p for ya = xa x p for x a x a x and (iv) of ha for the

Piākrit formations are found we ually in the names of ministers and other officer—in those of villages and in the grant portion—In the last may be moved the words like degree (D. 1.41), bhatāvem (L. 1.40) thāl urāelā (1.4.41)—Dagree sema to be the old Maršithā form of agāve, bhatāvem, if the reading is correct, is perhaps a local diabetical formation—and the genitive formation with chā in thāl urāchi is even now common in modera Maršithi.

A word may be said about the method of punctuation in the emeriptions. In inscriptions A, B and F either one or two dot (s high at first may be in taken for a energy) are placed as stops instead of dandas. Inscription L has no stop at all, s here is in in riptions C and D the usual dandas are found.

# A -- Change Inscription of Aparadity addies (I) Saka 1060

This inscription was found from the village. Chanje near Uran in 1831. The stone on which it is inscribed is  $2'.91'' \times 1'.21''$  and the inscribed portion which contains 17 lines of writing is  $1'.12'' \times 1'.21''$ . The average size of letters is 7''. At the top of the stone are

Also in an Inscription of Appradition (II), I B L R 4 5, Vol. VII, p. 333

<sup>2</sup> Its cchoes are still heard in the language of the mas a

<sup>\*</sup>Bhagwanlal Indraji notes (I B B I 4 5 Vol VII, p 33) that inscriptions with such sculptures were seen by him in Gujarāt and Kāthiāwār and at some places on the Coromandal coast. [Such representations are also found outside the Bombay Presidency e.g. at Gooty fort in the Madris Presidency there is an inscription with similar depiction. See also copper plate from Rijapura in Bastar State, I 5 1 (Above, Vol IX, plate facing p 179)—Ed.]

c I am obliged to Profs Bhagavat and Shembavnekar, of St Navier's College, Bombav, for this information -H D S

<sup>5</sup> Bomb Gaz , Vol I, Pt n, p 19, n 2

figured in low relief, on the left, the Sun, and on the right, the Moon Below the inscribed portion is cut out a square  $9'' \times 9''$  and this contains a representation of the curse mentioned above

It is dated in Saka 1060, Māgha Suddha 1, both in words and in numerals This is equivalent to Thursday, 13th January, A D 1138, when the Southern cyclic year (which is not mentioned in the inscription) was Pingala 1

This inscription records the grant of a mango (?) field in Naguma village to one Śrīdhara for the welfare of the king's mother Līlādēvī and also the grant of some land<sup>2</sup> in Chadija village by the King Aparādityadēva himself The latter grant, it appears, was made separately on a solar eclipse

The King styles himself as a Mahāmandalēśvarādhipati and the administration was carried on by the Mahāmātya śrī Sodha (2) Nāyaku,3 the Mahāsāmdhvugrahila śrī-Amuka, the Mahā pradhāna srī Lakshmanaiyaprabhu in charge of the śrīlarana and bhāndāgara, in the first instance, and in the second, Sēna Amuka, etc

King Aparadityadeva4 is to be identified with the ruler of the same name mentioned in the Vadavalı plates, (also called Aparājıta), as the son of Anantapāla of the Silāra family Accord ing to these plates he was the ruler of the whole of Konkan, though the title he claims there is that of a Mahāmandalēśvara only Aparaditya of our inscription is further identified with Aparāditya, King of Kunkana who sent an ambassador called Tējakanthae to Kashmīr

However, Aparaditya of this inscription is different from the one mentioned in D, whose minister Lakshmananāyaka gave some land to god Somanātha of Surāshtra That king, as it has been pointed out below, is Aparaditya II 8

This is the first stone inscription of Aparaditya Io published so far, if we include the Vadavali plates, it would be his second inscription

The villages Nāguma and Chadija may be identified, as already suggested, 10 respectively with the modern Nagaon, which is about 2 miles 10 S W and Chanje, which is about 2 miles W of Uran in the Panvel Tālukā of the Bombay Presidency

- 1 Cf S K Pillai, Indian Ephemeris, Vol III, p 278
- 2 According to Bomb Gaz, op cit, p 19, n 2, "of a garden"
- 3 There are stops indicated in the original by a dot placed on the right hand top corner of the letter. That this interpretation is correct is shown by referring to the copper plate of Anantadeva of Saka 1016 (Ind. Ant, Vol IX, p 33), where the divisions are clearly indicated by vertical bars See also J B B R A S, Vol
- 4 Altekar calls him Apararla (I), op cit, p 411, and attributes the Vadavali plates to him These plates, however, mention this ruler as Aparaditya (also Aparajita) and not as Apararka
  - 5 J B B R A S, Vol XXI, p 508, 1 30
- 6 According to Mankha's Srīkanthacharıta, sarga 25, slol as 108—111, first cited in Bomb Gaz, Vol I, Pt 11. p 19, n 2
  - <sup>7</sup> Sőmēsvaradēva had a minister called Taijaprabhu See E below
- 8 Altehar, op cit, p 411, who identifies him with Aparaditya I, is wrong For he bases his argument on an inscription of Aparaditya (m A B O R I, Vol V, p 169) of (V S) 1176 The reading of the date, as has been pointed out below, is wrong for in V S 1176 the cyclic year was not Visvāvasu as mentioned in the inscrip tion [See below p 277 n 2 -Ed]
- 9 Another inscription of Saka 1051 is cited from Festgabe der Hermann Jacobi by Kane, History of Dharma śāstra, Vol I, p 333 and by Altekar, The Śilaharas of Western India (Ind Cul, Vol II, p 411, and n 5) [This. stone inscription is now preserved at Cintra, near Lisbon, in Penha Verde (Green Rock) which had been the country seat of Dom João de Castro, the Portuguese Viceroy in India The date of the record as given by Hultzsch, the editor, is Sala samvatu [1]059 Pingala samvatsarē Chaitra suddha 12 and not Sala 1051 as stated by Kane —Ed ]
- 10 Bomb Gaz, Vol I, Pt 1, p 19, n 2 and Vol XIII, Pt 11, p 426 give 4 miles but referring to the modern Tālukā map (1924) the distance seems to be 2 miles only

The second second second second second

#### 71.3.1

'स्तिः जयस्या(या)भ्यदयय गायस्यपातानानीतस्यम 1

-----

- [र\* म(श)तप दशम् पछि(छो)लाधियः य शांकतोषि शयामयत १०४०
- साघ स्थ १ पःपार्थेससस्तराजायनीविराजितसन्तासन्तर्नेमा(ज्य)स-
- धिपति बीमदवरादिखदेवकापाणिवजयसार्गः तवनसमादा-
- ित्। समस्तगण्यचितासा[र) सम्भाःति । सन्नामात्वयामीठदःना\*]-**~**
- यक्त सन्तमाविष्यक्षेत्राची घोमकी बीक्षक भोजाग[र"।
- प्रवसन्दे(से) पाटी सत्पापनाननील भागेय सी दिताय वे (सी)
- पा नि सन बोगमण इलादि नीयर्ग मत्वेनिम याने प्रय-
- [तिष्मानी चामटपराहिलादेधन सकामपरिषदे शालचेथीर्थ।
- नागुमसध्ये(वा)पति चावत्तेत मार्गियसात्ताः योनीनादेशाः य-10
- [यो ]य त्रीवरकमिदासम् किम्मा ना]दायायम्य च जासमिति । 11
- सभ्यतरीकृतः सब्बमाजाकृत्ि सतृत्काहीदकापेतः: समाभा 12
- स(साम्पर्धत । पत्रत |पर| दिवलत' चपरा पनिस पगारा । उत्तरती 13
- मारीर्ग । वटकानिमगैन पटन । तथा यीमदपरादिलादेथेने(न) सु-14
- र्यपर्वाण । [स्रानिते । याद --- विविवेभ्य पहिल्यासात 15
- "-मन उट्यातिसर्गेण धम(म)स्य यत्वा(च्या) प्रदेत(च) 16
- न्यया जरोति तस्य प्(प)व्यवस्य एक विश्वति -- 'क रीरय म् 17

Incompletes bille attention of principal City.

<sup>\*</sup> Read ad 9

The small circle i m. n ring.

<sup>\*</sup> A broken letter can be seen earlies on a last at a contraction to a con-\* Whether this a ord should be parts (printer parts ease the contract of the animal properties and Parameters of The V S. 1104, no in the Venta Traces at the Life state word of the contract of the Contract of the Contract of the Contract of the contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of the Contract of t context as above -H D S

<sup>\*</sup> Read prings-

<sup>\*</sup> Pead cemin

<sup>\*</sup> Pead purceat th

Apparently a place name

<sup>10</sup> Pead dal thinglah

<sup>22</sup> Read uttaratah

<sup>1-</sup> The tisaraa should precede the stop

<sup>12</sup> Ino letters illegible. [Reading 6 4 ms to be 10 may with high the lighty min in apramalah —Ed]

<sup>14</sup> This letter is broken

<sup>1</sup> The initial can be clearly seen on the stone. The rest of the line is illegible

<sup>16</sup> Letters illegible [Reading is sirelya(Lby 1)lr -Fd]

<sup>27</sup> The following letter and the next line have partly peeled off

#### B - Agāshi Stone Inscription of Haripāladēva Śaka 1072

This inscription was found near Agāshi in 1881 1 It is inscribed on a stone which is 2'81" by 1' 43" The inscribed portion measures 14"×162" and contains 16 lines The last line is not complete and it appears that the inscription contained a line of two more which are now peeled The average size of letters is 3" Below the inscribed portion is a sculpture similar to that in A, cut in a rectangle  $12'' \times 3_{\perp}^{1'}$  At the top are the Sun on the left and the Moon on the right and between them a lalasa

It is dated Śaka 1072, Pramōda Samvatsara, Mārgasīrsha suddha 1, which cor responds to Wednesday, 22nd November, AD 1150 2

The inscription records that in the reign of Sīlāhāia Haripāladēva, Āhavamalladēva. who was in the enjoyment of the Vattara village in Suiparaka, gianted something (2)3 for the (worship of) Siva of Ānēvadi in charge of Patakīla Rājānaka to Upādhyāyas Brahmadēva-bhatta, Dīvākara-bhatta and Govardha[na]bhatta, on the Uttarāyana samkrāntī day The witnesses to the grant were the headmen of the Vattīra village, to wit, Risi Mahattara and also Nīguji Mahattara, Anamtanāyaki and Chāmgadēva Mihattara The king styles himself as a Mahāmandalesvarādhīpatī and the administration was carried on by srī Vēsupadavala, the Mahāpradhāna śrī-Lakshmanaprabhu, the Mahāpradhāna śrī Padmasıva Rāula, and the Pradhāna Vāsugi Nāyaka

This is the first inscription of King Haiipāladēva so far published On the strength of his other dated unpublished inscriptions,5 he may be regarded as the successor of Aparaditya I and the predecessor of Mallikārjuna (AD 1155—1170) But it must be noted that he is not mentioned in the subsequent inscriptions of the dynasty Perhaps his relation with his pre decessor is shown by the name of his minister the Mahāpradhāna Lakshmanaprabhu, the same name figures among the ministers of Aparaditya I

Sürppāraka is the modern Nala Sopara and Vattāia is to be identified with Vatar, a village about 6 miles N W of Nala Sopara, and 4 miles S W of Agashi All the villages are in the Bassein Tālukā of the Bombay Presidency

- श्चीं । ध्वस्ति जयसाभ्युदय स(श)कल्पकालातीतसंवत्स[र]श्रतेषु दस(श)स
- दिसप्तम<sup>°</sup>त्यधिकेषु यत्राकतीपि सवतु(त्) १०७२ प्रमोदसंवलारा-
- १ पूर्वेन श्रदीर ममधिगत्ता(ता)श्रीषपच[म\*]हाश-न्तर्भातमार्भिस(ग्रि)र सुध<sup>0</sup> छ(द)-
  - 1 Bomb Gaz, Vol I, Pt 11, p 19, n 3 also noticed by Altelar, Ind Cul, II, p 431, No 14
  - ° Cf Pillai, Indian Ephemeris, Vol III, p 303
- 3 According to Bhagwanlal Indran, "the permanent income of Shrinëvadi in charge of a Pattakil (Pātil) named Rāja ' Bomb Gaz, Vol I, Pt 11, p 19, n 3 [In my opinion the sense of the passage is that the Maha pradhana Ahavamalla granted to Brahmadeva upadhaya the fixed income (siddh aya) of (the village) Ānēvadi which was probably in charge of the Pattakila Rijinaka According to this interpretation Rajanaka would be a proper name and not a title See also p 274, n 5 below -Ed ]
- 4 Bhagwanlal takes Brahmadevabhatta as the son and grandson of the two latter respectively, he also reads Govardhana for Gövaddha [See p 274, n 3, below -Ed]
  - 5 Of Saka 1071 and 1075 referred to in Bomb Gaz, op cut, p 19, n 3
  - 6 Denoted by a symbol
  - 7 Should be "yas=cha
  - 8 This letter sam is superfluous.
  - 9 Read suddha

- 4 श्रीसीलाहारनरेंद्रजीभूतवाहनान्वयमस्तसमस्तराजाव-
- ठ लीसमलक्षतमहामण्डलेस(ख)राधिपित्त्रीभद(द्) हरिपालदेव-
- 6 कुष्याण्विजयराज्ये ।¹ तत्रसादावाप्तसमस्तम्बनचिन्ताभा-
- 7 (र) ससुद्वहित श्रीवेस्रपडवल  ${ extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle extstyle$
- 8 प्रभो  $\mathfrak{p}^1$  तथा महाप्रधान स्त्रीपद्मसि(ग्रि)व राउल  $\mathfrak{p}^1$  तथा प्रधान वा**स्-**
- 9 गिनायक । सत्येतस्मिन् काले प्रवर्त्तमाने । श्रीस्(श्रू)प्रारिक-
- 10 तवहार्थामप्रभू(सु)ज्यसान्(न)महा[प्र]धा[न]श्रीधाहवमसदिवेन ।1
- 11 श्रीगोवधंभटउपाध्याय च दिवाकरभट उपाध्यासुत व्र(व्र)ह्मदेव-
- 12 भट उपाध्ये । महापर्वण उतराण् सक्रांतिसमये धर्मेण उदकपू-
- 13 र्र्वक(क)। पटकील राजानक ग्रानिविडिसि(ग्रि)वाय प्रदत्त[ \*]। श्राचंद्रार्क-
- 14 तारक जावतु $^6$  तिष्ठति मेदिनी कोन।पि  $-^7$  वा(वा)धा न करणीया  $1^1$
- 15 श्रवार्थे साम्नि वहारग्रामप्रसुख<sup>8</sup> रिमिक्तारा ।<sup>0</sup> तथा सामि<sup>10</sup> नागुजिक्त-
- 16 तारा  $1^{9}$  तथा सािच्च $^{10}$  अनंतनाथक  $1^{9}$  सािच्च $^{10}$  चागदेव म्हत(ता)र —  $^{11}$

# C —Bassein Stone Inscription of Mallikärjuna Šaka 1083.

This inscription is reported to have been brought from Bassein, and it is briefly noticed in the Bombay Gazetteer 12. The stone measures 3' 5½" by 1' 6½" and the inscribed portion 14" by 14". It contained 18 lines, but, now, the last line is almost illegible. Below the inscribed portion, in a rectangle there is a representation of the ass curse similar to that noticed before, though it is much worn out. At the top, between the inscribed portion and the figures of the Sun and the Moon, in a rectangle there are two figures and between them are two—one big and the other

- 1 Stop indicated by two dots which look like the risarga sign
- <sup>2</sup> The last syllable of this line and the first of the next are not clear [Reading may be  $S\bar{u}(S\bar{u})rpp\bar{u}raka(I|\bar{u})$  ntarggata —Ed ]
- <sup>3</sup> May stand for Gōiardhana as suggested by Bhagwanlal Indrajı (Bomb Gaz, Vol I, Pt 11, p 19, n 3) [To me the reading appears to be Gōvanna bhaja upadhya[ya] suta Ditāl ara, etc In this case the donee would be only Brahmadēva—Ed]
  - 4 Read Uttarāyana
  - <sup>5</sup> [Reading seems to be Ānēvadi sidh(ddh) āya See p 273, n 3, above —Ed]
  - 6 Read tarakam yāvat
  - 7 These two letters are not clear
  - 8 The last syllable is not clear, it looks like ksha
  - 9 Stop indicated by two dots which look like the visarga sign
  - 10 Read sakshī
  - 11 This portion of the line is not clear
- 12 Bomb Gaz, Vol XIII, Pt 11, p 426, n 4, Vol XIV, p 386 and Vol I, Pt 11, p 20, n 1, see also above, Vol VII, Appendix, p 56, n 4 Altekar, (op cit, Vol II, p 415) calls this the Chiplūn stone inscription But this inscription is dated, according to Kielhorn, in Śala 1078 (?), Dhūtrī Samiatsara, Vaišākha Suddha 3, Tuesday See above, Vol VII, Appendix, p 56, No 311, and Bomb Gaz, Vol I, Pt 11, p 19, and Vol XIV, p 386 So the inscription that Altekar seems to have "traced" in the P W M is the Bassein stone inscription and not the one from Chiplūn

small—Siva lingas The figure on the right, probably a woman with peculiar head dress is seated facing the full front and its left hand is held over the big linga. The figure on the left is seated similarly, with its right hand supported by the left resting on the small linga. The big linga is placed on a very high yōnipatta

It is dated Saka 1083, Vrisha Samvatsara, Pushya (Pausha) Vadi 15, Sōma-dinē which would correspond to January 17, AD 1162, when there was a solar eclipse This seems to be the intended date in our inscription though the week day would be Wednesday

It records that in the reign of Silāhāra king Mallikārjunadēva, lord of Tagarapura, something was repaired and a garden called Lōna³ in Padhālasaka in Katashadī⁴ Vishaya was granted to a teacher (tajha = Skt upādhyāya) The name of the donor cannot be read with certainty ⁵ The ministers mentioned are the Mahāsāmdhivigiahika Prabhākara Nāyaka, and the Mahāpradhāna srī Anata(Ananta)paiprabhu ⁶

There is no evidence at present to connect Mallikārjuna with other kings of the dynasty of the Northern Śilāhāras. But he seems to be identical with Mallikārjuna mentioned in the Kumārapālacharita<sup>7</sup> and hence a contemporary of the Gujarāt Chaulukya king Kumārpāla (c. 1145, 1171, A.D.). The other known date of Mallikārjuna is Śaka 1078.8

Mallikārjuna is called 'Tagarapura-paramēśi ara, the Lord of the city of Tagara' As the title is also assumed by the kings of the Kolhapur branch of the Śilāhāras, it only implies, as has been suggested, that the original home of the Śilāhāras was Tagara

Among the place-names, Lona may be identified with Lonad, a village 6 miles E of Bhiwndi<sup>11</sup> in Bhiwndi Taluka Padhalasaka, though it cannot be identified now, must be a

- 1 It is neither 1082 (as read in Bomb Gaz, Vol I, Pt ii, p 20, n 1 and Vol XIII, Pt ii, p 426) nor 107(9) but is 1083 as once read in Bomb Gaz, Vol XIV, p 386, for the last digit is definitely 3 on the stone, though on the impression the lower half of 3 seems to form a circle. The numeral before it is 8. For an identical form of it see the date portions, lines 5 and 9 in the two inscriptions of Sömösvaradöva below, where no doubt exists as to the numerical value of that sign. Moreoval, on going through the Lphemeris it will be found that it is only in Saka 1083 that Vrisha Samvatsara occurs and in no other. [It appears to me that the last digit was first written as 9 and then corrected into 3. The penultimate digit is different from the symbol for 8 in E and F below and looks more like 7. But as 1073 would be too carly for Mallikärjuna and neither this date nor 1079 would admit of verification, it may be that the intended date is 1083 and the engriver wrote the figure of 7 instead of that of 8 by mistake—Ed]
- <sup>2</sup> The reading in Bomb Gaz, Vol I, Pt 11, p 20, n 1 and Vol XIII, Pt 11, p 426, n 4, is "Vishva", where as in Vol XIV, p 386, it is "Vrisha"
  - <sup>3</sup> Perhaps identical with the modern Lonad See Bomb Gaz, Vol XIV, p 212
  - 4 Bomb Gaz Vol XIV, p 386 reads 'Shilarvavak" and "Katakhadi" instead of "oshadi"
- <sup>5</sup> It is definitely not the King Perhaps the grantors are Rājaguru Vēdasīva and the Bhōpaka (temple priest?) Vvõmasīva as suggested in Bomb Gaz, Vol XIV, p 386
- 6 Ministers with the same names are mentioned in the Parel Inscription of Aparādity adēva Saka 1109, J B B R A S, Vol XII, p 333
- <sup>7</sup> See canto VI, verses 65 to 70 The relation was first pointed out in Bomb Gaz, Vol I, Pt 11, p 20, n 1 For details regarding the relation see 1b1d As Dvyāśraya kavya, another work by Hēmachandra, does not mention it, it appears that the war with Mallikārjuna took place after the events described in that work
  - <sup>8</sup> According to a stone from Chiplün, see Bomb Gaz, Vol I, Pt 11, n 19
- <sup>9</sup> Exact identity of this city is not yet established. Fleet identified it with Ter, 95 miles S. E. of Paithan (J. R. A. S., 1901, pp. 537—52). For other suggestions and references see Bomb. Gaz, Vol. I, Pt. 11, p. 3, n. 6, p. 16, n. 4, etc.
- 10 Bomb Gaz, op cit, p 536, subsequently Altekar, Ind Cul, Vol II, p 396, following Jain, who cites relevant extracts from Karakanda C(ch)ariu A B O R I, Vol XVI, pp 1 11
  - 11 This is as it is spelt in the modern Taluka map It should be Bluwandi

bigger village comprising Löna Katashadī Vishaya cannot be located with any certainty at present

#### TEXT

- 1 श्री स्वस्ति सकु सवत् १०८३ [ह] चस[स्त]स(त्स) वातर्भत-
- 2 मुखं मामि वदि १५ सोमदिने ॥ सूर्ज(र्य)पर्व्वी ।
- 3 प्रयोह स[मधि]गताशेषपचम[हा]स(श)व्दमहासामता-
- 4 धिपतितगरपुरपरमेश्वर । त्रीसिलाहार नरेंद्र
- उ प्रत्यादि समत्त(स्त) रा[जा] वली विराजित श्री सिक्ष कार्ज्न देव-
- 6 गान्ये। सहासाधिविग्रहिक्षिश्रमाकरनायको(कः) श्रीक-
- 7 र्णे प्रथमस्थपाटि सहाप्रधानचीश्रणत(नन्त)पैप्रभी दिती-
- 8 य स्थि पारि अस्ता । सत्ये तिस्मिन् ] काले प्रवर्तमाने सति ।
- 9 राजगृह चीनेटिमि $^{\epsilon}$ (ग्रि)व । भोपदि  $[a^{k}]$  ंव्यसिस(श्)व विवेक  $---^{s}$
- 10 गुण्यक [निधि] ॥ सपतिसाप 10 । सत्कीर्ति पुख्य से(अ)य. फली
- 11 ज(या चक्रका ल्योहच्च । श्रीभोपकव्यमसिवी विभाति ॥
- 12 — म जीगींधारी वारित(त') । महद्गिवझासुत' । लाष-
- 13 ण वहत्वा<sup>12</sup>तक्तत — — प्रसादेन । ताभ्यं गुरुकुले
- 14 — — कटपडीविषयातपाती । पढालसकस । लो
- 15 न वारकी वाषण उवाझ्हाय दत:(त्त) । [तथा] — — प: सी —
- 16 म प्रदत्त(त्ता) । जयच ष श्रष्टानृपात्यमेन वाप: तिप स्थणल
- 17 — न कीना । प्रति: विजातीय य[सु] परिप(प)थी — —
- 18 तस्य साता गदमेन

<sup>1</sup> Indicated by a symbol

Pend Sala

The reading in Bomb Gaz, Vol I, Pt in p 20, in 1 and in Vol XIII, Pt in p 426, in 4, is Vishia but in Vol XIV, p 356 it is Visha As pointed out above the correct reading is Visha

Ped Parshe

I I) inda unnecessary

Apparently the two letters in and do look similar, so Bomb Gaz, Vol XIV, p 386 reads as Dēia°

<sup>\*</sup> bomb Gar, op cit, reads as Dharmasna

<sup>\*</sup> Not the ir [This is a vert in Upajati metre and the correct reading seems to be Vivela mülc(lō) guna pala-(lli) i inclah saripa' (lli) sapal (salhah) sa cha līrīli pushpah [1] src(src)yah phalē(lō) ja(ya)chaka lalpa vrikshah trī Bhipal i lyi(ly iran(i)cō tibhati[\*]—Ed]

<sup>\*</sup> Might be tipula

<sup>10</sup> Should be umprite praptah

<sup>11</sup> Pend prnöddlärah

<sup>11</sup> Bomb G -, Vol XIV p 386, reads lithanak arajha Probably we have to read vajhalēna kritah. As the language of the rest of the inscription is very corrupt the text is left uncorrected.

# D-Inscription of Aparadityadeva [Śaka] 1107

This inscription was formerly in the Museum of the Bombay Branch of the Royal Asiatic Society, and seems to be identical with the one mentioned in the Bombay Gazetteer<sup>1</sup> However it seems to be different from another inscription of this king which is dated in (Vikrama) Samvat, 1176, Sunday the 14th of the bright half of Chaitra <sup>2</sup> The stone measures 1'11' by 1'5", and the inscribed point on 1'4" by 12½" At the top, the stone is in the shape of a triangle within which is carved a halaśa, resting on a linga

The inscription is dated [Saka] 11073 Visvāvasu Samvatsara, Chaitra Suddha 15, Sunday This is equivalent to Sunday, 17th March AD 1185

The inscription records that in the reign of Aparādityadēva<sup>1</sup> the Mahāpradhāna Lakshmana Nāyaka, son of Bhāskara Nāyaka, after having bathed in a tīrtha (probably Sōmanātha in Kāthiāwīr) near the sea gave away something in a vātihā in Sthāna (modern Thīna) and a sum of money for the worship, etc. of the god Sōmanātha in Saurāshtra. The grant closes with the words 'hail to the illustrious Chīhadadēva''5

This inscription resembles in some respects an inscription of Aparādityadēva of Saka 10497 and to A above belonging to Saka 1060. Our attention is drawn to the names of the king and the minister Laksmanaiya Prabhu, but it is otherwise different from the latter inscriptions. The present record is dated about sixty years later and we, have dated records of two other rulers, viz, Haripāladēva and Malhkārjuna in between

The inscription therefore belongs to the reign of Aparaditva II and not Aparaditva I as men tioned by Altekar  $^{\rm s}$ 

The inscription shows that even in the last quarter of the 12th century, the temple of Soma natha in Szurashtra, though once destroyed by the Muhammadans, was still a popular shrine and that among its property could be counted some land in Könkan

- <sup>1</sup> Vol I, Pt 11, p 20, n 2 The date here mentioned is Sunday the sixth of the bright half of Chaitra while the grant under question is dated on Sunday the 15th of the bright half of Chaitra. As there cannot be two Sundays within 9 days and as 15 can clearly be read in the inscription, the reading of the Garetteer seems to be incorrect. [The date is wrongly given in Ind. Ant., Vol. IX, p 40, n 62. The correct date has been noticed by Kielhorn in his List of Inscriptions of Southern India, p 56, No. 312—Ed.]
- <sup>2</sup> A <sup>3</sup>B O R I, Vol V, p 170 <sup>3</sup>Even if they were identical, as they we in their contents, the reading of the series and date seems to be wrong, for in Vikrima 1176 the Northern cyclic year was Subhal rit, and the Southern Vikrim The Visvāvasu samvatsara occurs in Vikrama 1179, see Pillai, Indian Ephemeiis, Vol III, pp 240 and 247 [An examination of the text will show that this inscription is identical with the record under consideration of Diskalkar is apparently wrong in the reading of the date and referring it to the Vikrama era—Ed 1
- <sup>3</sup> Bomb Gaz, Vol I, Pt 11, p 20, n 2, reads 1109 and mentions the tithi as the sixth This is wrong because the Southern cyclic year in 1109 was Plavanga and not Visvāvasu, also the tithi Chaitra suddha 6 would fall on Saturday, whereas the day mentioned in the inscription is Sunday
- 4 Neither any title of the ruler, nor the name of the dynasty is mentioned, though in his other inscription of Saka 1109 he is called Mahārājadhiraja and Könkanachakravartin J B B R A S, XII, p 333 [This inscription is dated Saka 1108 and not Saka 1109 as given in the Journal and read by Kielhorn (List of Inscriptions of Southern India, No 313) The Southern cyclic year in Saka 1109 was Plavanga, not Parābhaya—Ed {
  - <sup>5</sup> Rather an unusual ending in a Śilāhāra inscription
  - 6 Cf specially Il 4 7 and Il 57 59 of the inscription of Saka 1049
  - 7 J B B R A S, Vol XXI, p 505
  - 8 Op cit, p 411, though the Bomb Gaz, Vol I, Pt 11, p 20 had already credited it to Aparaditya II
  - At this time Kathiawar still formed part of Gujarit, and the king of the latter was Chaulukya Bhima II

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#### TEXT

- 1 ग्रीम¹ संवत् ११०० विस्ता(खा)वसुसव 💵 (सा)रे चैत्रशंद १५ रवो(वो) दिने
- 2 ग्रदोह श्रीमदपरादिलदेवराच्ये । सौराष्ट्रीयश्रोसो-
- 🕉 मनाथदेवाय पूजासत्वारार्घ<sup>2</sup> महामालश्रीसद्भग-
- 4 नायकेन प्रमो³दधो सुतोर्धे स्नात्वा गगनैकचक्रचूडा-
- 5 मण्ये क्रमिलनीकासुकाय अगवते सवित्रे नानाविध-
- 6 कुसुमभाष्यमर्व्य दला(त्वा) सक्तसुरासुरगुर्वैलोक्यसा-
- 7 मिन सगवतसुमापतिसभ्यचे: ॥ सास्त्ररनायकपुनेण श्री-
- 8 लक्क्मणनायकेन लालस्रोया(श्रेथो)धं श्रे श्रीदेवाधिदेवस्य श्री-
- 9 स्थाननौयपा[इ]नवाटिकामध्ये [दानवि]धौ दातव्यभा[ग]
- 10 इस ४ इ[स्थावधीउप(त्तप)त्तिसमग्रस्य] — दाम २४
- 11 देयावे । गुभगे पूजापचपर्वेणि — प्र-
- 12 वराचिदि चिलायण(न) उत्तरायण स्त्रस्ति श्रीचाह हदे[वा]य [॥\*]

# E —Inscription of Somesvaradeva Saka 1181

This inscription was found in Ranvad near Uran  $^5$  The stone measures 3' by 1' 6'' The inscribed portion is 1' by 1' 5'' and contains 11 lines of writing, the average size of letters being  $^3$ ." Below this is an ass sculpture differing slightly in position of the woman from those noticed before, carved in low relief in a rectangle ( $18'' \times 11''$ ) At the top, above the inscription, are the Sun and the Moon and between them a double kalasa  $^6$ 

The inscription is dated Saka 1181 Siddhārtha Samvatsara Chaitra Vadi 15 (?) Monday, and reference is made in 1 9 to a sūryaparvan but it is not clear whether it implies a solar eclipse, and whether the grant was made on that occasion

The reading of the date however remains uncertain, for though according to Pillai <sup>7</sup> in Saka 1181 the Southern cyclic year was Siddhārthin, Chaitra vadi 15 fell on a Thurdsay and vadi 13 on Tuesday, while Monday, the day mentioned in the inscription, was a kshaya tithi and no solar eclipse occurred in that year—Under the circumstances we may read the tithi as 13, the date corresponding to 21st April, AD 1259, Monday

It records that Somesvaradeva, the paramount Lord of Konkana, granted some land (2)8 in the village of Padivasa in Urana to Dāmodarabhatta on the occasion of sūrya parvan (solar eclipse 2) for (the worship, etc.,) of Sambhu

The ministers of Somesvara were the Mahāmātya Jhampadaprabhu, the Mahāsāmdhivigra-hila [Tai]japrabhu and Chandraprabhu in charge of the śrīkarana

- <sup>1</sup> Expressed by a symbol
- <sup>2</sup> This anustara is placed on the left of the letter
- 3 Should be param ödadhau
- 4 Poth the usarga and the dandas are unnecessary
- Bomb Gaz, Vol I, Pt 11, p 21, n 1, also noticed by Altekar, Ind Cul, Vol II, p 431, No 27
- <sup>6</sup> For a similar sculpture from Borivli see p 279 below
- 7 Indian Fphemeris, Vol IV, p 120
- 6 Details are not clear to us

The inscriptions do not give any important information about Someśwara. He is merely called  $K\bar{o}nkanachakravartin$  and  $Mah\bar{a}r\bar{a}q\bar{a}dhir\bar{a}qa$ , titles which are mentioned in connection with Aparādityadēva II also. Neither is there any hint as to his relationship with his predecessor Kēśirāja whose two unpublished inscriptions are referred to in the Bombay Gazetteer 1. Probably he was a son of the latter as suggested by Altekar 2.

According to our present knowledge of the history of this family, Sōmēśvara seems to be the last king of the Northern Śilāhāra dynasty. He was defeated and perhaps killed and the country conquered by Mahādēva³ of the (Dēvagiri) Yādava dynasty. Cousens thinks that the scene of the battle between Sōmēśvara and Mahādēva is sculptured on some stones lying about Borivh⁴ In this connection it may be noted that the kalaśa like sculpture which appears on the middle stone, figured by Cousens, very much resembles in ornamentation the kalasa like figure on the stone F described below

Among the place\_names Urana is the modern Uran, and Padivasa may be identified either with Phunda about 2 miles north east of Uran or with Panja, another village about 3 miles to the north of Uran, in the Panvel Talukā of the Bombay Presidency

#### TEXT

- 1 श्री । स्रस्ति श्री: [॥\*] अधेह समस्तराजावलीसमलक्षतमहाराजाधि-
- 2 राज कीक[ण्म]चक्रवर्त्तिश्रीमद(त्)सीमेखरदेवरायक्ष्याण्विजयराज्ये
- 3 तथैतप्र(क्र)साद।व्या(वा)प्तसमस्तमङलचित्ता(ता)भार समुद्रहति महामात्यश्री-
- 4 झंपड्रम् सहासाधिविश्वही ति जप्तमु जीवारणी चद्(द्र)प्रमु इलादि श्री-
- 5 कर्णभांडागारे सत्येतिस्मिन् काली प्रवर्त्तमानी सति शक्सवत्(त्) ११८१ सि-
- 6 ध(डा)र्घसवक्(त्स)रे चैनवदि १[३] सामाद्र(सोमे) श्रीदामोदरभष्ट तथा भातर वासु-
- 7 दे[व ]भट्ट लेजन २ नारियले पाव निमित्ते श्रीश्रमुर्थ दामोदरमहा विधा
- 8 उर्णे पिडवसे[प्राम]प्रतिबद्धा खडपलास्थानि चा भाग १ देउलेखड
- 9 समग्रहिमावती ३ — - निमित्ते सूर्यपर्वे हस्तोदकपु-
- 10 वैंक हामीदर भटावें — — — करतिदोन्न
- 11 ली-मंगलमहाश्री: ॥

# F —Inscription of Somesvaradeva Šaka 1182

This inscription was found from Chanje near Uran <sup>6</sup> The stone measures 3' 5" by 1' 7" and the inscribed portion is 1' 6" by 1' 5" and contains 18 lines, the average size of letters is  $\frac{3}{4}$ " Below this, in a rectangle (16"  $\times$  11") was an ass sculpture as in B, but now it is completely worn out Above the inscription, between the Sun and the Moon, on a pedestal is a  $p\bar{u}ing\ kalasa$ , on its

<sup>&</sup>lt;sup>1</sup> Vol I, Pt 11, p 20, n 3

<sup>2</sup> Op cit, p 417

<sup>&</sup>lt;sup>3</sup> This is according to Hēmādri's Chaturvargachintamani, first cited in Bomb Gaz, Vol I, Pt 11, p 246, then Altekar, op cit, p 417, Cousens, Mediaeval Temples of the Dakhan, p 21, Chālukyan Architecture p 143, pls CLIII—IV

Cousens, op cit, p 21 pl XV

<sup>5</sup> Denoted by a symbol

<sup>6</sup> Bomb Gaz, Vol I, Pt 11, p 21

bulging part is a band and leaves on either side. The I alasa is crowned with what looks like a smaller Lalasa and may be a coconnit

It is dated in Saka 1182, Raudra Samvatsara Chaitia vadi 15, Monday on a solar eclipse. The date thus corresponds to Monday, April 12, AD 1260, when there was a solar cchase.

It records that Someśwaradeva, lord of Könkana, granted land? (whose limits are mentioned) in Kömthala vätikä in the village of Chamdije in Uranas and 162 Porutthas (?) drammas to god Uttareśwara of Śri-sthana on the occision of in colipse of the sun

The king is the same as in E but the names of the ministers are different, except that of the Mahāmātya who is, as before, Thumpadaprabhu—Other ministers are the Mahāsāmdhu iyrahil a Māmāku, Bēbalaprabhu—Pēmadēpandita, and Gövenāku

The places mentioned in the inscription, Urana and Chāmdijēs ire the modern Uran and Chanja respectively, while Köntha(dha)lasthāna may be the same as Kuladhonda, i place a little north of Uran

#### TEXT

- 1 श्री नमो विनायकाय 18 लंबी(वो)दर नमस्त्रय मततं मोदकप्य 19
- 2 अवित्र क्षर में देव सर्वकार्येषु सर्वदा [1\*]। अधेह समस्तरा-
- 3 जावनोमसनं<sub>धात</sub>सा(स)हाराजाधिराज<sup>ा।</sup> कीकणचक्रव-
- 4 र्त्तित्रीसोमेख(छ)रदेवरायकत्याणविजयशाच्ये तयतत्रमादा-
- 5 व्या(वा)प्रममस्तमंडलचिंताभार समुद्रहति मन्नामात्ययोज्ञापडप्रभु
- 6 सा(स) हासाधिवियही साइनाक्त् वैवलप्रभु° पीसदेपंडित° श्रीकरणमा-
- 7 डागारे प्रथम च्हे 11 पाटी गीवना कु° दलेतिस्मन्या से प्रवर्तभाने भति श-
- ८ कन्नप्रकालातीतसवच्छ(स)रमप्वे<sup>12</sup>कादण**मु<sup>°13</sup> दामीलघी**केषु<sup>14</sup> अवांकतोपि
- 9 सकुमवतु1' ११८२ रीद्रमंबच्छरेसु(लारे) चैत्रवदि १५ मीमेदिने अर्थोपरागे 013 उ-
- 10 त(र)ण[ग्रामस्यभूव] विचालिने ग्रासा(स)प्रतिव[द्र] विग्रेने स्थानवाटिकासू अस्य चा-
  - 1 Pillar, Indian Ephemeris, Vol. IV, p. 122
  - In the macription the word for this is  $bh\bar{u}$
- <sup>3</sup> [The inscription seems to record the gift of some building site at Urana and some garden land at Kōmthala in the Chāmduē village —Ed ]
  - Bomb Gar, Vol I, Pt 11, p 21, n 1, suggests that this might stand for Parthian drammas
- 5 Ibid p 21, n 1, tales the drammas "as a fixed income of a farden in "which does not seem to be correct, for if no land were granted it would not be necessary to mention its boundaries [Apparently the money was granted in addition to the land—Ed]
  - This name occurs also in inscription A, see p 272, Text, 1 15, above
  - " Denoted by a symbol
  - \* The stop is indicated by two dots
  - 9 Read priya
  - 16 This stop is superfluous.
  - 11 Read osthi
  - Rend satëshu ë.
  - 13 This dot which stands for a stop is unnecessary
  - 14 Read drasity adhil čshu
  - 15 Rend Śaka samiai
  - 1' [Reading seems to be Urana agara(gara) bhū° Ed ]

- 11 घाटनानि<sup>ा</sup> पूर्वे'ा सानुठाकुराची हति(ति)° दिच्या विश्युन्हाची हति(ति)° पश्चिमें
- 12 राजमार्गु<sup>02</sup> उतरें विरा<sup>01</sup> एवं चे(च)तुराघाटनानि<sup>01</sup> सु(ख्र)सीमापर्यतं सतृणकाष्ठी-
- 13 द्वोपेत रूग्वदायाद्यदि<sup>3</sup>संबधविविजैतं<sup>01</sup> सर्वीत्पति(ति)सहित सिधा पोरुखद्र-
- 14 माणा दश्विसी च दिष्ठी द्रमात्यधीकमेकशतानि<sup>04</sup> अक्षतीपि द्र १६२ ॥
- 15 श्रीस्थानकीय श्रीउत्तरेख(श्र)रदेवाय<sup>ा</sup> शासनप्रतिवधं(इ) क्रत्वा<sup>ा</sup> भहाराजश्री-
- 16 सोमेख(छ) रदेवेन or उदकातिसर्गेण प्रदत्त ॥ वर्तमानस्यास्य धर्मस्य परिपं-
- 17 थना न से(के)नापि कार्यो<sup>ा</sup> खदता(त्ता) परदता(त्ता) वा यी हरेत्(त)। वसुधरा(रा) । षष्ठि(ष्टि)वषेसह-
- 18 साणि विष्ठाया जायते क्रिमि(भि:) ॥ मगलं मा(स)हाश्री[:] सु[श्र)भ भवतुः ॥

No 44—A STONE INSCRIPTION OF YADAVA RAMACHANDRA, SAKA 1222

BY H D SANKALIA, MA, LLB, PhD (LOND) AND S C UPADHYAYA, MA, LLB

This inscription is now preserved in the Plince of Wales Museum, Bombay It is not known whence it came. The trustees of the Museum and the Curator, Mr G V Acharya, have been good enough to allow us to edit it

The stone on which it is inscribed measures 2' 8" by 1' 3", and the inscribed portion, which contains 17 lines of writing, is 1' 4" in length. The average size of letters is 3". Above the inscribed portion is cut out a rectangle 13' by 3½". In this are carved in low rehef, on the left the Sun and on the right the Moon. Above this on the apex is a *kalasa*. Below the inscribed portion also there is a rectangle, now half broken off, which contains the figure of an ass facing right as found in many other Śilāhāra and Dēvagiri Yādava inscriptions 5

The record is dated in Saka 1222 Sārvarī Samvatsara, Srāvana Vadi 7, Monday and regularly corresponds to Monday 8th August, A D 1300

The inscription is of Jāidēva, a governor appointed by Rāmadēva, to tule over Kōnkan Rāmadēva himself was a commander in chief, and lord of the Westein coast under Rāmachandradēva, who bore the biruda Praudhapiatāpachakravaitin

From the date and the binuda it is evident that the inscription belongs to the reign of Rāmadēva or Rāmachandradēva the last king of the Dēvagiri Yādavas. Though many copper plates and stone inscriptions of his or his reign are noted and a few published. this would be the first stone inscription from Kōnkan (2) published so far 7. However, so far as-the date is concerned.

<sup>1</sup> This dot which stands for a stop is unnecessary

<sup>&</sup>lt;sup>2</sup> Read -mārgah

<sup>3</sup> Read rin-ādāy adı

<sup>4</sup> Read dvi shasliti dramm adhikam satam=ēkam-

<sup>·</sup> Cf above pp 270ff and Vol VII, Appendix, pp 66 and 68, Nos 372 and 381

<sup>&</sup>lt;sup>6</sup> See Rice, Mysore Inscriptions, and Graham, Kolhapour, extracts from these are noted above, Vol VII, Appendix, pp. 66-68 (Nos. 368-382)

<sup>&</sup>lt;sup>7</sup> Even the copper plate is only one, see J R 4 S, Vol V, p 178

#### No 45 -FOUR PANDYA RECORDS FROM UKKIRANKOTTAI

### BY A S RAMANATHA AYYAR, BA, MADRAS

The subjoined Pāndya records¹ come from Ukhirankōttai, a village in the Tinnevelly taluk of the Tinnevelly District. Three of them are in the Tamil language and are engraved in Vatteluttu characters assignable to the 10th century AD, while the fourth in Sanskrit is in Grantha characters of the same period. There are no new points worth mentioning about the graphic peculiarities of these Vatteluttu and Grantha scripts, as they are of the usual variety employed in other contemporaneous records of the locality.

Record A is dated in the 13th year opposite to the 2nd year of reign of the Pāndya king Śadaiya-Māran and registers a gift of sheep by a lady named Tudarūri, wife of Tennavan Pallavadiaraiyan alias Mārañ²-Śūran for maintaining a perpetual lamp in the temple of god Ādītya Bhatāra³ at the eastern entrance of Karavandapuram in Kalakkudi-nādu Record B is a Sanskrit version of the same endowment made by Tudarūri, here called the wife of Srīkantha-Sura to the temple of god Vikarttana at Karavandapura, but the king's name is not mentioned in Record C was originally engraved on a broad slab of stone, which has been cut longitudinally into two and planted in the temple compound to serve as gate posts, and in the process, its first line containing the king's name has suffered mutilation But the regnal year quoted for the king, viz, 2+9, as well as the fact that the same Tennavan Pallavadiaraiyan alias Kandan (Śrīkantha)-Sūran is herein mentioned as being in charge of Kalakkudi (Kalakkudi mahānāyakam ścyyaperra) help us to attribute this inscription also to the Sadaiya Maran of record A Further, as it is stated that this Pallavadiaraiyan erected an ambalam (wayside choultry) called 'Nagarattan' in the name of the trading guild (Nagarattār) of the colony called Rājasinga-ppērangādi, newly founded by him, apparently in the name of his sovereign, the Sadaiya-Māran of these records can be identified with Rajasimha III, who is already well-known from the Sinnamanur plates4 issued in the 2+14th year of his reign, and to whose period the characters employed in all these epigraphs can very appropriately belong Record D, though it does not mention any king's name, can, palæographically, be attributed to the same king's reign

The village now known by the name of Ukkıranköttai has been called Karavandapuram in Kalakkudı-nādu in A, while in D it is simply called Kalakkudı Karavandapuram alias Kalakkudı<sup>5</sup> (and Kalandai) has been mentioned as the birth-place of Māran-Kāri, the excavator of the rock-cut shrine of Narasımha at Ānaimalai in the Madura District, and of his brother Māran Eyinan, both of whom successively held the office of Uttaramantri under the Pāndya ruler Mārañ Sadaiyan, and also that of Śāttan Ganavadi, the king's Mahāsāmanta<sup>6</sup>, and it was

- <sup>1</sup> Nos 194, 195 196 and 199 of 1935 36 of the Madras Epigraphical collection
- <sup>2</sup> The first part of the name 'Māran' is based on the name of the reigning Pāndya king
- <sup>3</sup> The temple in which this record is found is now called the Chokkalinga temple and a linga is installed in its central shrine. It was probably a temple dedicated exclusively to Sūrya in earlier days. But as the people in the locality say that the present temple was built from stones brought from the adjoining fields, it is also possible that the temple of Āditya Bhatāra may have existed as a separate shrine in the vicinity, and that when it fell into ruins, its stones were built into the present shrine. In this connection it has to be remembered that inside a fort, a Siva temple should be constructed in the north east, and that of Sūrya in the east (Gopi nath Rao, El of Hindu Iconography, Vol. I, p. 22)
  - 4 South Indian Inscriptions, Vol III, p 444
- <sup>5</sup> Above, Vol VIII, p 319 and Vol XVII, p 303 The name Kalanda mentioned as the native place of Mürti Eyinan, appears to be only a poetic form of the word Kalakkudi (*Ind Ant*, Vol XXII, p 71 and above, Vol XVII, p 296)
  - 6 Ind Ant, Vol XXII, p 67, wherein is quoted No 37 of 1908

considered that this Kalakkudi might be Kalakkīd<sup>1</sup> in the Nanguneri talul of the Tinnevelly District. But from the present inscriptions this identification has to be given up and Karavandapurm alias Kalakkudi to be identified with Ukkirankōttai in the Tinnevelly taluk

Karavandapuram must have been a place of sufficient strategic importance in early Pindya days as to necessitate the building of a fort here by the Pandya king Nedunjadaiyin, who in the Madras Museum Plates dated in the 17th year of his reign, claims to have built, along with a broad stone ditch, a lofty wall whose top never loses the moisture (caused by) the sky coming in contact (with it), and the clouds testing (on it), so that (the town of) Karavandapuram nught get resplendent, which has beautiful halls and long streets (where even) warriors are afruid of the arrow (-like) pointed and long eves of women with lotus faces '2 This Nedunjad ii an h is been identified with the king figuring in the Anaimalai inscriptions (c A D 770) and the Velvikudi conner plates 3 Though in the latter record several brindas are applied to him, he is not known to have had the surname of 'Ukkiran or 'Ugra' and it is therefore not clear why and when Karavandapuram came to acquire its present name of Ukkirankött u or 'Ukkirin's fort' cannot be connected with the name of the early king Ugrapperuvaludi, for he is believed to have flourished long anterior to Nedunjadawan stime ' In the Sanskrit portion of the larger Sinnamanur plates, it is stated that Parintaka Virinirayana Sadaiyin (c AD 900) fought a battle at Kharagiri and captured a certain Ugra who, it has been surmised, was probably a In that case, it may perhaps be hazirded that Karayandapurim scion of the Pindya family which was fortified by Nedunjadayan (Jatila Parantaka) before about AD 785, was temporarily in the possession of this Ugra Pandy i a century later and thus got the name which has survived to the present day though it has also to be pointed out that the place was known only as Karay and apuram in the time of Solanralaikonda Vira Pindya (c 1 D 970), as evidenced by a record copied from the Chokkanīvaki shrine in the same village of

Vestiges of a fort and a most are even now pointed out it come spots in the village as evidence of its former greatness, but the villagers have no information of value to offer regarding its ancient history. That the fortification may have been of fairly extensive dimensions can, however, be surmised from the fact that the temple of Āditva Bhatīsa which is described in record A as being situated in the līlaivāyil or eastern gate apparently of the fortified village is nearly half a mile distant from the Chokkanīyaki shinne which as implied by the name of the goddess 'Vadavīyilnangai' must have been located at the northern gateway. It is interesting to note in this connection that the shrines of Āditya and Chokk ināvaki were located in the appropriate directions of the east and the north in conformity with the rule mentioned in Kautilyar and the Āgamas' that the shrines of guardian deities should be erected in the appropriate cardinal points inside a fort. From other inscriptions copied at the place, it is learnt that there were two Siva temples called Arikāsarīšvaram and Rājasingīšvaram in the vieinity of the village, though possibly not inside the foit itself and named as such after the Pīndva kings Arikāsarī and Rījasimha

- <sup>1</sup> Above, Vol VIII, p 319 and Vol XVII, p 298
- <sup>2</sup> Ind Ant, Vol XXII, p 74
- <sup>3</sup> Above, Vol XVII, p 295
- 4 Nilakantha Sastii The Pandyan Kingdom, p 30
- <sup>5</sup> S I I, Vol III, p 457
- 6 No 197 of 1935 36 of the Madras Fpigraphical collection. This fragmentary record reads as follows Sölanralar londa vi Virapandyadivasku yandu padin=añju iiiāndu Karttiyai-tingal mudal pallam ūrūm-pallam mudalāga Pandimattanda valanaṭtu kKaraiandapurattu Vadaiāyil nangai
  - 7 Shamasastri's Translation, p 62
- \* Elements of Hindu Iconography, Vol I, Introduction, p 22 Chol lanaval 1 was probably one of the Sapta matri group, several archaic statues of which are found strewn about in the temple compound

In the Larger Sinnamanūi plates, an earlier Pāndya king Śrīvallabha¹ is stated to have fought a battle at Kunnūr and his conquests are said to have extended from Kunnūr to Śingalam. If this Kunnūr is identical with the native place of the donatrix Tudarūri mentioned in record A, the geographical detail that it was situated in Karunīlakkudi-nādu is of some interest. The same village Kunnūr is stated to be located in Nīlakkudi-nādu (probably a shortened form of Karunīlakkudi-nādu) in an epigraph from Pallimadam² in the Aiuppukkōttai taluk of the Ramnad District

The colony which Tennavan Pallavadiaraiyan founded in front of the horiavayil or palace at Karavandapuram was, as stated already, called Rājasinga-ppērangādi in honour of the reigning It must have been a fairly influential community, for in record D Inban Devanasetti, a member of the Ayyapolil-500 guild, who was probably the agent in charge at this place, is stated to have built a circumambulatory verandah (tiruchchurrālai) called 'Nagarattān' round the temple of Vadavāyıl naugai, in the name and on behalf of the Nagarattār Ayyapolil which is the Tamilised form of the word Ayyavole (i e, Aihole in the Hungund tälukā of the Bijāpur District, Bombay Presidency) is famous as the headquarters of a very influential and prosperous trading corporation which boasted of branches even in distant parts 3 Several trading centres were called Ayyavoles of the South', apparently because they were branches founded by the merchants or agents of the The elaborate prasasti of the Ayyavole guild found in an inscription3 Ayyavole guild proper in Mysore describes the guild as having been composed of 500 svāmis, and this conventional numerical strength of the guild is also indicated by the title 'Aiññūrruvan' borne by the local agent mentioned above

One other point of interest in these records is that the endowments were not only left under the protection of the merchant guild of the place, but that the madit chevagar or the soldiers on guard at the ramparts '4 were also enjoined to supervise the proper conduct of the charities already noted in the Annual Report on S I Epigraphy for 1932-33, page 68, endowments made in the time of the Pandya king Sundara-Pandya (A D 1225) to the temple at Perungulam, a medieval military cantonment in the Tinnevelly District, were left in charge of a governing body composed of representatives from the several battalions stationed at the place In an inscription from Tiruvālīsvaram<sup>5</sup> in the same district, it is stated that the temple of Tiruvālīsvaram-Udayar, its treasury and the temple servints were placed under the protection of the Chola garrison called 'Munrukai-Mahasenai' stationed at that place Similarly in a records copied at Sangrāmanallūr in the Coimbatore District, which was evidently fortified and garrisoned in olden days, the soldiers were required to protect the gopuia, the temple and its premises therefore evident that in places which were under the control of the military, a body composed of some military officers and men functioned in respect of religious and other institutions under their charge, in a manner similar to that of village assemblies in purely civil stations

#### TEXT

#### A

- 1 Śrī [|\*] [Kō]-chChadaiya-Mārarku yāndu irandu idan=edir padinmūnru iv = [āndu] Kalakkudi-nāttu-kKaravandapurattu kīlaivāil śrīkōi-
  - <sup>1</sup>S I I, Vol III, p 461
  - <sup>2</sup> No 430 of 1914 of the Madras Epigraphical collection
  - <sup>3</sup> Ep Carn, Vol VII, Sk 118
- The term maditchchēvagar (madil=rampart+chēiagar=soldiers) means 'the soldiers guarding the rampart' in the fort at the place Compare ulvīttuchchēvagir and Malayān orraichchēvagar in the sense of 'coldiers' (Trav. Archl Series, Vol I, p 159 and f n 8)
  - <sup>5</sup> No 120 of 1905 of the Madras Epigraphical collection
  - 6 No 167 of 1909 of the same collection

1

- 2 lil i īdityabat īrarku Tennavaņ Pallavadiāraiyan=āiņa Mā[ra]ñ. Šūraņ manavā[tti]čn Karunīlakkudi.-nāttu.-kKunnūr Tudarūri itta ti
- 3 runundāvilakku onrinukku adutta ādu añbadu [|'] ivv=ādu [ai]ñbadum ivv-ūr [śi]nga Iśvarattu vettikkudi Pūdi-Pōrān niśadippa-
- 4 dı ulakku ney Söhyattül attuvadüga konda süvü müvü ppērä[du] aımbadu [!"] avichcharu kal² ırandum ittun nagarattür rakshai [!"] madit chchëvagar küval [||"]

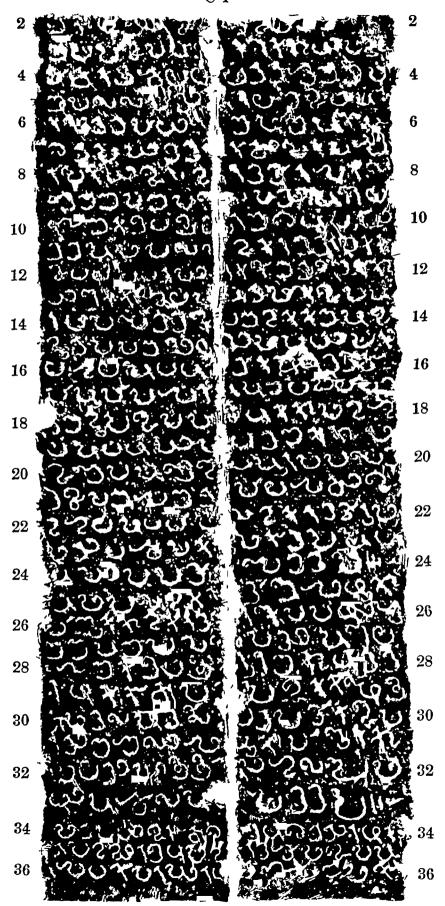
 $\mathbf{B}$ 

- 1 °Śrīkanthah(Śrīkantha)-Śūra- dayitā Tudarūri-nāmnī Vaikarttanāja Kara[va]ntapur-ālayāya [|\*] prādā[d=dhi]
- 2 dîpam-amalîkriyamana lokam yan=tishthatat=sa bhuvi yavad=ascsha-lokam [||\*]

C

```
2 rku yindu ırandu ı[dan=edir o]
3 nbadu ıvv=i[ndu] Kalakkudı mahā
4 anisakan=seyyaperra Tennava-
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- 5 n Pallavadı[a]raıyan 101-üt
- 6 kkorrav iyilin munbu kudi
- 7 črruvitta [Iri]jašingappi-
- 8 rangidiil nafgalrattar përal
- 9 Tennavan Pallavadınraiya-
- 10 n=īna Kandañ=Śūran eduppi-
- 11 tta ambalam Nagarattanukku
- 12 itta tudarvilakk=onrinukku
- 13 vilakku neyppuramāga ivv=ū-
- 14 reppadaittalaivan Nakkan-Mun-
- 15 nürruvan nıyadıppadı uri
- 16 y ney attu[va]dāga adutta 53-
- 17 vā mūv î-ppērādu mūnru niyāyat-
- 18 [ta]n nuru [ \*] ivv=ittukkum(n)-ne
- 19 y attuvippadanukkum
- 20 ıraippunai ivi = ür = ppadait-
- 21 talaıvan Venravāypēsı [|\*] 1-
- 22 nney muttāmal nagarattārum
- 23 madıt ehehçvagarum kättu at-
- 24 tuvippadāga vaittadu III
- 25 Ambala[m\*] Nagara[t]tān melugu-
- 26 v=ālukku nagarat[tā]r kaivvali Te
- 27 nnavan pPallavadiaraiya
- 28 n=āna Kandañ=Śūran kudutta
- 29 Ilakkāśu pattu [|\*] 1-kkalaıñ-
  - 1 ' Ādītya' is engraved in Grantha letters
  - 2 This is not understood
  - <sup>3</sup>The metre is Vasantatilakā
  - \* Mahānāsakam is properly Mahanāyakam



 $\mathbf{B}$ Left half C-2 Right half  $\mathbf{Q}$ 

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30 ju-mudal mudalai [n]irpadāga iva
 31 rrın polı meluguv=ālukku
 32 nıyadı aıññālı nellum=a
33 livu šelavum vaittadu [[]
34 mērpadı ı[k]kāśu ırandu ērri Ilakkā-
35 śu pannirandum na[ga]rattom ivv-ū-
36 r vētkovar Vīra
 nāyanum kō
37 n Śāttanum
38 ko[n*] Nagarattā-
39 num Tattañ-
40 Sendilu-
41 m oruvar-k-
42 koru[var] tuda
 āka 1-
43 rvi
 1 chela-
44 [va]lı
45 vum ka chi
 vu meluga
47 vum magal
48 valı valı se
49 yvadīga ku-
50 duttana 11
51 Tennava-
52 n Palla-
53 vadiarai-
54 yan=ēva A-
55 raiyamāni-
56 kkan [ku]du-
57 ppitta
58 du 11-
 1)
1 Svasti Śrī []*]
2 Kalakkudi Va-
3 davāyıl=amandā-
```

4 l2 tiruchchuirā 5 lai Ayyapoli-6 1 Amnuruva-7 [n]-Inban-Devanach-8 chetti śeyvi-

9 ch[cha] śurrālai Nagara-

10 ttan [||\*]

<sup>&</sup>lt;sup>1</sup> At this place a rectangular hole has been cut into the slab damaging some letters

<sup>&</sup>lt;sup>2</sup> The more correct form is amarndal

#### TRANSLATION

Λ

Prosperity !

The thirteenth year opposite the second veri of king Sadarya-Māran—in this veri, Tudarāri of Kunnār in Karunīlakkudi-nādu, wife of Tonnavan Pallavadiāraryan alias Māran-Śūran, give fifty sheep for (maintaining) a perpetual lamp endowed by her to god Āditya-Bhatāra of the temple it the eastern entrance of Karavandapuram in Kalakkudi-nādu. These fifty sheep which neither die nor grow old, Pūdi Pōrān a renilludi of the singa Isvaram (temple) of this village, took over, agreeing to supply daily one ulallu of ghee by the (measure called) Sōliyam.

This shall be under the protection of the Nagarattar and of the Madit chicagar (soldiers guarding the ramparts)

B

The wife of Srikantha-Süra, named Tudarüri, gave to the temple of (god) Vikarttana at Karavantapura, a lamp which has brightened the world, may it last as long as all the worlds (exist)

C

(Lines 1 to 18) The ninth year opposite the second year of —in this year, the (number of) sheep which the Padaittalan an Nakkan-Munnürruvan of this village received, agreeing to measure daily one ari of ghee for a chain lamp which had been presented to the ambalam (called) Nagarattin creeted in the name of the Nagarattar by Tonnavan Pallavadiarayan alias Kandan-Śūran who was the Mahānāyal a of Kalakkudi in Rājusingappīrangādi, (a settlement) which had been formed by him in front of the lorgavāyil of this village, is one hundred

- (Ll 18 21) For the e-sheep and for the (proper) supply of ghee, the surety is the Padaitta-lairan Venravāypēći of this village
- (L1 22 24) This was left under the care of the Vagarattar and the soldiers of the rampart so that they may arrange for the unfailing supply of this ghee
- (Ll 2533) The amount which Tennavan Pallavaduraivan alias Kandañ Sūran deposited with the Nagarattār for the maintenance of the sweeper of the ambalam called Nagarattān is ten Īlaklāsu. This lalaūju amount is to remain as capital, and from the interest thereon five nāļi of paddy shall be given to the sweeper daily
- (Ll 34 50) Two läsu together with this, (i.e.) twelve Ilalkäsu (in all), the Nagarattär gave to the Vötkövar Vira nävan, Kön Sittan, Kön Nagirattän, Tattañ-Sendil, so that the work of and of sweeping may be performed by them and their descendants
  - (Ll 51-58) By order of Tennavan Pallavadı ıranyan, Ar myamanıkkan gave this (edict)

D

Hail Prosperity !

Nagarattān, the circumambulatory verandah (tiruchchurrālai) of (the shrine of) the goddess Vadavāyil=amandāl at Kalakkudi was erected by Inban Devanachchetti, a (member of the) Ayyapolil Aiññūrruvan (-guild)

- The service expected of the melugue all was smearing the floor with cow dung and sweeping
- <sup>2</sup> The inscription is damaged at this place, and the details of service which had to be rendered in addition to sweeping, cannot be made out





#### No 46 -- UTMANZAI LAMP INSURIPTION IN KHAROSHTHI

BY B CH CHHABRA MA, MOL, PHD (LUGD), OOTACAMUND

This inscribed stone lamp comes from Utmānzai, Tahsil Charsadda, District Peshawar Mr Gobind Ram Joneja a druggist of that village, in whose possession the object is and who has kindly lent it to me for studying the inscription on it, informs me that he acquired it from a Pathān boy of a place near Dargai in the Malakand Agency. Its exact find spot is not known, but from what Mr Joneja wrote to me it appears that in the neighbourhood of Dargai there are ruins of an ancient stūpa. Possibly the same site is the provenance of our piece

The lamp is made of sandstone of dark grev colour. It weighs 32½ tolas, stands 1 6" high and measures 4" at its broadest. One line of inscription, which is in Kharōshthī characters, appears on its outer side, running the whole length. The size of letters varies between ¼" and 1½". With regard to the forms of individual letters, attention may be drawn to mu in danamukhe where the u-stroke is not clear. Similar raised mu is found in Yākubi Image Inscription. Other forms are quite regular. The language is the same northern Prākrit as is found in most of the Kharōshthī inscriptions from the N. W. Frontier Province.

It may be observed that the words thurami danamilhe in the beginning are redundant<sup>3</sup>, as the purport of the inscription is fully expressed by the remaining portion which states that the lamp was a gift of Samgharakshita<sup>4</sup> to the Grāma-stūpa The name of the donor shows that he was probably a monk (bhil shu)

Stone lamps figure among the utensils that are often the objects of donations<sup>5</sup> One such inscribed lamp was discovered at Taxila<sup>6</sup> A fragment of a stone lamp, also inscribed, was unearthed at Jamālgaihī <sup>7</sup>

I read the inscription from the original

#### TEXT

Thuvami danamukhe Grama thuvami Sagarak shidasa danamukhe

#### TRANSLATION

Gift in the Stupa Gift of Samgharakshita, in the Grama's stupa

- 1 It may be pointed out that the region north of Peshawar abounds in Buddhistic relics Remains of stūpas and samphārāmas are met with at short intervals See Notes on the Ancient Geography of Gandhāra by A Foucher, translated into English by H Hargreaves
  - 2 C I I, Vol II, Pt I, Kharoshihi Inscriptions, p 133, pl XXIV, 4
- <sup>2</sup> The donor may have wished to have the whole of the available space inscribed, hence the repitition of the words in question
- <sup>4</sup> In the Bedadi Copper Ladle Inscription (C I I, Vol II, Pt I, p 89), the donor of the ladle is an individual of the same name, but, I think, he is not identical with Sampharakshita of the present record
  - <sup>5</sup> C I I, Vol II, Pt I, p cx11
  - 6 Ibid, p 89, pl XVII, 5, 1
  - 7 Ibid, p 116, pl XXII, 7
- <sup>8</sup> In transliterating this letter as *ksh* I have followed Sten Konow (above, Vol. XIX, p. 2, n. 2) The same sign has generally been taken for *chh* 
  - 9 It is not certain whether this is the proper name of the Stūpa or whether this simply means 'village stūpa'

# NO 17 -- NALANDA PLATE OF DHARMAPALADIAA BA P. N. BHATTACHARAAA, INDIAN MUSIUM, CAICLITA

This copper plate was unearthed in course of excavations in 1927-28 by Mr. I. A. Page of the Archeological Survey of India at Nalanda, Patha District. It variving amone burnt debris in the north verification of Monastery No. 1 at the since level where the grant of Diving disd? a was found. The plate has already been noticed by Dr. Hiramanda Si tri in the Innual Report of the Archaological Survey of India, 1927-28, p. 138.

This is a single plate of copper, mer uring about 71" broad and 107" high baying the u und highly wrought scal soldered on the top. The nonl bears the levend Sriman Diamap ilude cah in raised letters in one line below the emblem of the dharma latra. The emblem consists of a wheel fluided on each side by a deer indicating the Buddha first ermon at Sirnith.

The plate is inscribed on both side. The obverse contain 24 line 2 of virting. On the rever a which is very much defaced, some 12 lines can be elevily recommed. Of the rest of the virting it is not possible to offer even a tentative reading. The describes of the mona terr by his value of object of the defacement of the copper plate.

The characters below to the northern clar of alphabets resimbling those of the Khalimpur plate. The following peculiarities may however be noted. The left limb of the latter norm not so clongated as in the Khalimpur Muntur and Nalvida, plates. The forms of the letters lite (12) and In (115-10-11) are almost identical. Separate in, is his closen used for final t (e.g. standlävänät, 1.2) and no (e.g. aluttivän 1.15). The model is expressed in is a cases by full strokes and in others by half strokes (cf. näpel 1.4 matrix 1.8 matrix 1.15). It is worthy of notice, however that note a similar index of half strokes, found in the khalimpur, Nähinda and Mungir plates. Similarly the medial of a latter form appears in vistaga, 1.10. Indice, 1.14, kirre and pearal 1.15. and vistaga 1.17. The modul of his been expressed by a short curse in continuation of the notiva on the left side. The modul of his been expressed by a short curse in continuation of the notiva on the left side. The modul of his been expressed by a short curse in continuation of the notivation of a together with the vertical stroke for mech later in the delegant of the later of the right vertical stroke (cf. päda padmäpapianal 1.15, notive parallelista 1.17) as in the Kl. himpore at 1. Nilanda plates.

The language of the inscription is Suiskrit the text bound wholly in prove As restricted orthography the only point to be noted is that best hound out expressed by the analogy. Meet the opening words, comescare the inscription proceeds to record the subject in after of the plane namely a grant by the Parame earn Perinnollowania in Mahār parameter its iline from Dharran pāladēva, the son and successor of the devous worshipp riof Sugata (i.e. Buddla) the Mahā rājādhirēja Göpāladēva. It was a suid from the royal camp of victory as Kapila (the object of the document is to record the gift of the villege of Uttarāma near the allage of Nigūha in the Gayā vishaya of the Nagara blada (ill 77) and belonging to Jambūnadī tāthā? The purpose of this grant cannot be made out oong to the damaged condition of the

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2 1 5 I, Annual Report, 1927 28 p 159
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<sup>\*</sup>Above, Vol XVII pp 310 327

<sup>&</sup>lt;sup>2</sup>[See below p 292 n 1 -1 d]

J I S B, Vol LXIII pl III

<sup>5</sup> Above, Vol. XVIII, p. 306, 1-39

<sup>6</sup> Ibid, Vol XVII, p 320 1 9

<sup>&</sup>quot;I this is found here to denote a small sub-division of the critical. This term occurs also in the Noland's plate of Devapals in connection with the village granted in the Gav's critical I from the Nath's critical (N.G. Majumdar Incorplians of Lengal Vol. III. p. 71) of Vallidi on it is found that with formed a part of a minimal See also above p. 159.

last line on the obverse and the top lines on the reverse, which portion must have contained this information

An account of the exploits of the king which are so elaborately described in the Khalimpur plate is absent in the present record. The designations of the officials and the order in which they have been mentioned in it tally more with those of the Mungir plate of Dēvapāla than with those of the Khalimpur plate of Dharmapāla. No new designations, however, occur here. Like the Mungir plate this charter mentions  $Gauda-M\bar{a}lava-Khaśa-Kulika-Hūna$ , but not Kaināta and  $L\bar{a}ta$   $Mah\bar{a}s\bar{e}n\bar{a}pati$  mentioned in line 5 (reverse) was probably the  $d\bar{u}taka$  of this grant. Line 7 on the same side gives the name of the writer as Kuladatta, son of Dharmadatta. The words  $kasak\bar{a}rasya$  in line 11 and  $(u)tk\bar{i}rna$  in line 12 show that the grant contained the name of the engraver which is now lost. From what remains on the reverse it can be safely asserted that no imprecatory verses, which are usually found at the end of land grants, have been added in the present record.

Of the place-names mentioned in this record Nagara-bhukti has been identified with modern Patna, which as a division includes the district of Gayā even now Nagara bhukti is also found on the seals discovered at Nālandā, and in the inscription of Jīvitagupta II found at Deo Baranark in the Shāhābād District From the Nālandā inscription of Dēvapāla we learn that Nagara bhukti included the vishayas of Rājaguha (Rājgīr) and Gayā The Krimila district which is mentioned as included in this bhukti in the Mungir plate has not been identified From epigraphic documents we can assume that the Nagara-bhukti included the districts of Patna, Gayā and Shāhābād The other places mentioned in the grant I am unable to identify

#### TEXT

#### First Side

- 1 Ōm² svastı | mahā-nau hasty asva-ratha pattı-sampat(tt)y upītta-jaya śavdā(bdā)
- 2 [t Kapılā 2]-vāsakāt srīmaj jaya-skandhāvārāt | 3 parama-
- 3 saugatō mahārājādhirāja śrī-Gōpāladēva-pādānudhyā
- 4 tahı paramēśvarah paramabhattārakō mahārājādhırājah śrī-
- 5 mān Dharmmapāladēvah kuśalī | Nagara-bhuktau|4 Gayā-vish-
- 6 y āntahpātı- Jamvū (mbū) nadī-vīthī-pratīva(ba)ddha- Nīgūha-grām-āsanna U-
- 7 ttarāma grāmakē|⁴ samupagatān sarvvān≂ēva rāja-rājana-
- 8 ka-rājaputra rājāmātya-mahākārttākritika-mahādandanāya-
- 9 ka mahāpratīhāra mahāsāmanta-mahārāja dauhsādhasādhanika-
- 10 pramātrī sarabhanga-kumārāmātya-rājasthānīy ōparīka vishaya-
- 11 pati dāśāparādhika-chauroddharanika dāndika-dāndapāśika-ksha(khē)-
- 12 [trapa prā]ntapāla-tadāyuktaka-viniyuktaka-hasty aśv öshtra-va(ba)la-vyā-
- 13 [pritaka] kiśōra-vadavā gō mahishy-adhikrita dūta-prē(prai)shanika gamā-
- 14 [gamı]k ābhıtvaramānaka Gauda-Mālava-Khaśa-Kulıka Hūna-bhata-
- 15 [chāta] sēvak-ādın=anyān(m)ś=ch=ākīrttıtān=[sva]-pāda padm-ōpajīvınah pra-
- 16 [tıvāsınaś=cha] vrā(brā)hman-ōttarān=mahattara-kutumvı(mbı) purōga mēd-āndhra-chandā-
- 17 [la]-[paryantān=sa\*]mājñāpayaty=astu [vah] samvi[di\*]tam yath=öparilikhita Utta-
  - <sup>1</sup> P R A S, E C, 1916 17, p 43
  - <sup>2</sup> Expressed by a symbol
- <sup>3</sup> For analogous passages see Nidhanpur plate of Bhāskaravarman (above, Vol. XII, p. 73) and Deo Baranark inscription of Jivitagupta II (Fleet, C. I. I., Vol. III, p. 213)
  - 4 Danda unnecessary

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[1āma-grāmakah*] [sva sīmā trina yūti] göchara paryantah a öp iril ar dh')
 fer chauftoddharanah varva pida parthriti
19
 Ir a*lchata bhata pralveso kmohilt prigrahvo
 rāja bhāvya
20
 sarvia pra
 Ityaya sameto bhumichchhidra nyayola a cha(cha)ndr arkl a kahiti ama lah
21
 Inali pū*lrva bliuktal a bliuval minal diva vrā(bra)hm i diva varyitā mavā
 [mati pitior*] atmanas-cha pujnya yasoj bhivpiddhaye yanden tehar i Dharmma-
 [bhatta]ke arya Tara bhatt iri41 a*1
21
 Second Sule
 Inrativă*) ibhi' ch imi ~ravana vi
 [dhēvair-bhūtvā*] simuchita deva bhā[pa bhōpa] kara hirany ādi
 3
 1
 imalha en weite n
 diffial
 5
 Hikhieltim idafinl
 Tending malabelian stabilial
 6
 [Kulla daltte na] Dharmmadatta putr i fti
 7
 chitubahashtila disenshal
 8
 9
 pratipadită
 to sa mulam schotuli has htikal
10
 tathā
11
 ka[m*] akārisya . .
 [u]tkirna[m] s'ulttradhira
```

<sup>1 [</sup>This line ends with ri Traces of another half line are visible below it - I d]

<sup>\*[</sup>There seem to have been six lines of inscription before this line which are completely destroyed -Id]

<sup>3 [</sup>Reading seems to be Gounden-eti-I'd ]

#### No 48 —A NCTE ON THE DATE OF THE MANNE PLATES OF STAMBHA RANA-VALOKA

### By Prof A S ALTEKAR, MA, D Litt, BENARES

The question of the genuineness and the date of issue of the Manne plates of Stambha Ranāvalōka¹ has been recently raised in the pages of this journal (see above pp 215 217) by Prof V V Mirashi, while editing the 'Two Copper plate Inscriptions from Berar' Prof Mirashi concludes that the plates are genuine, that they were really issued in the Saka year 724, and that all the important conquests of Gōvinda III seem therefore to have been made before the date of this charter, i.e. during the first seven or eight years of his reign

I propose to show in this note that though the Manne plates are genuine, they were not really issued on the occasion of a lunar eclipse in the month of Pausha in the Saka year 724, when they purport to have been issued. They were issued a few years later, probably in Saka 730 or 731, when the permission of Gövinda III was received for making the contemplated grant in favour of the Jain basadi at Manne

Prof Mirashi has rightly drawn our attention to the fact that the stereotyped account of Gövinda's exploits, which has been used in as many as ten grants made during his reign, has been used for the first time in the Manne plates. It cannot be however conceded that it was prepared at the order of Stambha, who has issued the Manne plates, or that he was the first to use it. We must in this connection note that Stambha had rebelled against Gövinda in the beginning of his reign, forming a formidable confederacy of 12 kings for this purpose. Gövinda was successful in crushing this rebellion. The two brothers were however reconciled afterwards, and Gövinda showed the magnanimity of reappointing his brother to the governorship of Ganga vādī. Human nature, however, being what it is, it is not likely that a court poet of Stambha would prepare a draft of Gövinda's exploits, which would specifically refer to the defeat of his patron's rebellion. The Manne plates however mention its defeat in v. 13. It is therefore clear that the draft of the Manne plates was prepared by a court poet of Gövinda III, and was primarily intended for his charters. As a matter of fact it cannot suit a charter issued by any ruler, other than Gövinda himself. For, after describing Gövinda's exploits, the charter says.—

# तेनेदमनिलविद्युचञ्चलमवलोक्य जीवितममारम् । चितिदानपरमपुख्य प्रवर्तित देवभोगाय ॥

Obviously this verse is out of place in a charter intended to be issued by Gōvinda's brother Stambha

The Manne plates state later on that Stambha had asked for the permission of Gövinda for granting the village concerned to the Jain basadi at Manne 2. It would appear that when the imperial government granted the necessary permission, it forwarded a draft approved by the emperor with orders that it should be incorporated in the charter. Stambha carried out the order rather too literally, he did not omit even the verse beginning with  $t\bar{e}n=\bar{e}dam=$ , which was quite out of place in his own charter.

The draft that was sent to Stambha seems to have been prepared under the special instructions of Gövinda by one of his favourite court poets. The emperor had liked it so much that he is seen to be using it throughout his reign after this period in as many as eight other charters

<sup>1</sup> Ep Carn, Vol IX, pp 51 3

² तैन भी चक्रभदेवेन रणावणीकापरनामा राजाधिराजपरभेश्वरप्रमृतवपातुज्ञानुमतेन जिनमवनाय . शाम(सी) इतः—Ep Carn, Vol IX, Nelamangala 61

It is unlikely that a draft, which had so strongly appealed to the emperor, should have been first allowed to be used in a grant issued by his clder brother, who was cratwhile a rebel. We may therefore presume that it was first used by Gövinda himself. This he does for the first time in the Nēsarī plates! issued in the Saka year 727. As far as our present I nowledge goes, the draft seems to have been prepared just about this time.

How then is it used in the Manne plates usued in the Sala year 721? It would appear that Stambha had no doubt promised to grant a village to the Jain establishment at Manne in that year, but he could not immediately issue a charter. He had to wait till the permission of the imperial government was received. This ecoms to have required a fairly long time, because Govinda himself was engaged in a number of compagns and the necessary praisasts was not yet By the time this permission came, the exact date and month of the first promise was The plates purport to be issued in the Saka year 724 on the occasion of a lunar celipse on Pushyn nal shatra, i.e. in the month of Paushn. But there was no lunar eclipse in the month of Pauslia in that year, as would appear from a reference to The It han Effective of Div an Bahadur Swamikannu Pillar - The same work sho is that a lunar colipse in the mouth of Pausha occurred in the Saka years 730 and 731. It would appear that Stambla got the necessary permission at the end of one of there two years. At the time when the supplementary portion of the charter of Stamblia, containing the date is as being drafted, this lunar eclipse in the month of Pausha was fresh in the mind of the donor, the dones and the drefter. They further had a dim idea that the original promises as a made on the occasion of a lunar celip and the winter therefore transferred the lunar subper in the month of Paushe from the Saka year 730 or 731 to the Saka vear 721, when the original promise was made. This has given rise to the iregularity of the date of the Name plates. We need not therefore suppose that the secretary of eccount of Govinda's exploits was really reads in the Saka year 721 when the Manne plates purport to have been issued. The earliest undoubted year in which is known to be d finitely used is the Saka year 727, when the Noore plates were issued. Governors exploits runtioned in this stereotyped drift have therefore to be placed not before the Saka year 721 but before the Saka year 727. The various exploits rientiously in this draft were therefore achieved not within the first seven or eight years of his reign, but may have required as many as 11 or 12 years Seven or eight years is too short a period for them, alen we remember the conditions of the roads and the means of transport of the period

A reconsideration of the vhole problem, has no hed no to the conclusion that the sensational victories of Gövinda III in his north Indian companion, during vhich he him bled doen Chakrāvudha and Dharmapāle and his armies penetrated right up to the vicinity of the Himalayas,—as maintained in the Sinjan plates of his con Amögha archa I—are not mentioned or described in this stereotyped draft. The verse mentioning the defeat of the Guijara ling merely refers to a raid of Nāgabhata being repulsed. The poet, who drafted this charter, vas well acquainted with the complications of the northern Indian politics as is clear from his specific reference to the exploits of Gövinda's father Dhruva in snatching away the white umbrella from Vatsarāja, which he had carried as a trophy from the king of the Gaudes. A poet, who mentions the submission of a faird rate Vindhyan chief like Mārīs irva, vould certainly have grown eloquent over the discomfiture of such celebrated rulers as Dharmapāla and Chakrāvudha. Nor would Gövinda have approved a draft, which did not refer to the feat of his forces in approaching the Himalayas after penetrating into the Doab. This famous northern expedition of Gövinda has therefore to be placed at a date later than the issue of this stereotyped charter. We cannot how ever discuss the complicated question of its approximate date in the pre ent note.

<sup>1</sup> Khare, Sources of the Medicial History of the Deklan, Vol. I, p. 13

# No 49—A FURTHER NOTE ON THE DATE OF THE MANNE PLATES OF STAMBHA

# By Prof V V Mirashi, MA, Nagpur

I am obligéd to the Government Epigraphist for giving me an opportunity to state my views on the points raised in Dr' Altekar's note on the date of the Manne plates of Stambha Ranāvalōka This date is admittedly imperfect, as the name of the month in which the lunar eclipse occurred is not mentioned in it. The mere mention of a nal shatia in connection with a lunar eclipse is not sufficient to specify the exact month in which it occurred, as the paurnimā of a month is not invariably associated with the nakshatra after which the month is named. In my article2 on the Löhārā grant I have suggested that some words like Mārgasīrsha paurnamāsyām are in advertently omitted in the date of the Manne plates, as the only lunar eclipse3 which could have been intended is that in the month of Margasirsha Even then the date does not become quite regular, for the asterism on the full moon day of Margasirsha in Saka 724 was Röhini, not Pushya But we can easily explain this irregularity by supposing that though the grant was made on the occasion of a lunar eclipse on the 13th November A D 802, the plates were actually issued four days later, on the 17th November, when the moon was in conjunction with the asterism Those who are familiar with the dates of our ancient records know that copper-plates were sometimes issued a few days after the particular grants recorded in them were made and that such irregularities in their dates are by no means rare. In my article I have cited the date of the second set of Manne plates, which belongs to the same period, as another instance of the same irregularity These latter plates purport to have been issued on the occasion of a lunar eclipse on Monday, the full-moon day of Pausha, when the moon was in conjunction with the asterism Pushya, in the Saka year 732 A reference to Diwan Bahadur S K Pillai's Indian Ephemeris will show that the luffar eclipse did, indeed, occur on the full moon day of Pausha in A D 810 (corresponding to the expired Saka year 732), but the week-day was Saturday and the asterism at the time of the eclipse was Punarvasu, not Pushya It seems plain therefore that though the grant was made on Saturday, the 14th December AD 810, the plates were actually issued two days later on Monday, the 16th December, when the moon was in conjunction with The irregularity in the date of the Manne plates (first set) is exactly of the same type as that in the date of this grant

Dr Altekar prefers to account for the irregularity in the date of the Manne plates (first set) in a different manner. He concedes that the grant was made in Saka 724, but he supposes that the plates were actually issued six or seven years later in Saka 730 or 731, when there was a lunar eclipse in the month of Pausha. The reason for this unusual delay in the issue of the plates, according to Dr Altekar, is that Stambha did not receive the permission of the imperial government earlier, as Gövinda was himself engaged in a number of campaigns and the necessary prasasti was not yet ready. Dr Altekar further supposes that the drafter, the donor and the donee had no accurate information about the occasion of the original grant, but only remembered that it had been made at a lunar eclipse in winter in Saka 724. They therefore mentioned, as the occasion of the grant, the lunar eclipse which had occurred recently in the month of Pausha in Saka 730 or 731. Hence the date is found to be irregular

¹ The wording of the date is chatur-vvimsaty uttarēshu sapta satēshu Śaka varšhēshu samatītēshu Soma grahanē Pushya nakshatrē Ep Carn, Vol IX, Nelamangala 61

<sup>&</sup>lt;sup>2</sup> Above, p 217

<sup>&</sup>lt;sup>3</sup> There was another lunar eclipse in this year, but it occurred much earlier, on Jyeshtha paurnima, the 21st May A D 802.

This explanation of the irregularity of the date is, I submit, too farfetched. It is incredible that it took Stambha six or even years to obtain the imperial canction to his grant. I ven granting that Gövinda could not give the required existion in Sala 724 because he was their constantly engaged in fighting one fails to understand why the einction was not forthcoming in Sala 727 at least, by which time Gövinda had finished all his important campusing both in the north end in the south and the draft of the prassivial also ready for use as a find it actually used in the Nesari platest of that year. The prasistic sale of course composed by a course post of Gövinda III, not by that of Stambha. Gövinda must have used it in his own grants made before S. I a 727, though they have not been discovered so fir.

Let us next examine the resions buch has led Dr. Altebar to offer the fore some farfetched explanation. He think that the various exploits mentioned in the eteriors ped products could not have been achieved during even or eight vest. (A D 794 802). But are there not inclaned in our ancient hi tory of equally mental the victoric being reheaved by great military conmander in the same or even implies periods of time ! Is ill mention here of ly one or to a car a of this type. The R7 htrd otal in their III included North India and presed as fer in Farance the imperial capital, which he conquired and do a toted. As Dr. Altitar himself has else, n Indra come to the throne in AD 415 and do I in AD 417. So this brilliant notice as a se of his could not have taken more than to a fire. If it the emposible that Gove darken had has compagns in Northern and Control India within a period of four or five sears (5-1 x 717 21) as suggested in my article? Another in three is that of the Kellelini Karne. We knot from his Benare platest that I a merceded his father in the Kola hum our 792 (AD 1049). The Rewall stone inscription, which I be a pecially a like I in this low real? discribes his victories over a ling probably of the Chiedra dien to, in the Last the Pallaces, Costas and Could be in the South and the Gargers in the West. As this inverse, as is disted in the Kalachura ear 800 (AD 1018 '9) it is object that the a proceed Karra me best bear arranged of him a period of only easen year. The nature transfer for the single period than those of Govinda III and the means of trais port had not probable improved to the direct the probabilities of about two certuries and a half that a samted the set of a se

Dr. Altekar thinks that the matrix exercise of virtories in North India during the harmonism humbled Chakravudha and Dharmapula, are attained effective the three op I draft was people I as they are not mentioned in it. This is not be toner, review or slowed and could be to all be to all vith caution, for velance of several case an which could one based on such above soft mention have been disproved by fresh discoveries. Besides we do not know for certain the excit length of the stereotyped draft when it are first prepare. I Though it has been as a domain many as eleven charters, it is well known that it is not of uniform length in all these cases. The longest form of it known so far is that noticed in the North plates in which the enlogistic portion consists of 24 years. In other scharters the draft is shorter by from 5 to 10 years.

<sup>1</sup> G. H. Khere, Sources of the Medica I History of the D Lie " (Mr. 14th) Vol I pp. 15 F

<sup>2</sup> See his Rust traktifus and Their Til ex pp 1(4) and 10"

<sup>&</sup>lt;sup>3</sup> Above, p 217

<sup>4</sup> Ibid , Vol II pp 305 ff

<sup>\*</sup> Below, Vol XXIV, pp 101 ff

<sup>\*</sup> See eq above Vol XIX, p 63

<sup>7</sup> Ten of these hare been mentioned above, p. 216. Since then I have noticed one more charter of the same type, see J. B. B. B. A. S. (New Series) Vol. 111, pp. 187-89.

<sup>\*</sup> These do not include the opening mangala 'Cla and the concluding verse tenefdamearila etc

The Radbanpur plates, for instance, have 19, the I obera grant 16 and the Bahular ad plates only 14 reses

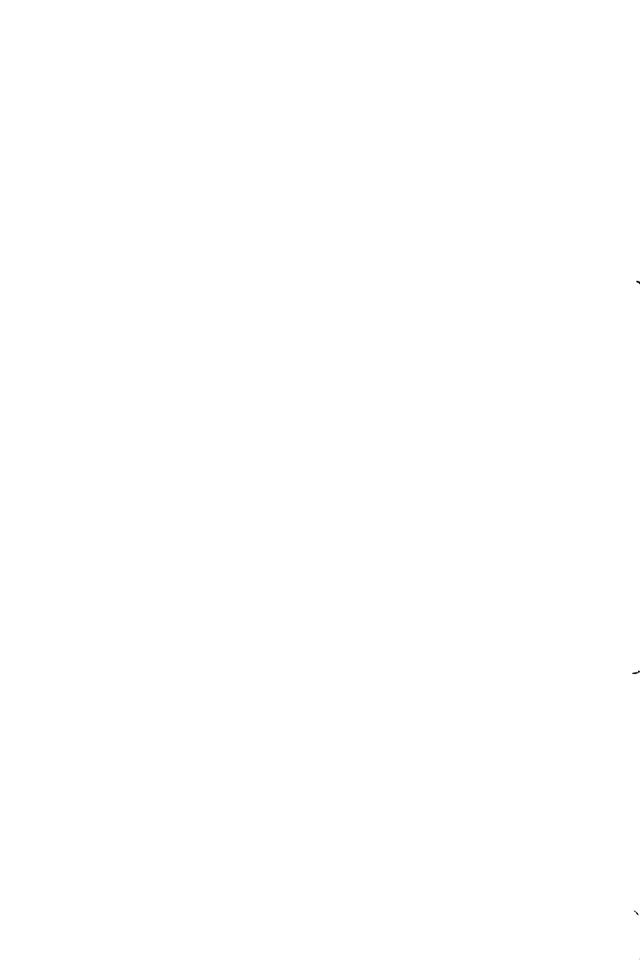
cannot therefore conclude that the original form of it did not contain any verses descriptive of Gövinda's sensational victories over Dharmapāla, Chakrāyudha and others,—much less that these victories had not been attained when it was prepared

Besides, the Sanjan plates show that these sensational victories of Govinda III in Northern and Central India were achieved before his encampment at the capital of Mahārāja Śaiva Verse 23 of this grant describes the march of Gövinda's army to the Himālayas, during the course of which Dharmapala and Chakrayudha submitted to him The next verse (24) tells us that returning from there (tatah pratinuritya) he came down to the bank of the Narmadā and conquered the Mīlava, Kōsala, Kalınga, Vēngī, Dāhala and Ōdraka countries which he placed in charge of his feudatories He then returned (pratyāvrittah) again to the Narmadā and encamped at the capital of Mahārāja Šarva at the foot of the Vindhya, where his son Amöghavarsha was born (vv 256) The wording of the verses 2326 makes it plain that these events occurred in the chronological order stated therein The existing versions of the stereotyped draft do not, of course, refer to Gövinda's victorious campaigns in Northern and Central India (except that ın which he defeated a Gurjara king) and the submission of Dharmapāla and Chakrāyudha, but they almost invariably mention his encampment during the rainy season at Śrībhavana, the capital of Mārāśarva Scholars' are now agreed that this Mārāśarva is none other than the Mahārāja Šarva mentioned in the Sanjān plates It is plain, therefore, that Dharmapāla and Chakrāvudha must have submitted to Gövinda long before the stereotyped draft of the latter's grants was prepared, for the draft describes also Govinda's expeditions against the southern Lings of Chola, Pandya, Korala, Vengi, etc., which followed his campaigns in Northern and Central India

If the Manne plates of Stambha were, therefore, issued, as I have tried to show, in Saka 724, all the important victories of Gövinda III—including the submission of Dharmapāla and Chakrāyudha—inust have been attained before Saka 724 or A D 802 i e, during the first seven or eight years of his reign

Above, Vol XVIII, pp 235 ff

<sup>&</sup>lt;sup>2</sup> Dr Altekar also has accepted the identification, see his Rüshtiaküjas etc., p. 68, n. 55 (17)



# INDEX.

# By B CH CHHABRA, MA, MOL, PHD

[The figures refer to pages, n after a figure to footnotes and add to additions. The following other abbre viations are also used —ca =capital, ch =chief, ci =city, co =country, com =composer, di =district or division, do =ditto, dy =dynasty, E =Eastern, engr =engraver, ep =epithet, f =female, k =king, l =locality, l m =land measure, m =male, mo =mountain, myth =mythic or mythological, n =name, N =Northern, off =office, q =queen, ri =river, S =Southern, s a =same as, sur =surname, t d =territorial division, te =temple, tit =title, vi =village, W =Western]

| A                                |                                       |
|----------------------------------|---------------------------------------|
|                                  | Page                                  |
| a, initial,                      | 88, 162                               |
| ā, do ,                          | 9, 88, 123, 162                       |
| ā, medial,                       | 9, 45, 53, 81, 123, 290               |
| abhanga,                         | 193                                   |
| a bhata chchhātra prāvēšya, pri  | vilege, 86                            |
| Abhidhamma, Buddhist work,       | 242                                   |
| Abhidhamma bhajaniya, do,        | 241                                   |
| Abhidhamma pifaka, do ,          | 241                                   |
| Abhidhānachintāmani, work,       | 12n                                   |
| Abhinava Śrisaila, s a vi Soi    | nnalige, 194                          |
| Abhira, tribe,                   | 48, 173                               |
| Abhitvaramānaka, off,            | 291                                   |
| abhyantara siddhi,               | 16, 211, 221                          |
| Ābū, mo.,                        | 272 n                                 |
| Achala, m,                       | 106, 110                              |
| Achalapura, di ,                 | 11, 13, 16                            |
| Achalapura, vi ,                 | 13 & n                                |
| Achantapura, et,                 | 59, 60, 61                            |
| a char-asana charm āngāra, pr    |                                       |
| āchārya,                         | 292                                   |
| a chata bhata pratēsa, privilege | e, 292                                |
| a chāta bhata pravēsya, do ,     | 152                                   |
| a chāta bhaṭa prāvēśya, do ,     | 21, 143 n, 211, 221                   |
| a chatta bhatta pravēsa, s a     |                                       |
| prāvēšya,                        | 143                                   |
| āchaya, Buddhist term,           | 242                                   |
| Achchada, donse, s a, Uchcha     | · · · · · · · · · · · · · · · · · · · |
| achchu, tax,                     | 26, 27                                |
| Achyutapuram Plates of Inc       | Iravarman II, 62, 78, 94 & n          |
| Ādakkamalla, Gahadavāla k,       | 186, 188, 189                         |
| Ādāsā, vi ,                      | 117 n                                 |
| Adbhutasāgara, work,             | 227                                   |
| adhikarana, 'court',             | 54, 201, 202, 203                     |
| adhıkaranal ayña,                | 156 n                                 |
| Adhıkarıka, off,                 | 15, 106, 151, 210, 220                |
| Adhikrita,                       | 86                                    |
| Adhırāja Indra, s a Ganga l      | Indravarman I, 92                     |

|                                | _                        |
|--------------------------------|--------------------------|
|                                | PAGE                     |
| adhishthānādhikarana, 'eity co | urt', 159                |
| Ādishā, cī,                    | 117 n                    |
| Ādiśūra, L,                    | 224 n                    |
| Ādītya, deity,                 | 284, 286 n               |
| Ādītva, s a god Sūrya,         | 249, 252, 253, 255       |
| Ādītya I, Chōla k,             | 146                      |
| Ādītya Bhaṭāra, deīty,         | 283 & n , 284, 286, 288  |
| Ādītya Bhōgīka, com ,          | 64                       |
| Ādītya Bhōgika or Ādītya Ma    | tõchin, engr , 59        |
| Ādītya mañchin, com,           | 64                       |
| Ādītyanāga, <i>m</i> ,         | 148, 152, 155            |
| Ādītyas, gods,                 | 46                       |
| Ādı Varāha, incarnation of Vis | shnu, 150, 236           |
| Adyāra, vi,                    | 199, 202                 |
| Agamas,                        | 284                      |
| agambadımudalı,                | 177 n                    |
| Agīshi, vi,                    | 273                      |
| Agāshi Inscription of Haripāla | , 273                    |
| Agastya, sage,                 | 7, 188                   |
| Aghakuţı Dıkshıta, donee,      | 213, 221                 |
| Agı, s a god Agnı,             | 142 & n                  |
| Agidevä, $f$ ,                 | 142 n                    |
| Agı or Agıdevī, goddess,       | 142 & n, 143             |
| Agni, god,                     | 142 n                    |
| Agnihotra, mahayajña, 16,      | 55 n, 148, 152, 155.     |
|                                | 157 n, 211, 221          |
| Agnı Purāna, work,             | 164                      |
| agrahāra, 53, 54, 55, 57, 6    | 0, 61, 67, 86 n, 89, 98, |
|                                | 107, 157, 159, 160, 243  |
| Āgrahārīka, off ,              | 157, 159                 |
| agraharın, 'holder of agrahara | ', 157, 159              |
| agrahārīna, s a agraharın,     | 159                      |
| agraja, ' first born son ',    | 29 n                     |
| agraja, 'elder brother',       | 29                       |
| agraprachamśa, s a agrapratya  |                          |
| agraprachāya, s a agrapratyay  | a, 41                    |
| agrapratyamsa,                 | 41                       |
| agrapratyāya,                  | • 41                     |
| agrē,                          | - 41                     |
|                                |                          |

INDEX 301

| PAGE                                                                                       | Page                                                          |
|--------------------------------------------------------------------------------------------|---------------------------------------------------------------|
| Amōghavarsha III, s a Baddiga-Amōgha                                                       | anusvāra, superfluous, 19, 189                                |
| varsha III, 257 & n                                                                        | anusvāra, used for class nasal, 30 n, 57, 68, 74, 263,        |
| Āmragartikā, v., 157, 158, 160                                                             | 265, 270                                                      |
| Amratakshaka, l, 199, 202                                                                  | anustara, used for final $m$ , 62, 124, 249                   |
| Amuka, m, 271, 272, 276                                                                    | anusvāra, used for final $n$ , 62, 74                         |
| inai (Skt. ājāā), 'sign', 'insignia', 175                                                  | anusiara, used for length of vowel, 10                        |
| Anaimalai, l, 283                                                                          | anusvāra, wrongly changed to m, 115                           |
| Anaimalai Inscriptions, 284                                                                | Aparādītya I, Šīlāhāra k., 270, 271 & n, 272,                 |
| Anamarlapündi agrahāram, vi, 166                                                           | 273, 277                                                      |
| ananguli prakshēpanīya, privilege, . 32                                                    | Aparādītya II, do , 270 n , 271, 275 n , 277 & n , 278<br>279 |
| ananguli prēkshanīya, do ,                                                                 | Aparājita, m.,                                                |
| Anantadēva, Šilahāra ch , 226                                                              | Aparājita, Pallava l., . 144, 145 & n., 146                   |
| Anantadēva's Copper Plate of Šaka 1016, 271 n                                              | Aparājita, s a Šilahara k, Aparāditya I, 271 & n              |
| Anantādītya, donee, 105, 109                                                               | a parampara gō balıvarda, privilege, 87                       |
| Anantanāyaka, m, 273, 274                                                                  | Aparārka I, s a Aparādītya I, 271 n                           |
| Anantapaiprabhu, s a Anatapaiprabhu, 275, 276                                              | a pushpa kshīra sandōha, privilege, 87                        |
| Anantapāla, s a Šilāhara ch Anantadēva, 226                                                | Arab invaders, 151 n.                                         |
| Anantapāla, Šilahara l., 271                                                               | Aragandanallūr Inscription, . 175                             |
| Anantavarman, Ganga l, 57, 58, 60, 61 & n,                                                 | Ārahannā, vi,                                                 |
| 63, 64, 261                                                                                | Araimānikkan, m, 287, 288                                     |
| Anantavarman, l. of Kalinga, 89, 90                                                        | arāma, 'pleasure garden', 250 n                               |
| Anantavarman, s a Ganga k Vajrahasta III, 68,72<br>Anantavarman Chōdaganga, Ganga k, 101 n | Aranabhita, Šailōdbhava L., 124, 125, 127, 128 & n.,          |
| Anantavarman Chodugungu, Ganga $k$ , 101 $n$<br>Anaraha mandala, $di$ , 2, 6, 8            | 130                                                           |
| Anargha mandala, di , 2, 6, 8 Anarghavalli, see Anargha mandala, 3                         | Arang, v1, 18, 20                                             |
| Anatapaiprabhu, minister, 275, 276                                                         | Arang, v1,                                                    |
| anatha samrakshana, purpose of donation, 195                                               | Arang Inscription, 116 n                                      |
| Andarı, vi ,                                                                               | Ārang Stone Inscription in Brāhmī, . 119                      |
| Andhra, a low caste, 291                                                                   | Arasanārāyanan, tit, 179 n                                    |
| Andhra or Āndhra,-co, 47, 92, 116, 119, 162, 163,                                          | archenābhōga, 23                                              |
| 164, 165                                                                                   | Ardhakaraka, w, 157, 159                                      |
| Andhra, people, - 192                                                                      | Ardhōdaya, an astronomical combination, 190, 195,             |
| Anegondi, 11, 182, 184                                                                     | 196<br>Arıkēsarı, Pandya k.,                                  |
| Ānāvadı, $v_i$ , 273 & $n$ , 274 & $n$                                                     | Arıkēsarı, Pandya L.,                                         |
| anga ranga bhōga, purpose of donation, 195                                                 | Arjuna, epic hero,                                            |
| Anhilavāda, ca, 191, 192                                                                   | Arjuna er Arjunavarman, Malara k, 191                         |
| Aniyamkabhima, Ganga l., 71                                                                | Arjunavāda Inscription of Krishna, 192, 194                   |
| Añjanavati or Añjatī, ei, 8, 13, 16 n                                                      | Arjunavarman's Inscription, 192                               |
| Añjanavati Plates of Gövinda III, 12 n., 83, 206,                                          | Arkakırtı, Jain ascetic,                                      |
| 214, 215 & n                                                                               | Arthasāstra, 253                                              |
| ankuśa, emblem on seal, 141                                                                | Arthasāstra, work,                                            |
| ankusa, 'goad', auspicious sign, . 168                                                     | Arthuna Inscription of Paramara Mandana                       |
| Annamabhatta, s a Annasāvibhatta, 213, 214 n,                                              | dēva, 8 n                                                     |
| 221                                                                                        | Arumbāka Plates of Bādapa, 69 n                               |
| Annasāvibhatta, m., 205, 210, 214 n                                                        | Arunadatta, com , 199, 203                                    |
| Änōha, v., 103, 106, 110  **Trahmyr.la. off . 229                                          | Arunāditya, com, 205, 212, 213, 214, 216 n.                   |
| Antanparina, on                                                                            | 222                                                           |
| Antaranga, off, 129, 131, 199, 200, 202                                                    | Ārungamitrasvāmin or Ārungasvāmin, donee, 199, 200, 202, 203  |
| 2,100at mg m, ,                                                                            | Āryabhaṭa, asironomer, 49                                     |
| An to lo, s a Andhra, 119 anuloma, Buddhist term, 242                                      | Ārya Tārā, deity (?), 292                                     |
| anusvara, 1, 10, 33 n, 68, 143 n                                                           | Asaditya, donee, 106, 110                                     |
| anustara, changed to n,                                                                    | asanapaita, 'slab as seat', 246, 248                          |
| anusvara, in Kharōshṭhī, 36, 40                                                            | aśesha pańcha mahāśabda, 273, 276                             |
| anusiara, omitted, 115, 124                                                                | ashla bhōga tēja sāmya, 31, 32                                |
| w                                                                                          |                                                               |
|                                                                                            |                                                               |

| Pagr                                                                 | PAGE                                                         |
|----------------------------------------------------------------------|--------------------------------------------------------------|
| Astrgadh Seal Inscription of Sarvasarman, 212                        | Ayyana sidiha, ep of Gandaraditya, 28, 31, 33 n              |
| Asitryaktra, s a Kalamul ha,                                         | Ayyapolil, a a Ayyavole, 285                                 |
| A Niesha, nakshatra, 101, 107                                        | Ayyapolil 500, guild, 285, 287, 288                          |
| Atoha, Maurya L,                                                     | Arynvolc a a Athole, 285                                     |
| Asokadanta, com, 266 267                                             | Azzavoles of the South, teading centres, 285                 |
| Asures mandala, di, 105, 109                                         |                                                              |
| Asuvulaparru, 11, 163, 166, 169                                      | В                                                            |
| Assalizana, author,                                                  |                                                              |
| Asyapati, Madra I,                                                   | b, 53 & n , 57, 62, 61, 166                                  |
| Asyatthal hetaka, er, 82 81, 86                                      | b, used for t, 189                                           |
| atapatra, 'umbrella', auspicious sign, 168                           | Badakhimedi, estate, 73, 78                                  |
| Athakavāda, 11, 205, 206, 210, 211                                   | Badami, ca , 90                                              |
| Alith, mahaydjna, 16, 55 n, 118 152, 155,                            | Badanaguppe Plates of Khambhadesa, 11 n, 12 n                |
| 157 n , 211, 221                                                     | 216                                                          |
| Atlalf, s a 11 Athal avada, 206                                      | Būdaps 162                                                   |
| ātōdya, 'music',                                                     | Badapila, 11, 225                                            |
| Atti Inscription, 181 n                                              | Badaun Inscription of Lakhanapäla 187 n                      |
| Atuka, donee, 105, 110                                               | Baddiga Amoghavarsha III I, uhfral 64a k., 257, 258          |
| Atyantamahe 'vara, tit, 95                                           | Badl huri, 11, 197                                           |
| Atyantasiamimahabl airatabl ak'a, tit, 55 & n                        | Body 1, 11, 42, 11 45, 17, 18, 51                            |
| au, medial, \$1, 162, 230                                            | Badea Yupa Inscriptions, 16, 51                              |
| all, used for $au$ , $129 n$                                         | Bagalkot, in . 199 n                                         |
| Auchstyauscharacharchu, work, \$1 & n                                | Bighili family . 231, 237, 240                               |
| Audrangila, off, 157, 159                                            | Bagirati, s a ri Bhagirathi, 180, 181                        |
| atagraha, 1, 249, 263                                                | Bahal Inscription 191 B lastere mye, idepase off 182, 185    |
| Ävallıdëvi, Kalachiri q , 102<br>Avalöl itësvari Buddhisi deitu, 196 |                                                              |
|                                                                      | Bilic, cc, 252<br>  Bilic, ct, 190 202                       |
| Avani Innūšrava, sur of Cl duky: k Pula<br>l čširija 93 n            | Bahula vad Plates, 211, 216 295 n                            |
| Avanijanāsraya, sur of Pulal čšin, 8 n                               | Bahūr Plates 114, 145                                        |
| Avanmulududaiyār, 175                                                | Bihusahiya sur of Gurjara k Didda II or                      |
| Arannarayana, til of Pallara ch Icopperuit                           | 111 115 140, 150, 153                                        |
| ingadeva I, 176 180, 181                                             | Bucha Dandanisala 153                                        |
| Avansyalappirandur, til of Pallava ch Kopper                         | Barchay example, m , 182 183 165                             |
| uñjingadeva I, 176                                                   | Bugrima 11, 103                                              |
| Avanti co, 92                                                        | Baigram Copper plate Inscription, 53 54 55 n,                |
| Avanti mandala, 102, 112                                             | 159                                                          |
| Arantisundarikatha, worl, 93 & n                                     | Bal rol 1, 232                                               |
| Āvaraka, di, 102, 108                                                | Baktī, 11, 158                                               |
| Avarodhajana, off 'watchman' (*), 251, 251 & n                       | Bala, $m$ , 47 $\pi$                                         |
| Arasath la, off, 157, 159                                            | Bala, Maultarich, 46, 47, 18, 51, 52 & n                     |
| avasathin, 'one who keeps the sacred fire                            | Baladhilyita, off, 17, 152, 155                              |
| āvasathya', 221 & n 229                                              | Balagimi, 1, 165                                             |
| āvasathya, 'one of the five sacred fires', 224 n                     | Bolighat Plates of Prithivishina II, 172, 173                |
| ārasthika, 106, 104, 110                                             | Bulārjuna, s a Somaramsī / Mahā Sira                         |
| Avivā, vi 103, 105, 109                                              | gupta, 115, 116 & n, 118, 119                                |
| Anār, vi                                                             | Balasinha, Maukhari ch., 45, 46, 47, 52                      |
| Ayaka, v, cf Yaka, 103, 105, 109                                     | Balavādi s a Badvā (?) 51                                    |
| Aye/öbhita I, Sailödbhaia k, 61, 126, 127                            | Balayardhana, Maukhari ch , 46, 47, 52                       |
| Ayaśōbhita II, do , 124, 125, 126, 127, 128 & n ,                    | Balčrā Plates of Chaulukya Mūlarāja, 257 n<br>balı, 163, 169 |
| Ayaśöbhīta III, sur of Sailödbhara L Madhya                          | balı, 163, 169 Balı, mahayajña, 16, 55 n, 66, 67, 148, 152,  |
| marija, 125                                                          | 155, 157 n., 211, 221                                        |
| Ayugalochana, s a god Siva, 169                                      | Bali, myth 1, 2, 5, 7                                        |
| Ayuktala, off, 15, 54, 55 n, 106, 210, 220                           | balı charu navedya,                                          |
| - · · · · · · · · · · · · · · · · · · ·                              |                                                              |

INDEX 303

|                                                     | 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
|-----------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Page                                                | · ·                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| Ballīļa, Šilahāra l., 29                            | bhāndagāra, 'store house', 271, 272, 279, 280                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| Bıllala III, Hoysala L, 184                         | Bhandagurska, off, 229                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| Baloda, er, 116                                     | Bhandak, vi, 116, 117 & n, 118, 119                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| Baloda Plates of Mahasiva Tivararaja, 19, 114, 116, | Bhandewal, te,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| 118 n , 119                                         | Bhānuohandra, m, 63 n. 66, 67                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| Bilpur, vi , 3                                      | Bhānudatta, ch , 199, 200, 203                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Binn, author, 12 n, 119 n, 150 n, 217               | Bharahadēva, ch, 186, 188, 189                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Bina, $dy$ , 145 & $n$ , 146                        | Bharanasvāmin, donee, 199, 201                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Bīņa Vidyādhara, Bana I, 145, 146                   | Bhūrasiva, dy, 85 Bharatacharita, work, 84                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| Bandhudāsa, m, 54,55                                | Bhārata Itihāsa Samsōdhaka Mandala Plates, 12,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Bandhuvarman, Gupla governor, 49, 51                | 210 n, 214 & n, 216                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| Bangalore Plates of Dövendravarman, 75, 76          | Bharati batha a a Mahahharata 937                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| Bānswārī, state, 232                                | Diameter will be at Dallaca at Wannama                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| Bappa, ch of Mewar, 231, 234, 235, 238              | ungadēva II. 177                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| bappa, 'father' ('), 200                            | Rharati e a goddese Saragyati 931 934                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| bappa bhattaraka, 200                               | Rhaman guther 90 03                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| Barah, s a tı Valūkū, 213                           | Bharukachchha, di, 148, 152, 154                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Barah Copper Plate of Bhōjadčva, 243 & n            | Bhīskara, donee, 32, 34                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| Baroda Plates of Karka, 258 & n                     | Bhāskara Nāyaka, m , 277, 278                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| Barsur Inscription of Jagadekabhushana's            | Bhaskaravarman, Maukhari prince, 115, 121, 122                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Time, 244                                           | Bhata, off, 77, 79, 86, 129, 131, 154, 202, 203,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Baruñ, er, 201                                      | 262, 264, 266, 268, 291                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| Barwa, et , 201                                     | Bhata, s a Bhatta, 274 & n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| Bassem Stone Inscription of Mallikärjuna, 271 & n   | Rhutanutra e a Rhattanutra 80                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| Bastar, slate, 244<br>Bāsūra, di , 190, 194, 195    | Bhaffa, tit, 32, 34, 74, 77, 80, 124, 129, 131,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|                                                     | 148, 152 & n, 155, 157, 159, 213,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| Basva, 190<br>battle axe, emblem on seal, 111       | 221, 230, 201, 200 to 11, 210 to 11                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| Baudhāvana, author, 43                              | Bhattaputra, tit, 16, 78, 266, 268, 269                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| Bebrikprabhu, minister, 280                         | Diagrama, in of you, 10, 201, 200 it, 200, 220,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Bedadi Copper Ladle Inscription, 289 n              | 200, 201, 202, 204, 200, 200                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| Behäghätä, 11, 52                                   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Bennehamatti Inscription, 100                       |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Benares Plates of Karna, 258, 260, 296              | Bhavadeva, Somaramei 1, 116 & n, 117, 118                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Benkä, ti, 102                                      |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Betul Plates of Smikshöbha, 172, 174                | Diavanaga, Diarastar,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| Bezwāda, s a Vijayavāţī, 163                        | 25.61.11.11.12.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.11.10.10 |
| bh. 9, 62                                           | bhikkhu, 38                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| Bhadramagha, s a l Bhadramagha, 218 n               | bhilkhunisangha, 38                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| Bhadramigha, I of Kaucambi, 245, 247, 248           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Bhadreswar Inscription of Chaululya Jaya-           | Bhil, tribe, 231, 238                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| smha's Time, 50                                     | Bhilla, s a Bhil, 235                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| bhāga, 'allotment', 243                             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| $bh\bar{a}ga, t d$ , 82, 86                         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| bhūga bhōg ādsla, 229                               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| bhāga-bhōga lara hirany ūdika, 111                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Bhagavata Purana, work, 82 n                        | Bhīmā, ri , 193                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Bhagavati, s a goddess Parvati, 231, 231, 238       |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Bhagavati Āryā Devi, deity 'Holy Noble Devi', 246,  | Bhimananāyaka, m, 69, 73                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| 248                                                 | BhImasamudra, tank, 163, 166, 169                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| Bhāgīrathī, ri,                                     | 221111111111111111111111111111111111111                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| BhūgIrathī, s. a ri Gangī, 85, 150 & n, 153         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Bhāila, donce, 106, 110                             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Bhamgara pavvata, see Bhringara parvata, 119        | 00,02,020,120,220,220,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| Bhamragarh, mo,                                     | 262                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
|                                                     | 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |

| 201                                       | TVE TOTAL T       | in in in it.                                                                       |
|-------------------------------------------|-------------------|------------------------------------------------------------------------------------|
|                                           | Paor              | Page                                                                               |
|                                           | 21                | 70. 11.1                                                                           |
| Shōga bhaja,                              | 2,2               | Periell, 1,                                                                        |
| bhōga bhàga kara Irrany-adi,              | 159, 161          | Borneo, 41                                                                         |
| Bhopachandra, corr,                       | Gin               | Power Manu cript 166 & w                                                           |
| Bhogapiti, off                            | 1 .7. 159         | Iteal a their                                                                      |
| Ri Egapatika, off                         |                   | britaria, 17, 151, 151, 175, 210, 211, 25,                                         |
| Wenta, 'groom', 'housel cepter',          | 79<br>            | 2.1, 292                                                                           |
| •                                         | 66 <b>67.</b> 201 | Prob ned - e, don e 273 & n , 271 & n                                              |
| thōgila, * resident * (*)                 | 59, <u>69</u>     | teshnot si                                                                         |
| Bhōg illa, 11,                            | 20                | Pralmanufta extern ner 40                                                          |
| blejin,                                   | 202               | Prahrang d 1 3 C 31, 21 120, 2 3, 230                                              |
| Uni, of Wenta,                            | <i>59</i> 61      | Belwan , ever 200 21 22, 120, 207 120, 210                                         |
| Bhōja author                              | 47                | 1, 261, 262, 261 265, 269                                                          |
| Bhōja, Pratifora L,                       | ווים כייו         | fishman seed                                                                       |
| Bhoja, Rhojadesa er Blojat ja Para -      |                   | Prate reaction, 177 150                                                            |
|                                           | r 171 175         |                                                                                    |
| Bhoja I, Girjara Pa tiberi k.             | 2387,230          |                                                                                    |
| 2                                         | 8 m 70 23         | Patrick 11. 20 mile 31 32 24 Lichministratives work 199 m                          |
| theyara la, "almal or sea",               | ጎባ                |                                                                                    |
| Bhojavati, et,                            | 211               | Interview of the same of the same                                                  |
| Dhomata I.                                | -31               | ·                                                                                  |
| Bhöpadeva                                 | 276               |                                                                                    |
| •                                         | 1 275 & r         |                                                                                    |
| Bhor State Mun via Copper Plate of Kla    |                   | 1 cheMan n Later the page 214 m, 215.                                              |
| 11,                                       | 60° 100 %         |                                                                                    |
| Bhramaragin, 170,                         | 110 to m          | Takah Maran Danas (Carana)                                                         |
| Bhramaralotya or blr = a l 's= r =        |                   | Italian Manera Pates of Classic for the teams                                      |
| de or prixince                            | lion cit          | Bit 1, 145 162, 206 145 162, 206 1 113 163 165 165 165 165 165 165 165 165 165 165 |
| Bhrigul ai behha e e B carl               | 1, 5              |                                                                                    |
| Bhongire persate mo.                      | 110 % #           | Frill of our orre, Sa, 222                                                         |
| Bhod.sl, gestiere,                        | 152 m             | I diller at till pass of 61 62 65 67                                               |
| Bruku, 1 d., 20 102 116 m. 135            |                   | In 1th 1 for a 1 th and (1)                                                        |
|                                           | 7, 2hi 11         | I like to And proceedings of the Section 1999                                      |
| Phumari Pill - It rip to t                | 171 173           | Full tur 9%                                                                        |
| • • • • • • • • • • • • • • • • • • •     | 11 221 292        | I'd'hila sanek                                                                     |
|                                           | 11 212, 22        | Pa 117, 119 19,                                                                    |
|                                           | S 207 % B         | Partitude Partitude                                                                |
| Bhusunda, et ,                            | 261, \$62         | High Plates of Mallia aversus 127 121 127,                                         |
| bhūta eita fre' iya                       | . 174             | 1.0 1.7, 124 #                                                                     |
| Bhuvanera i Muni, Source cetic 10         | 1 d. n. 169       | Pilks we live inton 100 n                                                          |
|                                           | 170               | Hukedra ako en 74 77                                                               |
| Bhuvancivara, er,                         | 200               | Bululmake a de. 74,77 to 201 r                                                     |
|                                           | 6 n 44 64         | I all er flem on e an 104 8 n                                                      |
|                                           | n,226-227         | ball embles e earl 62 77 75 m 75 111 263                                           |
|                                           | . 15 19 51        | 217 217                                                                            |
| Bilandi, 11,                              | 135               | Burhanati Malada Sanday 53                                                         |
|                                           | n 2 4 3(A)        | kera ambel lang top of Pelacock hepper                                             |
| Bilsad Stone Pillar Inscript on of Kur ir | լել ta            | тр ∂ з 181, 182 а к                                                                |
| I,                                        | 171 n             | Pyres is C5                                                                        |
| Bilwāto, 1:                               | 135               |                                                                                    |
| Pirarnen, ch,                             | 140               | С                                                                                  |
| boar, emblem on coin                      | 130               | · ·                                                                                |
| boar, enblem en erl                       | 111, 142          | Camil at 191 192                                                                   |
| Poar incarration of I islan,              | 255 t m           | Can bay Plates of Governo II, 10 n , 12 n , 107                                    |
| Boddapide Grant of Lagradieta,            | C9                | Cape Corioria, 150                                                                 |
| Bődha 1918. 78 80                         | 261, 265 n        | Cevlon, 196, 225                                                                   |
| alochana                                  | ì                 | - 0, 22 /                                                                          |

|                                             | 1                    |                                       |                 |
|---------------------------------------------|----------------------|---------------------------------------|-----------------|
|                                             | Page                 |                                       | Page            |
| ch,                                         | 186                  | Changūra, s a vi Sangūr, 189,         | , 190, 194, 195 |
| Chachchurönī, dī,                           | 135                  | Chanje or Chanje, s a vi Chadija,     | 270, 279, 280   |
| Chāchoni, vi ,                              | 135                  | Chanje Inscription of Aparaditya I,   | 270             |
| Chāchurnī, $v\imath$ ,                      | 135                  | charanas —                            |                 |
| Chadiche, 1,                                | 192                  | Chhandöga or Chhandöga, 53, 54,       | 55, 78, 80,     |
| Chadija <i>or</i> Chadijā, 11 ,             | 271, 272 & n         | 94 n, 98, 99, 124, 1                  | 29, 131, 264,   |
| Chāhadadēva, m ,                            | 277, 278             |                                       | 265             |
| Chāhamāna, dy ,                             | 134, 191 & n         | Katha,                                | 74, 77          |
| Chaharbagh, l,                              | 35                   | Taittirika or Taittirīya,             | 94 & n          |
| chastya,                                    | 166, 169 n           |                                       | , 203, 261, 262 |
| Chaityapura,                                | 120 n                | Charu, mahāyajña, 16, 55 n, 66        | 67, 148, 152,   |
| Chākırāja or Chākkırāja, ch, 11,            | 12 & n, 17, 215 n    |                                       | 57 n, 211, 221  |
| chalra, emblem on seal,                     | 155                  | Chārudēvī,                            | 88              |
| Chakradāsa, com ,                           | 84                   | chashāla, part of yūpa,               | 44 & n, 45      |
| Chakrakōtya <i>or</i> Chakrakōtya <i>ma</i> | ndala, pro           | Chāta, off, 77, 79, 129, 131, 154,    |                 |
| vince,                                      | 244                  |                                       | , 266, 268, 291 |
| Chakrīyudha, ch ,                           | 294, 296, 297        | chatuh sīmā paryanta, privilege,      | 251             |
| Challal ere Inscription,                    | 194                  | chatur aghati visuddha,               | 229             |
| Chālukya, $dy$ ,                            | 99, 100, 173, 296    | Chaturānana, s a god Brahman          | 225, 228        |
| Chālukya, $E$ d $y$ , 68 $n$ , 69, 70, 88,  | 89, 90, 93, 74 & n,  | Chaturānana pandita,                  | 145 n           |
| 95 & n, 101 n,                              | 104, 119, 162, 163,  | chaturdanta,                          | 93 n            |
| 167, 169, 2                                 | 06, 216, 225, 227    | Chāturdiś arya bhikshu samgha,        | 121             |
| Chālukya, W co,                             | 183                  | Chaturiargachintāmani, work,          | 33 n, 279 n     |
| Chālukya, W dy, 79,82 n,90,                 | 134, 142 & n, 182,   | Chaturi ēdin,                         | 32, 34          |
|                                             | 183, 217, 218, 243   | Chāturvidya,                          | 86              |
| Chālukyabhima, E Chālukya k,                | , 167                | Chaturvidya sāmānya, 2                | 205, 210, 214 n |
| Chālukya Bhima II, Chālukya k ,             | 27                   | Chatuscharana Brāhmanas,              | 104, 107        |
| chāmara, emblem on seal,                    | 67                   | chatush kantaka višuddha,             | 113             |
| chāmara, ' flyn hisk ', anspicious sig      | gn, 168              | Chaudarasa, Heggade,                  | 190, 195, 196   |
| Chamba Dandanāyaka,                         | , 184                | · · · · · · · · · · · · · · · · · · · | add , 194, 195  |
| Ch imdijē,                                  | 280 & n              | Chauhān, dy,                          | 187, 226, 231   |
| Chāmgadēva, m,                              | 273, 274             | Chaulukya, dy, 50, 191, 1             | 92, 275, 277 n  |
| Chamidāsa, com,                             | 84                   | Chaundarasa, author,                  | 193 n'          |
| Chammak Plates of Pravarasēna I             | I, 82 n, 831,        | Chauramba, vi,                        | 105, 109        |
|                                             | 86 n                 | Chaurōddharanıla, off ,               | 157, 159, 291   |
| Chāndā, 11,                                 | 118                  | Chāvunda II, Sinda l,                 | 100 & n         |
| Chandāla, a low caste,                      | 291                  | Chāvundarasa, m,                      | 184             |
| Chandalür Plates of Kum'īra Vishi           | ıu, 89 <i>n</i>      | Chayita, tank, 163                    | , 166, 169 & n  |
| Chandavarman, Ganga I,                      | 56, 58, 89 n, 200    | Chēdi, co,                            | 2, 4, 7, 258    |
| Çhand $ar{\epsilon}$ lla, $dy$ ,            | 70                   | Chēla or Chēlavāta, cı,               | 231, 235, 238   |
| Chandīķā, s a godess Pārvatī,               | 224 n, 228           | Chenna Basava Purāna, Kannada worl    |                 |
| Chandiyamma, $m$ ,                          | 214, 222             | Chennabasava,                         | . 190           |
| Chandra, dy,                                | , 296                | Chennīrpodivi, tax,                   | 23              |
| Chandridityn, ch,                           | 244                  | Cherupūra, vi,                        | . 94            |
| Chandraditya, donee,                        | 105, 109             | chh, Kharoshthi —,                    | 259 n           |
| Chandrāditya, Silāhara k,                   | 29 & n , $30$ , $33$ | chh, used for sth,                    | . 270           |
| Chandragupta, Somaramsi prince,             | 92 n                 | Chhadasılā, ci,                       | 37              |
| Chandragupta II, Gupta k,                   | 83, 174 n            | Chhaddibhōgin, engr,                  | 124, 129, 131,  |
| Chandraguttı nadu, dı,                      | 182, 185, 194        | Chhathikumara, donee,                 | 9, 11, 16, 18   |
| Chandraprabhu, minister,                    | 278, 279             | Chhātra, off,                         | 86              |
| Chandrarāja, Šilahāra l,                    | 29, 30, 33           | Chhatramaha, m,                       | 53, 54, 55, 56  |
| Chandravallı Inscription of Mayur           | aśarman, . 48        | Chicacole Plates of Dēvēndravarman,   | 75, 76          |
| Chandrehe Inscription of Prabodh            | aśiva, 172 n, 257    | Chicacole Plates of Indravarman,      | • 64            |
| Chandwar, l,                                | 186 n                | Chicacole Plates of Vajrahasta, .     | 67 n, 68 n      |
| Changāpura, s a vi Sangūr,                  | 182, 185, 189        | Chidambaram, c:,                      | 175, 177, 180   |

|                                                    | Pagi                | 1                                | Page                           |
|----------------------------------------------------|---------------------|----------------------------------|--------------------------------|
| Chikhali grama, 11,                                | . 112 n             | Damassamin, donce,               | 20, 21                         |
| Chikhali sthite, ve ,                              | 142                 | Dime Nayala,                     | 181                            |
| Chikhali rafaka, 11,                               | 1 12 n              | Dimodar, ri,                     | 155 158                        |
| Chil ulla Plates of Vil iamendrava                 | rman, 88, 90 n,     | Dimodara, author,                | 93 & n                         |
|                                                    | & n, 93 & n, 96     | Dimodara, engr,                  | 261, 265                       |
| Chiplūn, l,                                        | 275 n               | Dimodara, Parurajala             | -                              |
| Chiplun Stone Inscription,                         | 271 n               | Dimodarabhatta, donce            |                                |
| Chipurupalle, e.,                                  | 91 & n              | Dimodarasvamin, done             |                                |
| chıra khıla sünya,                                 | 203                 | Dimodarpur Copper ple            |                                |
|                                                    | 7 n , 226, 272, 233 | Dimodarpur Plates,               | 156, 159                       |
| Chitral ota, I,                                    | 211                 | dana dharma,                     | 66                             |
| Chitrotpala, s a re Mahanadi,                      | 10 n                | Dinirman, F Chaluky              | a k , 69, 162                  |
| Chitta, m,                                         | . 30                | Dinirnava, Ganga ch,             | 263, 261                       |
| Chādaganga, ch,                                    | 2, 1, 7             | Dinirnasa, Ganga L,              | 78, 261                        |
| Chokkalinga, te,                                   | 283 n               | dana* (gift*)                    |                                |
| Chollanivali, tc,                                  | 281 & n             | Ahūradana                        | 107                            |
| • •                                                | 177, 178 190, 181   | Bhaishays adana,                 | 107                            |
| * * * * .                                          | 25 96, 97, 116 n ,  | Kalpavril shad um,               | . 107                          |
| 145, 146, 165, 175, 1<br>181 & n , 182, 217        | -                   | Prithfyldana,                    | 107                            |
| Chōla Pāṇdya viceroya,                             | 116                 | Tol sporuslinding,               | 107                            |
| Chuchuddañā, 11,                                   | 223 230             | Vidy id ina,                     | 107                            |
| Chadamani Aighanfu, Tamil work,                    | 182 r               | Dandar ayala, eff.               | 18 70, 100, 129, 131, 183,     |
| Cintra Inscription,                                | 271 n               | D -1                             | 184, 229, 264, 265             |
| Gintra Prasasti,                                   | 161                 | Dirdarmaka off, Dandarmaka, off, | 202                            |
| conch, emblem on scal,                             | 56, 67              | Dandapasika off, 'an             | 77, 129 & n , 131, 264         |
| Conjegueram,                                       | 146, 179            | the punishment of eri            |                                |
| consonants, wrongly doubled,                       | 28                  | danda sulk adı rıcıdh ay         |                                |
| crescent, emblem on scal,                          | 73, 263, 265, 267   | Durdamenta off,                  | 201, 20, 203                   |
| Crynamata, s a Kummata,                            | 181                 | Dardske, off                     | 201, 20, 293                   |
| Eūlaramsa, work,                                   | 225 n               | Dantidurga Ruelfrakete           |                                |
| Gupid,                                             | 191                 | Dapura, er,                      | 103, 106, 110                  |
| Cuttack, ci,                                       | 250 n               | Dardunl a, er,                   | 103, 105, 110                  |
| D                                                  |                     | Dirkai er,                       | 289                            |
| d,                                                 | 71                  | dart i, emblem on secl,          | 67                             |
| ₹,                                                 | ĝ                   | Dartīkurma, rieas tre,           | 54, 55, 56                     |
| Dabhoi Inscription,                                | 101                 | Dasanapura, et ,                 | 89 n                           |
| Dadda I, Gurjara k,                                | 148, 149, 153       | daš āparadha, cf. en daš         | aparedha, privilege, 107       |
| Dadda II, do,                                      | 48, 149, 150, 153   | $D_1$ i panādhīka off,           | 291                            |
| Dadda III, do ,                                    | 148                 | Datapura, er ,                   | 214 n                          |
| Dadra, et ,                                        | 103                 | dasa sabda (da a sabda),         | 119                            |
| Dāhala, ca,                                        | 258, 259, 297       | Dasivatira, te,                  | 13                             |
| Daksha,                                            | 225                 | Dasur, s a ti Dasapura           |                                |
| dakshina or dakshinya,                             | 16, 52              | datti, 'gift',                   | 252, 292                       |
| Dakshina Kūsala, co,                               | 116, 118, 119       | Dauhsudhasudhanika, off          |                                |
| Dakshināpatha Sādhāra, sur of Ava                  | nijanāsraya         | Divanagire er,                   | 184                            |
| Pulakčán,                                          | 8 n                 | daya, 'gift',                    | 152                            |
| Dakshina Rüdha, co,                                | 103, 105, 109       | dayada,                          | 92, 168                        |
| Dakshina Tosali, co,                               | 200, 201            | days, lunar —                    |                                |
| Dakshinayana,                                      | 278                 | bright fortnight —               |                                |
| dáma or dama, s a dramma,<br>Damanaka chaturdasi I | 278                 | lst,                             | 213, 221, 271, 273             |
| Damanaka parvan s a Damanala ch                    | 86, 188 & n , 189   | 3rd,                             | 72, 137, 138, 140, 274 n       |
| Domanana parvan 8 a Damanara Ch                    |                     | 4th,                             | 30, 31, 34                     |
| Damasarman, m,                                     | 135                 | 5th, 4                           | 8, 19, 52, 231, 234, 238, 241, |
| Commence of the p                                  | 93, 94              |                                  | 219, 253, 255                  |
|                                                    |                     |                                  |                                |

| Dian                                                  | Pegn                                                                                   |
|-------------------------------------------------------|----------------------------------------------------------------------------------------|
| davs, lunar—contd                                     | PAGE                                                                                   |
| bright fortnight—contd                                | Dēvādītya, m, 105, 110                                                                 |
| 6th, 277 n                                            | dētadronī, 'procession or ablution of images'? 157,                                    |
| 7th, 54 add, 56 add, 69, 73                           | 159                                                                                    |
| 10th, 3, 6, 8, 104, 111, 183, 185                     | Dövagırı, ca, 184, 279, 281                                                            |
| 12th, 66, 67, 271 n                                   | dév agrahara, 64, 66                                                                   |
| 13th, 49, 137, 138, 140                               | Dēvagupta, s a Chandragupta II, 82, 86                                                 |
| 14th, 134, 135, 186, 188 & n, 189, 277                | dēval·ula, 'temple', 164, 170, 249, 251, 252                                           |
| 15th (full moon), 48, 89, 98, 99, 104, 108,           | Dēvolā Dēvī, Chālukya q, 100 & n                                                       |
| 165, 205, 215, 217 & n, 223, 229,                     | Dēvalā Dēvī, Sında q, 100 & n                                                          |
| 230, 234, 236, 240, 277 & n, 278                      | dēvālaya, 'temple', 168, 170                                                           |
| dark fortnight — 224                                  | Dovamantrisa, m, 190, 194                                                              |
|                                                       | Dēvapāla, Pala k, 290 & n, 291                                                         |
| 7th, 82, 87, 281, 282<br>10th, 3                      | Dēvapāla, Paramāra 1, 191, 192 Dēvapura, ca. 58                                        |
| 13th, 104, 113, 168, 216 n, 278                       |                                                                                        |
| 15th (new moon), 48, 115, 119, 121, 122, 148,         | Dčvarāja, I adata minister, . 190, 193, 194, 195   Dčvarāshtra, co, 57, 58, 59, 60, 61 |
| 152, 155, 196, 213, 275, 276, 278, 280                | Devaraga I, Vijayanagara I, 192, 183, 185                                              |
| days of the month —                                   | Devataya 1, $f$ iyayanayana $f$ , 152, 163, 163<br>Devasyamın, $m$ , 105, 110          |
| 5th, 245, 217                                         | Dčvasvāmin Thakkura, m. 138, 139, 140                                                  |
| 13th, 199, 202                                        | dēvataru, s a lalpataru, 235                                                           |
| 17th, . 199, 203                                      | Divavarman, Vishnukundin prince, 88, 91, 92, 93,                                       |
| 21th, 199, 203                                        | 95                                                                                     |
| 27th, 158, 161                                        | dērāyalana, 'temple' 169                                                               |
| 29th, 19, 22                                          | Dīvīndravarman, Ganga l, 201 n, 261                                                    |
| 30th,                                                 | Dēvēndravarman III, do, 75 n                                                           |
| days of the reign — 988th, 27                         | Divindravarman IV, do, 74, 75 & n, 77                                                  |
| days of the week —                                    | Devi Madhia, te, 256                                                                   |
| Sunday, 72, 101, 107, 183, 185, 190, 234,             | Dēvī throne, s a āsanapaļļa, 247                                                       |
| 238, 211, 277 & n, 278                                | dh, $9, 189, 259 n, 265 n$                                                             |
| Monday, 69, 73, 214 n, 217 n, 223, 229,               | dh, 189                                                                                |
| 230, 275, 276, 278, 279, 280, 281                     | Dhammanagrīma, v., 105, 107                                                            |
| Tuesday, 3, 6, 8, 101, 213, 214 n, 274 n,             | Dhammapada, work, 40 n                                                                 |
| 278                                                   | Dhanadatta, com, 264, 265                                                              |
| Wednesday, 3 n, 221, 273, 275                         | Dhanaidaha Copper plate Inscription, 53                                                |
| Thursday, . 3, 186, 188, 189, 271, 278                | Dhanantara Plates of Samantavarman, 261                                                |
| Friday, . 101, 168                                    | Dhanapāla, author, 101 n                                                               |
| Saturday, . 30, 31, 34, 217 n, 234, 277 n             | Dhanapati, s a god Kubëra, 251                                                         |
| Dědeka, donee, . 107, 110                             | Dhanasvāmin, m, . 157, 159                                                             |
| deer, emblem on scal, 290                             | Dhangatapätaka, vi 117 n                                                               |
| Dervala, m, 118, 152, 155                             | Dhanush, rāši, . 168                                                                   |
| Delhi, 187, 232, 234, 239                             | Dhārā, ca,                                                                             |
| Dendalüru, ca, 90                                     | Dhūradatta, m, 249                                                                     |
| Dco Baranark Inscription of Jivitagupta II, 242, 243, | Dharaseo, s a 11, Dharasiva, 206 n                                                     |
| 291 & n                                               | Dhārāsiva, v1, 30, 205, 206 & n, 210, 213, 221                                         |
| Deoli Plates of Krishna III, . 257 n                  | Dhārāvarsha, ch of Chakrakōtya, 244                                                    |
| desana, Buddhist term, 242                            | Dhārāvarsha, Paramāra k of Abū, 232                                                    |
| Dēsīnamamala, work, 231 n                             | Dhārīvarsha, Rashtrakūta k , 15, 205, 210, 220                                         |
| Deu, m, 225                                           | Dhūrīvarsha, sur of Rāshtrakūta k Dhruva, 144                                          |
| lēvalhō1a, 107, 163, 169, 293                         | Dharčsvara, donee, 223, 229, 230                                                       |
| dēva brāhmana-bhulti varja, privilege, 136            | Dharma, 136, 157, 159, 163, 169, 202, 203, 255,                                        |
| devadana, 22, 24, 25, 26                              | 267, 269                                                                               |
| Divadatta, donee, 10, 11, 16 & n, 18                  | Dharma , donee (?), • 292                                                              |
| dēvadaya, 152, 211, 221, 292                          | dharmachakra, emblem on scal, 290                                                      |
| Dēvādhya, Parīvrājaka I,                              | dharm ādara Laraņa, 87                                                                 |
| Dēvādītva, donec. 106, 110                            | Dharmadatta, m, 291, 202                                                               |

| Page                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | , Pagr                                            |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------|
| dharmadaya.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | Durgasarman, donee, 94 & n                        |
| 100 c 107 100                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | Durgasarman, m, 94 & n                            |
| Distributed to y                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | Durjaya, family, 96                               |
| unarm auntharana,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Durjaya, s a Ranadurjaya, . 96                    |
| Diamitally a, b,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | Durlabha, off, 60, 61 n                           |
| 220000                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Durlabha III, Chāhamana l., 134                   |
| gupta 11,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | Durvinita, Ganga I, 93 n, 146                     |
| Distribution of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract o | dūta or dūtaka, 11, 17, 124, 125, 129, 131, 132,  |
| Dharmapāla, Pala l., 158, 290, 291 dharmapradana, 98                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 148, 152 & n, 155, 158, 161, 205,                 |
| Dharmapuri Plates of Vākpati, 102, 104                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 212, 213, 214, 215 n, 222 229, 249,               |
| Dharmarājadēva, Šailōdbhara L, 91, 94 n, 125,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 261, 263, 291                                     |
| Dharmarajadeva, Sakoushaea se,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | Dvārasamudra, s a ca Dōrasamudra, 178             |
| Dharmašastra, 43, 80, 202, 203, 252, 255, 263,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | Dvāravatīpura, ca, 194, 195                       |
| 265, 267, 269, 271 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Dvija, s a Brāhmana, 237, 239, 253, 255           |
| Dharmasıva, misreading for Vyamasıva, 276 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | Dvyāśrayakāvya, work, 275 n                       |
| dharmasthāna, 'office of justice', 82 n, 86                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | E                                                 |
| Dharmasūtras. 93                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | $\tilde{e}$ , initial,                            |
| Dhārur, s a vi Dhārāsiya (?), 206                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | ē, medial, 45, 68, 81, 132, 204, 230, 256, 290    |
| dhatu, Buddhist term, 241                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | echchōru, tax, 23, 24                             |
| Dhauli Rock Edicts of Asoka, 200                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | eclipses —                                        |
| Dhiniki Inscription of Jāikadēva, 50 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Junar, 90, 104,107, 108, 165, 205 & n, 211,       |
| dhrita kartayuga, 86 & n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 215 & n, 217 n, 293, 294, 295 & n                 |
| Dhruva, Rashtralūta l., 10, 11, 15, 144, 214, 294                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | solar, 10, 12, 17, 80, 115, 119, 121, 122, 213,   |
| Dhruvamitrasvāmin, donee, 199, 200, 202, 203                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 217 n, 221, 264, 271, 272, 275, 276,              |
| Dhūmarājadēva, $\lambda$ , 188 $n$                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 278, 280                                          |
| Dhūrjați, s a god Šiva, 114 n, 187                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Lhalingaji, te, deity, 234, 236, 239              |
| Dighanikaya, Buddhist work, 149 $n$ , 241 $n$                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | <i>Ēkalingamahatmya</i> , work, 232               |
| Dikshita, s a Ruddappa Dikshita, 18                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Lkalingji Stone Inscription, 83 n                 |
| Dikshita Ayanika, donee, 20, 21                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | Eklingi, te, 230                                  |
| Dılāvar Khān Ghūrı, Sultān of Mandu, 232                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Eklingji Inscription of Naravāhana, 50 n          |
| Dilli, ca, 184, 185                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Eklingii Inscription of V S 1545, 231, 232, 233   |
| dīnāra, com, 53, 54, 55, 56, 157, 160                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Elamañchi Kalingadeśa, di, 57                     |
| Divākara, donee 273, 274 & n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | Elavarru Grant of Ammarāja II, 162                |
| Dıvākara, engr , 199, 203                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | elephant, emblem on seal, 75 n                    |
| Divākara, m, 2, 5, 7, 8                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | olephant goad, emblem on seal, 141, 142           |
| Dödhāma, donee, 212, 221                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Elhehpur, s a Achalapura,                         |
| Dom João de Castro, Portuguese Viceroy in<br>India 271 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Enuka rālu, mo, 163, 169                          |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | equinox, 268                                      |
| Dōnāka, donee, 103, 105, 109 Dōrasamudra, ca, 193                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Eran Posthumous Pillar Inscription of Gopa        |
| Doravadı, ca, 184                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | rāju, 20                                          |
| Doravadı nādu, di,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | eras — Chālukya Vikrama, 100                      |
| drama, s a dramma, 281                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Chēdi, 3, 148, 172, 173                           |
| dramma, coin, $280 n, 281 n$                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | Ganga, 63, 75 & n, 92, 94, 264, 268 & n           |
| drishta, used drishtah for drishtam in the beginning of                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Gaupta, s a Gupta, 50, 51                         |
| a charter, $82 \& n$ , $85 \& n$                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | Gupta, 54, 91, 171, 172, 173 & n, 174, 198, 199,  |
| Drōnasımgha, engr,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 200, 245, 247                                     |
| Druhma, s a god Brahman, 256, 260                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Harsha, 199                                       |
| drum, emblem on seal, 67                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Kalachuri Chēdi, s a Chēdi, 3, 172, 173, 174 & n, |
| Dudiā Plates of Pravarasēna II, 83, 84                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 199, 200, 247, 257, 296                           |
| duhlha, Buddhist term, 242                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | Kaliyuga, 49                                      |
| Düngarpur, state, 232                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Kanishka, 247                                     |
| Durgakhandı, donee, 78, 80                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | Kollam, 180 n                                     |
| Durgakhandika, s a donee Durgakhandi, 264, 265                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | Krita, s a Vikrama (?), 48, 49, 50, 51, 52        |
| Durgappa, donee, 10, 16 & n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | Mālava, 115                                       |

|                 |                                                  |                   | 1                                                 |                    |
|-----------------|--------------------------------------------------|-------------------|---------------------------------------------------|--------------------|
|                 |                                                  | PAGE              | }                                                 | PAG                |
| eras —contd     |                                                  | ** ** ** ***      | Ganges, ri,                                       | 53, 69, 103, 159   |
| Saka,           | 10, 16, 29, 30, 34, 58<br>104, 106, 107, 146, 14 |                   | Ganjām, di,                                       | 6'                 |
|                 | 168, 183 & n, 185,                               |                   | Ganjām Grant of Prithivivarman,                   | 79                 |
|                 | 162, 195, 196, 20                                | 5, & n, 211,      | Ganjām Plates of Mādhavarīja,                     | 91, 95, 126 & n    |
|                 | 213, 214, 215 &                                  |                   | , , ,                                             | 12'                |
|                 | 217 n, 221, 226, 258<br>272, 273 & n, 264 & n    |                   | Ganjām Plates of Sasanka's Time,                  | 50, 19             |
|                 | 277, 278, 279, 280,                              |                   | Ganj Inscription,                                 | 172, 173           |
|                 |                                                  | í & n , 296, 297  | Gantiyamma, donee,                                | 11, 16, 18         |
| Saptarshi,      |                                                  | 49                | Gaonri, vi,                                       | 101, 105           |
| Valabhī,        |                                                  | 50, 51            | Gaonri Plate of Gövinda IV,                       | 100                |
| Vikrama,        | 46, 49, 50, 51, 10                               | 4, 134, 189, 223, | Gaonri Plates of Vākpati V S 103                  |                    |
|                 | 224, 229, 231, 241,                              | 256, 277 & n      | Gaonri Plates of Vākpati V S 104                  |                    |
|                 |                                                  |                   | Gâralagunta, vi,                                  | 163, 169           |
|                 | F                                                |                   | Garavapādu Grant of Ganapatı,                     | 96                 |
| Karıdınır Plat  | es of Dharmādītya's Tii                          | ne. 55 n. 156.    | Gargya, one of Lakuli's four pupils,              | 16                 |
| zurupu          | ~                                                | 158               | Garuda,                                           | 30, 33             |
| Earidour Plate  | e of Göpachandra's Time                          | 53 n, 156 & n,    | Garuda, emblem on banner,                         | 33 & n             |
|                 | •                                                | 158               | Garuda, emblem on seal, 8,                        | 28, 119, 204, 212  |
| Farrukhābād,    |                                                  | 186               | Gauda, co,                                        | 258, 259, 291      |
| Firūz Khān,     |                                                  | 233, 239          | Gauda, family,                                    | 2, 6, 294          |
| Firūz Tughlug   | 1,                                               | 233               | Gauda, off,                                       | 190, 195, 196      |
| ly whisk, emb   |                                                  | 67                | Gaudarājya,                                       | 207, 219           |
| Furhut ool mo   | oolk, governor of Guyan                          | āt, 233           | Gaudiya,                                          | 207, 219           |
|                 | _                                                |                   | Gaurāmbikā, Mõkala's wife,                        | 231, 237, 240      |
|                 | G                                                |                   | Ganrı, s a goddess Pārvatı,                       | 235, 239           |
| <b>7</b> ,      |                                                  | 62, 74, 256       | Gauriśa, s a god Śiva,                            | 235                |
| gα, abbreviatio | on for Gangarams <del>a</del> ,                  | 78 n              | Gauta, m,                                         | 11, 17             |
| gadhia paisa, c | coin,                                            | 138               | Gautamîputra, Vakataka prince,                    | 85 & n             |
| gιd1,           |                                                  | 143 & n           | Gayā,                                             | 47                 |
| Gahadavāla, d   | dy, 186, 18                                      | 8, 189, 224, 225  | Gayā, di,                                         | 290 & n, 29]       |
| Bahvã, 11,      |                                                  | 13, 16 $n$        |                                                   | 233, 235, 236, 239 |
|                 | emblem on seal,                                  | 248               | Gayā vishaya, di,                                 | 159                |
| Tamāgamīka, e   | off,                                             | 291               | gh,                                               | 124, 256           |
| Gambhārı, vı ,  |                                                  | 223, 229          | Ghantākarnakshētra, 111,                          | 199, 201           |
| Ganapati, ch,   |                                                  | 192, 193          | Ghāravalı, vi,                                    | 282                |
| Ganapatı, k     |                                                  | 96                | Ghata, family,                                    | 256, 257, 260      |
| Ganapati, s a   | god Ganesa,                                      | 270               | Gnața, lagna, s a Lumbha,                         | 168                |
| Jandarādītva,   |                                                  | 29, 31, 33, 34    | Ghāt-lādki, s a vi Lādāvallikā (?),               | -                  |
| Janësapurana,   | , Work,                                          | 117 n             | Ghugrahatı Plate of Samāchāradēva                 | , ,                |
| langa or Ging   | ga dy , 11, 12 n , 56, 58                        | , 59, 62, 63, 65, | -7 92C.11.3                                       | 159                |
|                 | 70, 71, 72, 74, 75, 76, 7                        |                   | ghumara, 'waterfall',                             | 244                |
|                 | 101 n, 162, 207, 209                             |                   | Ghumara Falls,                                    | 244                |
|                 | , 226, 261, 262, 263, 264                        |                   | Gırıjā, s a goddess Pārvatı,                      | 108, 112           |
| Jangā, goddess  | 5,                                               | 161 n             | Girilandi chartya, in Ceylon,                     | 196, 197           |
| Gangā, ri,      | a-1                                              | 127, 130          | Gītabhāradīpila, Marāthi work,                    | 193                |
| langā, s a ri   |                                                  | 193               | gna, used for jña,                                | 19                 |
| anga, W dy      |                                                  | 79, 145, 146      | Goa, Kadambas of —,                               | 225, 226           |
| Jangabhadra,    |                                                  | 124, 129, 131     | Gōdāvarī, ri ,                                    | 69, 193 & n        |
| Jangādhara, d   | onee,                                            | 32, 34            | Gödavarī Plates of Prithvimūla,                   | 88, 92             |
|                 | a (Ganga Kaılāsa ?),                             | 266 & n           |                                                   | 57, 158, 159, 160  |
| danga mandale   |                                                  | 11 & n, 12 n      | Gōdwār, <i>l</i> ,                                | . 231              |
|                 | adhırāja, ep of Chākırāj                         | a, 12 n<br>293    | Gohagrāma, vī ,                                   | 15 10 10           |
| Jangavādı       |                                                  | ı                 | Gōhasōdvā, vi ,                                   | 11, 13, 16         |
| langdhär, l,    | meton                                            | 51  <br>49, 51    | Gōika, <i>m</i> ,<br>Gōkananāyaka, <i>donee</i> , | 157, 159           |
| langdhär Insc   | TIDMOH.                                          | 45,01             | GUNAHAHAYANA, AUREC,                              | 69. 73             |

| Gol arna, ch,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                                                            | 1                                                        |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------|----------------------------------------------------------|
| Solitania   1 neuma   1    | PAGF                                                       | götrıs —contd Page                                       |
| Solitan   Instant   Instant   Solitan   Soli   | Gōl arna, ch, 2, 4, 7                                      | Siguli (Sāngali), . 11, 18                               |
| Gölarnés ara, n of god Siva, 79, 261, 262, 263, 264, 265   266, 268                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | gōlarna lusa lucuma karatal ōdaka pūrna, 229               | Vachchha, s a Vatsa, 265, 266, 269                       |
| Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist   Schedist    | Gökarnasvāmin, n of god Siva, 65, 71, 76                   | Vājasanēya (?) 11, 18                                    |
| Göllayünm, donee,   20, 21   Göllayünm, donee,   20, 21   Göllayünd; v.,   163 166, 169   Göllayünd; v.,   163 166, 169   Gömkalla Sılalı'ıra I.,   99 k. n. 30, 33   Gömdala, Faramara ch.,   133   Göprladir v.,   156 & n. 157, 158, 159   Göprladir v.,   157, 158, 159   Göprladir v.,   157, 158, 159   Göprladir v.,   157, 158, 159   Göprladir,   177, 180, 285   Görashin, I.,   53, 55, 56   Gösarana, m.,   105, 109   Göst'innil, danga q.,   79, 80   Göttracha, s. a. m. Göttal clit.   250   Götrapararamibandhal adamba, work,   16 n   götras                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                                                            | ,                                                        |
| Golaya Tamin, donee,   20, 21   Collypidit, w.   163 166, 169   Gomkalla Silakira I.   163 166, 169   Gomkalla Silakira I.   29 & n., 30, 33   Gotor, Fort,   270 n   Gopachandr., k.   156 & n. 157, 158, 159   Gopparhandr., k.   156 & n. 157, 158, 159   Gopparhan,   177, 180, 285   Görachinta, l.   53, 55, 56   Goparhan,   177, 180, 285   Görachinta, l.   53, 55, 56   Goparhan,   177, 180, 285   Görachinta, l.   53, 55, 56   Goparhan,   177, 180, 285   Görachinta, l.   53, 55, 56   Goparhan,   105, 109   Gas Tamul, Ganga g.   74, 80   Gotarkela, s. a. m Göttail člī,   250   Görapata arambandhal adamba, work,   16 n   götra                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                                                            | Vasishtha or Vasishtha, $58 n$ , $105$ , $109$ , $190$ , |
| Gollspüdi, wi, 163 166, 169 Gollspündi et., 163 166, 169 Gomalia Silah ira I., 29 6 n., 30, 33 Gömdala, Paramara ch., 176 & n. 157, 158, 159 Göpithörer Pala I., 250, 251, 250 Göpithörer Pala I., 250, 251, 251, 251, 251, 251, 251, 251, 251                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 20.01                                                      |                                                          |
| Gollapandt st. (66mkalla Nuchāra l. 99 & n. 30,33 3 Gondala, Paramara ch. 133 Gondala, Paramara ch. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n. 270 n.  | 700                                                        |                                                          |
| Signatalla Silahīva I   90 & n , 30, 33   Goots Fort, Göndale Aramama ch , 133   Goots Fort, Gönachandra, k , 156 & n 157, 158, 159   Göpürhadīva Pala I , 200, 291   Göpürhöva Pala I , 200, 291   Göpürhöy, I , 54, 55, 56   Göparāta, 200   appura, 177, 180, 285   Görachātha, l , 53, 55, 56   Gösarana, m , 105, 109   Gös Tumul, Ganqa q , 70, 80   Götracha, a m Göttal clī , 250   Götracha, a m Gottal clī , 250   Götracha, a m    |                                                            |                                                          |
| Göntala, Paramara ch. Goot Fort. Goot Fort. Gönechandra, k., 156 & n 157, 158, 159 Göpärhadeva Pala I., 200, 291 Göpärhadeva Pala I., 200 Göpärhadeva Pala I., 200 Göpärhadeva Pala I., 200 Göpärhadeva Pala I., 200 Görakshita, l., 53, 55, 56 Gösärama, m., 105, 109 Gössärmal, Ganga g., 76, 86 Görarhan, J., 200 Görsärman, M., 105, 109 Gössärman, M., 105, 109 Görsärman, M., 105, 109 Ätreva, 20, 21, 70 Ätreva, 20, 21, 70 Ätreva, 20, 21, 70 Ätreva, 20, 21, 70 Ätreva, 20, 21, 70 Agrastya, 105, 100, 110 Dhanajaya, 32, 34 Görada, 200 Görman, Granga g., 11, 18 20, 21, 32 34, 106, 110 Dhanajaya, 32, 34 Görman, M., 10, 111 38 Jimadegnya Vataa, 21, 34 Kähnada, 20, 21, 60, 61, 124, 129, 131, 221, 214, 216 Katväyana, 20, 21, 70 Kaundanya, 148, 151, 155, 157, 160 Kaushka, 20, 21, 60, 61, 124, 129, 131, 221, 214, 216 Kaundanya, 148, 151, 155, 157, 160 Kaushka, 20, 21, 60, 61, 124, 129, 131, 221, 214 Mutreva, 106, 110 Mutreva, 106, 110 Mutreva, 116, 167 Maudgalya, 106, 110 Mutreva, 106, 110 Mutreva, 116, 167 Maudgalya, 106, 100 Mutreva, 116, 167 Maudgalya, 106, 110 Paräsara or Präsara, 2 5, 7, 105, 106, 100, 110 Paräsara or Präsara, 2 5, 7, 105, 106, 100 Paräsara or Präsara, 2 5, 7, 105, 106, 100 Paräsara or Präsara, 2 5, 7, 105, 106, 100, 110 Paräsara or Präsara, 2 5, 7, 105, 106, 100, 110 Paräsara or Präsara, 2 5, 7, 105, 106, 100, 110 Paräsara or Präsara, 2 5, 7, 105, 106, 100, 110 Paräsara or Präsara, 2 5, 7, 105, 106, 100, 110 Paräsara or Präsara, 2 5, 7, 105, 106, 100, 110 Paräsara or Präsara, 2 5, 7, 105, 106, 100, 110 Paräsara or Präsara, 2 5, 7, 105, 106, 100, 110 Rumahärnava, Gangel I, Kalachura prince, 255                                                                                                                                                                                                                                                                                                                                                                                                                                      |                                                            | ** 1                                                     |
| Gopachandra, k                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                                            |                                                          |
| Göpahandra, k.   156 & n 157, 158, 159   Göpāhlbhöga, l.   200, 291   Göpāhlbhöga, l.   54, 55, 56   Göparāna,   200   Göpāhlbhöga, l.   53, 55, 56   Göparāna,   177, 180, 285   Görakshita, l.   53, 55, 56   Gösarana, m.   105, 100   Gösarana, m.   105, 100   Gösarana, m.   105, 100   Gösarana, m.   105, 100   Görakhlta, l.   250   Görakh, minster,   290 n   Görakhlta, l.   250   Görakh, minster,   290 n   Görakhlta, l.   10, 114   Göranda, l. Rashirakāta l.   10, 114   Göranda II, Rashirakāta l.   10, 114   Göranda III, do.   10, 11 & n, 12 & n, 13, 15, 02 n, 204, 205 & n, 200, 203, 213, 214, 215, 216, 217, 219, 258, 293, 295, 295, 296, 293   201, 203, 203   201, 203, 203   201, 203, 203   201, 203, 203   201, 203, 203   201, 203, 203   201, 203, 203   203, 203   203, 203   203, 203   203, 203   203, 203   203, 203   203, 203   203, 203   203, 203   203, 203   203, 203   203, 203, 203   203, 203   203, 203, 203   203, 203, 203   203, 203, 203, 203, 203   203, 203, 203, 203, 203, 203, 203, 203,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Gooty Fort, 270 n                                          | A                                                        |
| Göpalthörg.v.   Fala 7   290, 291   Göparäna,   54, 55, 56   Göparäna,   177, 180, 285   Görads.htta. l.   53, 55, 55, 56   Gösarana, m.   105, 109   Gösv.htm.ll, Ganga q.   79, 80   Götv.htm.ll, s. e. av Göttal ölf.   250   Görads.htta. l.   250   Göragrataranıbandhal adamba, work.   16 n   götras —   250   Görads.htta. l.   250   Göragrataranıbandhal adamba, work.   250   Göragrataranıbandhal adamba, work.   250   Görads.htt. l.   250   21, 70   Atr.,   224, 205, 206   220, 21, 70   Atr.,   224, 205, 206, 205   21, 70   Atr.,   224, 205, 206   206   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207   207    | Göpachandra, k, 156 & n 157, 158, 159                      | I                                                        |
| Göparña,   20   60   60   60   60   60   60   60                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                                                            |                                                          |
| Göparkia,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | Gōpālibhōgr, l, 54, 55, 56                                 |                                                          |
| Görakshita, l                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | Gōparāja, 20                                               | l a' ' ' ' '                                             |
| Görahshita, I, 53, 55, 56 Gösarana, m, 105, 109 Gösv Timul, Ganga q, 79, 80 Gösv Timul, Ganga q, 79, 80 Gösv Timul, Ganga q, 79, 80 Göv Timul, Ganga q, 79, 80 Göv Timul, Ganga q, 79, 80 Göv Timul, Ganga q, 79, 80 Göv Timul, Ganga q, 79, 80 Göv Timul, Ganga q, 79, 80 Göv Timul, Ganga q, 79, 80 Göv Timul, Ganga q, 79, 80 Göv Timul, Ganga q, 79, 80 Göv Timul, Ganga q, 79, 80 Göv Timul, Ganga q, 79, 80 Göv Timul, Ganga q, 79, 80 Göv Timul, Ganga q, 10, 11, 15 Göv Timul, do, 10, 11 & n, 12 & n, 13, 15, 92 n, 204, 205 & n, 206, 208, 213, 214, 215, 216, 217, 219, 258, 293, 291, 205, 296, 297 Atri, 32, 34 Bhāradvāja, 11, 18 20, 21, 22, 32, 34, 105, 106, 110 Dhanajāja 32, 34 Gārgya, 105, 106, 110 Dhanajāja 32, 34 Kāmul-āyana, 105, 106, 110 Gav Timul, Gov, 10, 11 & n, 12 & n, 13, 15, 92 n, 204, 205 & n, 206, 208, 213, 214, 215, 216, 217, 219, 258, 293, 291, 205, 296, 60 Göv Timul, Go, 10, 11 & n, 12 & n, 13, 15, 92 n, 204, 205 & n, 206, 208, 213, 214, 215, 216, 217, 219, 258, 293, 291, 205, 296, 60 Göv Timul, Go, 10, 11 & n, 12 & n, 13, 15, 92 n, 204, 205 & n, 206, 208, 213, 214, 215, 216, 217, 219, 258, 293, 291, 205, 296, 60 Göv Timul, Go, 10, 11 & n, 12 & n, 13, 15, 92 n, 204, 205 & n, 206, 208, 213, 214, 215, 216, 217, 219, 258, 293, 291, 205, 296, 60 Göv Timul, Go, 10, 11 & n, 12 & n, 13, 15, 92 n, 204, 205 & n, 206, 208, 213, 214, 215, 216, 217, 219, 258, 293, 291, 205, 296, 207 Göv Timul, Go, 10, 11 & n, 12 & n, 13, 15, 92 n, 204, 205 & n, 206, 208, 213, 214, 215, 216, 217, 219, 258, 293, 291, 205, 296, 207 Göv Timul, Go, 10, 11 & n, 12 & n, 13, 15, 92 n, 204, 205 & n, 206, 208, 213, 214, 215, 216, 217, 219, 258, 293, 291, 205, 206, 207 Göv Timul, Go, 10, 11 & n, 12 & n, 13, 15, 92 n, 204, 205 & n, 206, 208, 213, 214, 215, 219, 218, 217, 219, 258, 293, 291, 205, 206, 207 Göv Timul, Go, 10, 11 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & n, 12 & | $q\bar{o}pura$ , 177, 180, 285                             |                                                          |
| Gösvarana, m,   105, 109   Gösvarana, fanga q,   79, 80   Götvarhela, s a m Göttal ēlā,   250   Götrapataranıbandhal adamba, work,   16 n   götras -                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Gōrakshita, <i>l</i> , 53, 55, 56                          |                                                          |
| Gös immil, Gauqa q, 79,80 Götrikela, s a m Göttail ēlī, 250 Götrapa aramibandhal adamba, work, götras —  Agrastya, 105 109 Atrīya, 20, 21, 70 Atrī, 32, 34 Bhāradvāja, 11, 18 20, 21, 32 34, 106, 110, 110 Dhannāja 32, 34 Gārgya, 105, 106 Gautama, 32, 34, 94, 105, 109 Gautama, 32, 34, 94, 105, 109 Gautama, 32, 34, 94, 105, 109 Gautama, 32, 34, 94, 105, 109 Gautama, 32, 34, 94, 105, 109 Gautama, 32, 34, 94, 105, 109 Gautama, 32, 34, 94, 105, 109 Gautama, 32, 34, 94, 105, 109 Gautama, 32, 34, 94, 105, 109 Gautama, 32, 34, 51, 55, 99, 96, 97, 99 & n, 105, 106, 110, 205, 210, 213, 104, 105, 106, 110, 205, 210, 213, 104, 105, 106, 110, 205, 210, 213, 104, 105, 106, 110, 205, 210, 213, 104, 105, 106, 110, 105, 106, 110, 105, 106, 110, 105, 106, 110, 105, 106, 110, 105, 106, 110, 105, 106, 110, 105, 106, 110, 105, 106, 110, 105, 106, 110, 105, 106, 110, 105, 106, 110, 105, 106, 110, 105, 106, 110, 105, 106, 110, 105, 106, 110, 105, 106, 110, 105, 106, 110, 105, 106, 110, 105, 106, 110, 105, 106, 110, 105, 106, 110, 105, 100, 110, 105, 106, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 110, 105, 100, 105, 100, 100                                                                                                                                                                                  |                                                            |                                                          |
| Gövrnkela, s a vi Göttalı eli, 250 götras — 105 götras — 105 Agrstya, 105 109 Åtröya, 20, 21, 70 Åtröya, 20, 21, 70 Åtröya, 20, 21, 70 Bhāradvāja, 11, 18 20, 21, 32 34, 106, 110, 109, 201, 223, 229, 250 Bhūrgava, 105, 106, 110 Dhanañjaya 32, 34 Gūrya, 105, 106, 110 Dhanañjaya 32, 34 Gūrya, 105, 106, 110 Dhanañjaya 32, 34 Gūrya, 105, 106 Haridra, 10, 11 18 Jūmadgnya Vatsa, 32, 34, 94, 105, 109 Hāridra, 11, 18, 32, 34, 53, 54, 55, 89, 96, 79, 99 & n , 105, 106, 110, 205, 210, 213, 221, 261, 262 Kūtvāyana, 20, 21, 60, 61, 124, 129, 131, 224, Kutmasha (Kulmārā'ia ²), 10, 16 & n Kutmasha (Kulmārā'ia ²), 10, 16 & n Kutmasha (Kulmārā'ia ²), 10, 16 & n Kutmasha (Kulmārā'ia ²), 10, 110 Mūggala, cf Meudgalva, 105, 100 Maun, 106, 110 Mūggala, cf Meudgalva, 105, 100 Parāsara or Pī¬āsara, 2 5, 7, 105, 106, 101, 101, 106, 110 Rama Kātyapa, 105, 109, 110, 201 Rama Kātyapa, 105, 109, 110, 201 Rama Kātyapa, 105, 109, 110, 201 Rama Kātyapa, 105, 109, 110, 201 Rama Kātyapa, 105, 109, 110, 201 Rama Kātyapa, 105, 109, 110, 201 Rama Kātyapa, 105, 109, 110, 201 Rama Kātyapa, 105, 109, 110, 201 Rama Kātyapa, 105, 109, 110, 201 Rama Kātyapa, 105, 109, 110, 201 Rama Kātyapa, 105, 109, 110, 201 Rama Kātyapa, 105, 109, 110, 201 Rama Kātyapa, 105, 109, 110, 201 Rama Kātyapa, 105, 109, 110, 201 Rama Kātyapa, 105, 109, 110, 201 Rama Kātyapa, 105, 109, 110, 201 Rama Kātyapa, 105, 109, 110, 201 Rama Kātyapa, 105, 109, 110, 201 Rama Kātyapa, 105, 109, 110, 201 Rama Kātyapa, 105, 109, 110, 201 Rama Kātyapa, 105, 109, 110, 201 Rama Kātyapa, 105, 109, 110, 201 Rama Kātyapa, 105, 109, 1113                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | Gösv $\bar{i}$ mını, $Ganga q$ , 79, 80                    | 1                                                        |
| \$\frac{G\text{Gargarataranibandhal adamba, work, g\text{daystya,}}{\text{Agrstya,}}                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                                            | 1                                                        |
| 200                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | $G\bar{o}trap$ $avaran v bandhal adamba, work,$ 16 $n$     |                                                          |
| Ātrēya,         20, 21, 70           Ātra,         32, 34           Bhāradvāja,         11, 18, 20, 21, 32, 34, 106, 110, 199, 201, 223, 229, 250           Bhūrgava,         105, 106, 110           Dhanaūjaya         32, 34           Gārgya,         105, 109, 109           Gautama,         32, 34, 94, 105, 109           Gautama,         32, 34, 94, 105, 109           Hārīdra,         10, 11, 18           Jāmadgnya Vatsa,         32, 34, 53, 54, 55, 89, 98, 99           Kātvāyana,         221, 261, 262           Kātvāyana,         221, 262, 262           Kaundinya,         148, 151, 155, 157, 160           Kausika,         20, 21, 60, 61, 124, 129, 131, 224, 229           Kramaītta (*)         10, 16 & n           Kutumasha (Kulmāsha, )         10, 10           Mīvarya,         105, 100           Mīvarya,         116, 167           Maudgala, do,         105, 109           Parāsara or Pī-āsara,         2 5, 7, 105, 106, 100, 110, 100, 110, 100, 110           Rama Kāšyapa,         25, 7, 105, 106, 100, 110, 100, 110, 100, 110, 100, 110           Rama Kāšyapa,         105, 109, 113           Gūnlara, m,         106, 110           Gūnlara, m,         106, 110 <td< td=""><td>•</td><td></td></td<>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | •                                                          |                                                          |
| Atri,   32, 34   Bhāradvāja,   11, 18 20, 21, 32 34, 106, 110,   199, 201, 223, 229, 250   Bhārgava,   105, 106, 110   Dhannājaya   32, 34   Gārgya,   105, 109   Govindavāman, Vishnulundin l , 21, 93, 95 & n Gövrisha, m   137, 140   Gövridavāman, Vishnulundin l , 21, 93, 95 & n Gövrisha, m   137, 140   Gövridavāman, Vishnulundin l , 21, 93, 95 & n Gövrisha, m   137, 140   Gövridavāman, Vishnulundin l , 21, 93, 95 & n Gövrisha, m   137, 140   Gövridavāman, Vishnulundin l , 21, 93, 95 & n Gövrisha, m   137, 140   Gövridavāman, Vishnulundin l , 21, 93, 95 & n Gövrisha, m   137, 140   Gövridavāman, Vishnulundin l , 21, 93, 95 & n Gövrisha, m   137, 140   Gövridavāman, Vishnulundin l , 21, 93, 95 & n Gövrisha, m   157, 140   Gövridavāman, Vishnulundin l , 21, 93, 95 & n   Gövrisha, m   157, 140   Gövridavāman, Vishnulundin l , 21, 93, 95 & n   Gövrisha, m   157, 140   Gövridavādi, qi , 15, 106, 210, 229   Grāma stāupa,   289 & n   Grāmamahattar, off ,   79 264, 266, 268   Grāma stāupa,   289 & n   Gridavādi, di ,   93   gudi, 'temple ',   166 n   Gudiavādi, di ,   93   gudi, 'temple ',   166 n   Gudiavādi, di ,   163, 166, 169   Gudiavādi, di ,   163, 166, 169   Gudiavādi, di ,   163, 166, 169   Gudiavādi, a   164, 165   166 & n   Gudiavādi, a   166, 169   Gudiavādi, a   166   |                                                            |                                                          |
| Bhāradvāja, 11, 18 20, 21, 32 34, 106, 110, 199, 201, 223, 229, 250 Bhīrgava, 105, 106, 110 Dhannājaya 32, 34, 94, 105, 109 Gautama, 32, 34, 94, 105, 109 Hāndra, 10, 11 18 Jīmadgnya Vatsa, 32, 34 Kūmakāyana, 105, 106, 110, 205, 210, 213, 99 & n , 105, 106, 110, 205, 210, 213, 221, 221, 226, 262 Kātvāyana, 20, 21, 60, 61, 124, 129, 131, 221, 229 Kramaītta (*) 10, 16 & n Kutmasha (Kulmāsha*, 106, 110 Mīntēya, 106, 110 Mīnavya, 116, 160 Maun, 106, 110 Mīnavya, 116, 116 Mīnavya, 116, 116 Mīnavya, 116, 116 Mīnavya, 116, 116 Mīnavya, 116, 116 Mīnavya, 116, 116 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya, 116, 110 Mīnavya,  | • • • • • • • • • • • • • • • • • • • •                    | l                                                        |
| Bhīrgava, 105, 106, 110 Dhanrūjaya 32, 34 Gōrgya, 105, 109 Gautama, 32, 34, 94, 105, 109 Gautama, 32, 34, 94, 105, 109 Hāridra, 10, 11 18 Jīmadgnya Vatsa, 32, 34 Kīmalrāyana, 89, 98, 99 Kāšvapa, 11, 18, 32, 34, 53, 54, 55, 89 96, 97, 99 & n, 105, 106, 110, 205, 210, 213, 99 & n, 105, 106, 110, 205, 210, 213, 221, 261, 262 Kītvāyana, 20, 21, 60, 61, 124, 129, 131, 221, Kaundunya, 148, 151, 155, 157, 160 Kaušika, 20, 21, 60, 61, 124, 129, 131, 221, Mīnaxia (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmāsha (Kulmās | · ·                                                        |                                                          |
| Bhīrgava,   105, 100, 110   Dhanañjaya   32, 34   Göryala abhatta, m   137, 140   Göryala abhatta, m   106   Göryala abhatta, m   107   Göryala abhatta, m   108   Goramanahatara, off   15, 106, 210, 220   Grämanahatara, off   15, 106, 100, 110, 106   Grämanahatara, off   15, 106, 110   Grämanahatara, off   166   Grämanahatara, off   166   Güdharda, off   166   Güdhardara vi, sa Güdhardara, sa Kudrahāra, sa Kudrahāra, sa Kudrahāra, s   |                                                            |                                                          |
| Dhanañjaya   32, 34   43   105, 109   105, 109   106, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107, 100   107,   |                                                            |                                                          |
| Gārgya, 105, 109 Gautama, 32, 34, 94, 105, 109 Hārīdra, 10, 11 18 Kārīdra, 10, 11 18 Kārīdra, 10, 11 18 Kārādra, 32, 34, 53, 54, 55, 89, 96, 97, 99 & n, 105, 106, 110, 205, 210, 213, 221, 261, 262 Kātvāyana, 20, 21 Kaundīmya, 148, 151, 155, 157, 160 Kausika, 20, 21, 60, 61, 124, 129, 131, 224, Katumasha (Kulmāsāra), 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mānula, 106, 110 Mā |                                                            | · · · · · · · · · · · · · · · · · · ·                    |
| Gautama, 32, 34, 94, 105, 109 Häridra, 10, 11 18 Jīmadgnyi Vatsa, 32, 34 Kīmirāyana, 80, 98, 99 Kāśvapa, 11, 18, 32, 34, 53, 54, 55, 89, 96, 97, 99 & n, 105, 106, 110, 205, 210, 213, 221, 261, 262 Kūtvāyana, 20, 21 Kaundinya, 148, 151, 155, 157, 160 Kaušika, 20, 21, 60, 61, 124, 129, 131, 224, 269 Kramaītta (?) 10, 16 & n Kutimasha (Kulmūsīn), 106, 110 Mahula, 106, 110 Minavya, 105, 100 Mauni, 105, 100 Mauni, 105, 100 Mauni, 105, 100 Parāsara or Pīrāsara, 25, 7, 105, 106, 100, 110 Rama Kāšyapi, 99 n Sumkritva, 105, 109 Rama Kāšyapi, 99 n Sumkritva, 105, 100, 113 Sirāmamahattari, off, 79 264, 266, 268 Grāma stāpa, 79 264, 266, 268 Grāma pati, off, 79 264, 266, 268 Grāmapati, off, 79 264, 266, 268 Grāma pati, off, 79 264, 266, 268 Grāma stāpa, 79 264, 266, 268 Grāma pati, off, 79 264, 266, 268 Grāma pati, off, 79 264, 266, 268 Grāma pati, off, 79 264, 266, 268 Grāma pati, off, 79 264, 266, 268 Grāma pati, off, 79 264, 266, 268 Grāma pati, off, 79 264, 266, 268 Grāma pati, off, 79 264, 266, 268 Grāma pati, off, 79 264, 266, 268 Grāma pati, off, 79 264, 266, 268 Grāma pati, off, 79 264, 266, 268 Grāma pati, off, 79 264, 266, 268 Grāma pati, off, 79 264, 266, 268 Grāma pati, off, 79 264, 266, 268 Grāma pati, off, 79 264, 266, 268 Grāma pati, off, 79 264, 266, 268 Grāma pati, off, 79 264, 266, 268 Grāma pati, off, 79 264, 266, 268 Grāma pati, off, 106, 20, 20, 201 Grāmapati, off, 79 264, 266, 268 Grāma pati, off, 106, 104, 104, 106 Guddavādi, di, 93 Gudlavādi, di, 94 Gudlavādi, di, 94 Gudlavādi, di, 94 Gudlavādi, di, 94 Gudl |                                                            |                                                          |
| Hārıdra, 10, 11 18 Jīmadgnyr Vatsa, 32, 34 Kīmulajana, 89, 98, 99 Kāśvapa, 11, 18, 32, 34, 53, 54, 55, 89 96, 97, 99 & n, 105, 106, 110, 205, 210, 213, 221, 261, 262 Kītvāyana, 20, 21 Kaundinya, 148, 151, 155, 157, 160 Kausila, 20, 21, 60, 61, 124, 129, 131, 224, 229 Kramaītta (?) 10, 16 & n Kutimāsha (Kulmāsla, 2), 106, 110 Mīnavya, 116, 167 Maudgalya, 105, 110 Mīnavya, 116, 167 Maudgalya, 105, 100 Mauni, 106, 110 Mīnava, 11, 18 Mudgala, do, 199, 200, 201 Parāsara or Pīrāsara, 2 5, 7, 105, 106, 100, 110 Rama Kāśyapa, 99 n Samkritva, 105, 100, 113 Samkritva, 105, 100, 113                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | ~                                                          |                                                          |
| Jāmadgnya Vatsa,   32, 34   Kāmalrāyana,   89, 98, 99   Kāśvapa,   11, 18, 32, 34, 53, 54, 55, 89   96, 97, 99 & n, 105, 106, 110, 205, 210, 213,   221, 261, 262   Kātvāyana,   20, 21, 60, 61, 124, 129, 131, 224,   200   Kaunāitta (*)   10, 16 & n   Kutīmasha (Kulmāsha,   106, 110   Mīravya,   116, 167   Maudgalya,   105, 109   Maun,   106, 110   Moggala, ef Meudgalva,   105, 109   Parāsara or Pārāsara,   25, 7, 105, 106, 100, 110,   Rama Kāśyapa,   99 n   Samkrītva,   105, 100, 113   Samkrītva,   105, 100, 100, 100, 100, 100, 100, 100,                                                                                                                                                                                                                                                                                                                            | ***                                                        |                                                          |
| Kāmakāyana, 89, 98, 99 Kāśvapa, 11, 18, 32, 34, 53, 54, 55, 89 96, 97, 99 & n, 105, 106, 110, 205, 210, 213, 221, 261, 262 Kātvāyana, 20, 21 Kaundmya, 148, 151, 155, 157, 160 Kaušika, 20, 21, 60, 61, 124, 129, 131, 221, 229 Kramaītta (*) 10, 16 & n Kutīmasha (Kulmāsha (*) 10, 16 & n Kutīmasha (Kulmāsha (*) 106, 110 Māhula, 106, 110 Mānurya, 116, 167 Maudgalya, 105, 100 Mauni, 106, 110 Māggala, cf Meudgalva, 105, 109 Parāsara or Pīrāsara, 2 5, 7, 105, 106, 109, 110, 106 Rama Kāšyapa, 99 n Samkrītva, 105, 109, 113  Grīhyasūtras, 43 Guddavādi, di , 93 gudl, 'temple', 106 n Gudmullam, vi , 146 Gudmullam, vi , 106 n Gudmullam, vi , 106 n Gudla Kandērīvāti, * a Gudla Kandērīvādi 166 Gudrahāra s a Kudrahāra, 89 n Gūhala I Sīlahāra k , 29 & n Gūhala I Sīlahāra k , 29 & n Guhala II, do , 29, 30, 33 Gujarāt, co , 48, 138 172 173, 191, 192, 214, 233, 234, 258, 270 n, 275, 277 n gulla, s a gudla, 166 n Gunadarīvāchcharam, te , 178 Gunaghar Plate of Vanīvagupta, 156, 158 Gunāl ara, m , 106, 110 Gunāmhārnava, Ganga l , 71 Gunāmhārnava, Ganga l , 71 Gunāmhārnava, Ganga l , 71 Gunāmhārnava, Ganga l , 71 Gunāmhōdhīdēva I, Kalachurī prīnce, 259                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                                                            |                                                          |
| Kāśvapa, 11, 18, 32, 34, 53, 54, 55, 89 96, 97, 99 & n, 105, 106, 110, 205, 210, 213, 221, 261, 262 Kātvāyana, 20 21 Kaundinya, 148, 151, 155, 157, 160 Kauśika, 20, 21, 60, 61, 124, 129, 131, 224, 229 Kramaĭtta (?) 229 Kramaĭtta (?) 10, 16 & n Kutimasha (Kulmāsāna, 106, 110 Mānun, 105, 109 Maum, 106, 110 Māogala, do, 199, 200, 201 Parāsara or Pārāsara, 2 5, 7, 105, 106, 109, 110, 110 Rama Kāśyapa, 99 n Samkritva, 105, 109, 113 Samkritva, 105, 109, 113                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                                            |                                                          |
| 99 & n , 105, 106, 110, 205, 210, 213, 221, 261, 262  Kātvāyana, 20 21 Kaundinya, 148, 151, 155, 157, 160 Kauśika, 20, 21, 60, 61, 124, 129, 131, 221, 229 Kramaītta (*) 229 Kramaītta (*) 10, 16 & n Kutimasha (Kulmāsha*), 106, 110 Mīnavya, 105, 110 Mīnavya, 116, 167 Maudgalya, 105, 110 Moggala, cf Meudgalva, 116, 167 Maudgala, do, 199, 200, 201 Parāsara or Pārāsara, 2 5, 7, 105, 106, 109, 110, 106 Rama Kāśyapa, 99 n Samkritya, 105, 109, 113  gudi, 'temple', Gudimallam, ii , 146 Gudimallam, ii , 166 n Gudimallam, ii , 166 n Gudimallam, ii , 166 n Gudimallam, ii , 166 n Gudimallam, ii , 166 n Gudimallam, ii , 166 n Gudila Kandērīvādi, di , 163, 166, 169 Gudrahāra s a Kudrahāra, 89 n Gūhala I Śilahāra k , 29 & n Gūhala II, do , 29, 30, 33 Gujarāt, co , 48, 138 172 173, 191, 192, 214, 233, 234, 258, 270 n, 275, 277 n gulla, s a gudla, 166 n Gunadarīvā licheharam, te , 324, 258, 270 n, 275, 277 n Gunagānka Vijavādītya, s a E Chalulya k Vijavādītya III, 167 Gunagānka Vijavādītya, s a E Chalulya k Gunagānra Plate of Vainvagupta, 156, 158 Gunāl ara, m , 106, 110 Gunamhārnava, Ganga l , 71 Gunāmbhōdhidēva I, Kalachurī prince, 259                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | •                                                          | 1                                                        |
| 221, 261, 262   Gudmallam, 11, 146   Stavayana, 20 21   Kaundinya, 148, 151, 155, 157, 160   Kausika, 20, 21, 60, 61, 124, 129, 131, 224, 229   Kramaītta (?)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                                                            |                                                          |
| Kātvāyana,   20 21   Kaundinya,   148, 151, 155, 157, 160   Kauśika,   20, 21, 60, 61, 124, 129, 131, 224,   229   Kramaĭtta (?)   10, 16 & n   Kutimasha (Kulmāsha,   106, 110   Mātrēya,   105, 100   Mauni,   106, 110   Māggala, do ,   199, 200, 201   Parāsara or Pārāsara,   2 5, 7, 105, 106, 109, 113   Sumkritva,   105, 109   Ruma Kāšyapa,   259   Ruma Kāšyapa,   259   Rumā Kāšyapa,   259   Rumā kāšyapa,   261   Ruma Kāšyapa,   261   Ruma Kāšyapa,   261   Ruma Kāšyapa,   261   Ruma Kāšyapa,   265   Ruma Kāšyapa,   265   Rumā Kāšyapa,   265   Rumā Kāšyapa,   265   105, 109, 113   Rumā Kāšyapa,   265   Rumā Kāšyapa,   266   Rumā Kāšyapa,   267   Rumā Kāšyapa,   268   Rumā    |                                                            |                                                          |
| Kaundinya, 148, 151, 155, 157, 160 Kauśika, 20, 21, 60, 61, 124, 129, 131, 221,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | ATT.                                                       |                                                          |
| Kauśika, 20, 21, 60, 61, 124, 129, 131, 221,  229 Kramaĭtta (*) 10, 16 & n Kutimasha (Kulmāsha *, 106, 110 Māhula, 106, 110 Mauni, 106, 110 Maogala, cf Meudgalva, 111, 18 Mudgala, do , 199, 200, 201 Parāsara or Pārāsara, 2 5, 7, 105, 106, 109, 110,  Rama Kāśyapa, 99 n Sumkritva, 105, 109, 113  Gudla Kandērvvīdi, di , 163, 166, 169 Gudrahāra s a Kudrahāra, 89 n Gudrahāra s a Kudrahāra, 89 n Gudrahāra s a Kudrahāra, 89 n Guhala I Śilahāra k , 29 & n Guhala II, do , 29, 30, 33 Guhala II, do , 29, 30, 33 Guhala II, do , 29, 30, 33 Guhala II, do , 29, 30, 33 Guhala II, do , 29, 30, 33 Guhala II, do , 29, 30, 33 Guhala II, do , 29, 30, 33 Guhala II, do , 29, 30, 33 Guhala II, do , 29, 30, 33 Guhala II, do , 29, 30, 33 Guhala II, do , 29, 30, 33 Guhala II, do , 29, 30, 33 Guhala II, do , 29, 30, 33 Guhala II, do , 29, 30, 33 Guhala II, do , 29, 30, 33 Guhala II, do , 29, 30, 33 Guhala II, do , 29, 30, 33 Guhala II, do , 29, 30, 33 Guhala II, do , 29, 30, 33 Guhala II, do , 29, 30, 33 Guhala II, do , 29, 30, 33 Guhala III, do , 29, 30, 30 Guhala III, do , 29 | 77                                                         |                                                          |
| Sumkritva   Sequence   |                                                            |                                                          |
| Kutımasha (Kulmāsha '), 10, 18 Māhula, 106, 110 Mutrēya, 105, 110 Mudgalya, 105, 109 Mauni, 106, 110 Moggala, of Meudgalya, 111, 18 Mudgala, do, 199, 200, 201 Parāsara or Pārāsara, 2 5, 7, 105, 106, 109, 110, Rama Kāšyapa, 99 n Sumkritya, 105, 109, 113 Kutimasha (Kulmāsha '), 10, 18 Gūhala II, do, 29, 30, 33 Gūhala II, do, 29, 30, 33 Gularāt, co, 48, 138 172 173, 191, 192, 214, 233, 234, 258, 270 n, 275, 277 n gulla, s a gudla, Gunadara Licharam, te, 178 Gunagānka Vijavādītya, s a E Chalulya L Vijavādītya III, 167 Gunaghar Plate of Vainvagupta, 156, 158 Gunāl ara, m, 106, 110 Gunamahārnava, Ganga l, 71 Gunāmbhōdhidēva I, Kalachuri prince, 259                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                                                            |                                                          |
| Kutımasha (Kulmāsha '), 10, 18 Māhula, 106, 110 Martēya, 105, 110 Maudgalya, 105, 109 Mauni, 106, 110 Möggala, cf Meudgalya, 105, 109 Parāsara or Pārāsara, 2 5, 7, 105, 106, 109, 110, Rama Kāšyapa, 99 n Sumkritya, 105, 109, 113  Kutimasha (Kulmāsha '), 10, 18 Gühala II, do , 29, 30, 33 Guhala II, do , 29, 30, 34 Guhala II, do , 29, 40, 40 Guhala II, do , 29, 40, 40 Guhala II, do , 29, 40, 40 Guhala II, do , 29, 40, 40 Guhala II, do , 29, 40, 40 Guhala II, do , 29, 40 Guhala II, do , 29, 40 Guhala II, do , 29, 40 Guhala II, do , 29, 40 Guhala II, do , 29, 40 Guhala II, do , 29, 40 Guhala II, do , 29, 40 Guhala II, do , 29, 40 Guhala II, do , 20, 40 Guhala II, do , 20, 40 Guhala II, do , 2 |                                                            | Gühala I Sılahāra L, 29 & n                              |
| Māhula, 106, 110 Mutrēya, 105, 110 Mudgalya, 105, 109 Mauni, 106, 110 Moggala, of Meudgalya, 105, 109 Parāsara or Pīrāsara, 2 5, 7, 105, 106, 109, 110, Ruma Kāśyapa, 99 n Sumkritva, 106, 110 Gūhala II, do , 29, 30, 33 Gujarāt, co , 48, 138 172 173, 191, 192, 214, 233, 234, 258, 270 n, 275, 277 n gulla, s a gudla, 166 n Gunadaravīchcharam, te , 178 Gunagānka Vijavādītya, s a E Chalulya k Vijavādītya III, 167 Gunaighar Plate of Vainvagupta, 156, 158 Gunāl ara, m , 106, 110 Gunamahārnava, Ganga l , 71 Gunāmbhōdhidēva I, Kalachuri prince, 259                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | $\mathcal{X}^{r} = 1 \dots 1  \mathcal{X}^{r} = 1 \dots 1$ |                                                          |
| Multrēya, 105, 110 Gujarāt, co , 48, 138 172 173, 191, 192, 214, 233, 234, 258, 270 n, 275, 277 n multagalya, 105, 109 Mauni, 106, 110 Möggala, cf Meudgalya, 11, 18 Mulgala, do , 199, 200, 201 Parāsara or Pīrāsara, 2 5, 7, 105, 106, 109, 110, 261 Rama Kāšyapa, 99 n Sumkritva, 105, 109, 113 Gunāmhārnava, Ganga l , 71 Gunāmhārnava, Ganga l , 61 Gunāmhārnava, Ganga l , 62 Gunāmhārnava, Ganga l , 62 Gunāmhārnava, Ganga l , 62 Gunāmhārnava, Ganga l , 63 Gunāmhārnava, Ganga l , 63 Gunāmhārnava, Ganga l , 63 Gunāmhārnava, Ganga l , 64 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65 Gunāmhārnava, Ganga l , 65  | ` F-1 1                                                    | · · · · · · · · · · · · · · · · · · ·                    |
| Minarya, 116, 167 Maudgalya, 105, 109 Mauni, 106, 110 Möggala, cf Meudgalya, 111, 18 Mudgala, do, 199, 200, 201 Parāsara or Pīrāsara, 2 5, 7, 105, 106, 109, 110, Rama Kābyapa, 99 n Sumkritva, 105, 109, 113  116, 167  106, 110  107  Gunagānka Vijavādītya, s a E Chalulya k Vijavādītya, s a E Chalulya k Vijavādītya III, 167  Gunaghar Plate of Vainvagupta, 156, 158  Gunāl ara, m, 106, 110  Gunamahārnava, Ganga l, 71  Gunāmahārnava, Ganga l, 72  Gunāmbhōdhidēva I, Kalachura prince, 259                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                                                            | · · · · · · · · · · · · · · · · · · ·                    |
| Maudgalya, 105, 109 Mauni, 106, 110 Mōggala, cf Meudgalya, 110, 110 Moggala, cf Meudgalya, 111, 18 Mudgala, do, 199, 200, 201 Parāsara or Pārāsara, 2 5, 7, 105, 106, 109, 110,  Rama Kāšyapa, 99 n Sumkritya, 105, 109, 113  Gunādaravīchcharam, te, 178 Gunagānka Vijavādītya, s a E Chalulya k Vijavādītya III, 167 Gunaghar Plate of Vainvagupta, 156, 158 Gunāl ara, m, 106, 110 Gunamahārnava, Ganga l, 71 Gunāmahārnava, Ganga l, 72 Gunāmbhōdhidēva I, Kalachuri prince, 259                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Minarya, 116, 167                                          | 234, 258, 270 n,, 275, 277 n                             |
| Mauni,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Maudgalya, 105, 109                                        | gulla, s a gudla, 166 n                                  |
| Mudgala, do , 199, 200, 201 Parāsara or Pīrāsara, 2 5, 7, 105, 106, 109, 110, Rama Kākyapa, 99 n Samkritva, 105, 109, 113  Mudgala, do , 199, 200, 201 Vijayādītya III, 167 Gunaighar Plate of Vainvagupta, 156, 158 Gunāl ara, m , 106, 110 Gunamhārnava, Ganga I , 51 Gunāmbhōdhidēva I, Kalachuri prince, 259                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | Mauni, . 106, 110                                          | 1 4.                                                     |
| Parāsara or Pīrāsara, 2 5, 7, 105, 106, 109, 110,  Rama Kāsyapa,  Sumkritva,  Parāsara, 2 5, 7, 105, 106, 109, 110,  Gunaighar Plate of Vainvagupta,  Gunāl ara, m,  Gunumahārnava, Ganga I,  Gunēmbhōdhidēva I, Kalachuri prince,  259                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Möggala, of Meudgalva, 11, 18                              | Gunngānka Vijavāditya, s a E Chalul ya k                 |
| Rama Kāśyapa,       261       Gunāl ara, m,       106, 110         Rama Kāśyapa,       99 n       Gunanhārnava, Ganga l,       71         Samkritva,       105, 109, 113       Gunēmbhōdhidēva I, Kalachuri prince,       259                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | ,, 201                                                     |                                                          |
| Rama Kāsyapa, 99 n Gunamahārnava, Ganga I, 51<br>Samkritva, 105, 109, 113 Gunāmbhōdhidēva I, Kalachuri prince, 259                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Parasara or Pīrāsara, 2 5, 7, 105, 106, 109, 110,          | Gunaighar Plate of Vainvagupta, 156, 158                 |
| Samkritva, 105, 109, 113 Gunāmbhōdhidēva I, Kalachuri prince, 259                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 261                                                        | Gunāl ara, m, 106, 110                                   |
| Gunamonounideva 1, Mantena prince, 200                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 00 %                                                       | ,                                                        |
| Gangaria, 105 105, 109 110   Gunavarman, Ganga k, 57, 58 & n, 60, 61 & n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | , 100, 110                                                 |                                                          |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | Бансиун, 105 108, 109 110                                  | Gunavarman, Ganga 1, 57, 58 & n, 60, 61 & n              |

|                                   | PAGE                            |                                       | Pige                |
|-----------------------------------|---------------------------------|---------------------------------------|---------------------|
| Gundama I, Ganga 1,               | 71                              | Hastin, Paritrājaka k ,               | 171, 172            |
| Gundama II, do,                   | 72                              |                                       | 57, 62, 63 & n      |
|                                   | 261, 262 & n                    | 22400174114411, danya w,              | 64, 66, 69          |
|                                   | n, 89, 103, 156,                | Hastivarman, Šalankāyana k ,          | 89 n                |
|                                   | 159, 173, 174, 255              | Hasty ası öshtra bala ıyaprıtaka, of  |                     |
| Gupta ngipa rayya bhukti,         | 171, 173                        | Hāthal Plates of Dhārāvarsha,         | 188 n               |
| Gurjarı or Gürjara, dy, 148, 191  | •                               | Hīvēri, vi ,                          | 193                 |
| 194, 195, 209, 215, 220, 258,     |                                 | Hāvēri Inscription,                   | 193 n               |
| Gurjara Pratihāra, dy,            | 12 n , 258, 259                 | Heggade, off ,                        | 190, 195, 196       |
| Gutti, di,                        | 185                             |                                       | n, 13, n, 231, n    |
| Güvala, s a Gühala I,             | 29                              | ,                                     | 275 n               |
| Güvalla, do,                      | 29 n                            | Hēmādri, author, 33 n, 13             | 4, 192 193, 279 n   |
| Gvīrīspur, ti,                    | 51                              | Hīmakūţa, l,                          | 183                 |
| Gy ît î, Paramara ch ,            | 133                             | Hītāvuka, caste,                      | 148, 152, 155       |
| н                                 |                                 | Hctilol a, donce,                     | 75 n                |
|                                   | EC 917 970 m                    | Hidda, I,                             | 33                  |
| f, 9, 1<br>Hādā, m,               | 56, 245, 259 n<br>234, 238, 241 | Hidda Inscription of the year 28,     | 35, 37, 49          |
| Haihaya, s a Kalachuri dy,        | 2, 4, 6, 7                      | Himadatta, m,                         | 157, 159            |
| hala, l m,                        | 66, 67                          | Himālaya, mo ,                        | 30, 240, 294, 297   |
| Hallanyara, di ,                  | 78, 79                          | Himavat, s a mo, Himālaya,            | 237                 |
| Halsi Plates of Ravivarman,       | 91 n                            | Him[i]iigana, m,                      | 248                 |
| Hammira, Chauhan L,               | 187                             | Hindu,                                | 233                 |
|                                   | 31, 232, 234, 235               | Hindupur Inscription of Sal a 775,    | 14'                 |
| 11 initial a, cir by Mickey,      | 238                             | Hıranyal čsı Grihyasütra, worl,       | 4                   |
| Hammīramadamardana, work,         | 191 & n                         | Hiranyan'ibha, Krita's preceptor,     | <u>ة</u>            |
| Hampi l,                          | 183                             | Hıranyasamudayıla, off ,              | 157, 159            |
|                                   | 54, 168, 206 218,               | Hirpur, s a vi Haripura,              | 200                 |
| Initi, o a goa cita,              | 235, 239                        | H1ffukaras                            | 190, 195, 196       |
| Haradisa, engr,                   | 249, 254, 255                   | horseman, emblem on coin              | 139                 |
| Harihi Inscription,               | 47 n, 115, 116                  | Hosa Kummeta 1,                       | 18.                 |
| Hiraja, m,                        | 140                             | Hölri,                                | 41                  |
| Hari m,                           | 106, 110                        | Hoysale, $dy$ , 175, 177, 178 & $n$ , |                     |
| Hari m , Khadai,                  | 157, 159                        |                                       | 183 184, 191, 193   |
| Hari, m , I ahanayala,            | 157, 160                        |                                       | udara 1             |
| Hari Dikshita m,                  | 105, 109                        | Mahīdēva,                             | 191, 193            |
| Harihara Mahiriya, Vijayanagara k | 182, 185                        | Hullgere, I,                          | 18-                 |
| Hariharapura, tt,                 | 184                             | Humāyūn, Moghal 1,                    | 23.                 |
| Haripaladeva, Silahara k,         | 273, 274, 277                   | Hūna, tribe,                          | 102 & n, 29         |
| Haripura, ti                      | 205, 206, 210                   | Hūna mandala, di ,                    | 102, 103            |
| Harischandra, Gahadarala I,       | 186 & n                         | Hutūśana, s a god Agnı,               | 25                  |
| Harishona, lakatala 1,            | 92, 117                         |                                       |                     |
| Hāriti,                           | 167                             | I                                     |                     |
| Harsha, 1,                        | 10, 11                          | i, initial, 78 n, 81, 123             | , 162, 204, 213, 27 |
| Harsha, 1 of Kanaug,              | 119 n                           | s, medial,                            | 8, 74, 198, 204, 29 |
| Harshacharita, work,              | 119 $n$ , 150 $n$               | 1, medial, used for ī,                | 11                  |
| Harshadeva, 1,                    | 149, 153                        | i, superfluously used,                | 18                  |
| Har hadeva or Harshagupta, Son    | naramsī 1                       | ī, initial,                           | 8                   |
|                                   | 3, 119, 120, 122                | ī, medial, 71, 81,                    | 88, 91 n , 114, 19  |
| Harshavardhana, 1 of Kanaug,      | 158, 213                        | Idar, fort of,                        | 23                  |
| Harsola Grant of Sixaka,          | 102                             | Ikhāku, S dy,                         | 52 n                |
| Hary avana, Arita s son,          | 50                              | Ikshvāku, dy ,                        | 4                   |
| Hasanābād, et,                    | 245                             | Hichala, s a Idar,                    | 23                  |
| has'a, 'cubit',                   | 31, 32                          | Iladurganayala, 'lord of the fort of  |                     |
| hasta, 1 m,                       | 201                             | Ilal kāśu, com,                       | 286, 287, 28        |
| hasta pral shēpa, 'obstruction',  | . 160                           | Ilam, s a Ceylon,                     | 111 2               |

|                                                                                   | 1                                                    |
|-----------------------------------------------------------------------------------|------------------------------------------------------|
| Page                                                                              | Pagi                                                 |
| Iltutmish, $186 \& n$ , $187$                                                     | Jaitrēśvara, ch , 231, 232, 235, 239                 |
| īmani Kaņdēruvāti, di ,                                                           | Jaitugi, I adava k , 191                             |
| $\operatorname{Imd\bar{a}}, m$ ,                                                  | Jaitpur, vi,                                         |
| Inban Dēvanasetti, m, 285, 287, 288                                               | Jājalladīva I, Kalachuri k, 2, 4, 7                  |
| Indian Museum Plates of Dēvēndravarman, 76, 201n                                  | Jījalladēva II, do,                                  |
| Indra, god, 44, 99, 130, 167, 235, 239                                            | jalaja, 'lotus', auspicious sign, 168                |
| Indra II, Rashtrakūta k, 10, 14                                                   | Jamālgarhi Lamp Inscription, 289                     |
| Indra III, do, 104, 296                                                           | Jimata, donee, 106, 110                              |
| Indrabhattārakavarman, Vishnul undin k, 91, 92,                                   | Jambūnadı vīthī, di , 159, 290, 291                  |
| 93, 95                                                                            | Janamējaya, s a Mahā Bhavagupta II, 249, 253 & n,    |
| Indradaun, s a l Indradhavala (*), 227                                            | 255                                                  |
| Indradēva, s a l Indradhavala, 225, 227, 228                                      | janapada, 72, 79, 108, 111, 112, 113, 135, 159, 262, |
| Indradhavala, I, 223, 224 & n, 227, 228,                                          | 264<br>janapada, 77, 129, 131                        |
| 229                                                                               | Janārdana, s a god Vishnu, 178 n                     |
| Indradyumna, s a Indradaun (°), 227                                               | Janāśraya, sur of Vishnukundin k Mādha               |
| Indrapāla's Inscription, 103                                                      | vavarman III, 90, 91, 93 & n, 95                     |
| Indrarāja, E Chalul ya prince, 167                                                | Janāsrayī Chhandövichiti, work, 90, 93, 95 n         |
| Indravarman, E Chalukya k, 94, 95 n                                               | Jangōyıl ä, vi , 53, 54, 55, 56                      |
| Indravarman, Ganga 1, 56, 57, 78, 79, 94, 264 Indravarman I. do. 62, 63, 64 n, 78 | Jāpıla, l, 224 & n, 228                              |
| , , , , , , , , , , , , , , , , , , , ,                                           | Jarasambhu, ch,                                      |
| Indravarman II, do, 62, 63 n, 64 Indravarman, Vishnukundin 1. 93 n                | Jataka, work,                                        |
|                                                                                   | Jūtēsingū Dungri Plates of Mahū Sivagupta I, 250 n   |
| 2.maz - 1 1 1 1 1 1 1 1                                                           | Jatiga I, Silahara 1, 29, 30, 33                     |
| (mar.y.,                                                                          | Jatiga II, do, 29 & n, 30, 33                        |
| Tpur Plates (Set I), 88, 91 & $n$ , 92 & $n$ , 93 $n$ , 95 $n$ , 96               | Jatıla Parantaka, Pandya k, 284                      |
| Ipur Plates (Set II), 91 & n, 92 & n, 95 n                                        | Jaunpur Stone Inscription of Isvaravarman, 116       |
| 1pur Plates (Set 11), Si & n, 52 & n, 55 n<br>1pur Plates of Madhavavarman I, 116 | Jiwar Inscription of V S 1478, 231 n                 |
| I'en, s a god Siva, 235                                                           | Jayabhata I, Gurjara k, 148, 149, 150, 153           |
| īsa, s a raja, 29                                                                 | Jayabhata II, do, 148, 149, 150, 153                 |
| īśānadēvo, Sōmaiamsī k,                                                           | Jayabhata III, do, 148, 149, 151 & n, 153,           |
| Isanavarman, Maukhari k, 115, 116 & n                                             | 154 & n, 155                                         |
| Isāpura Yūpa Inscriptions, 44, 45 & n, 51                                         | Jayadā, $di$ , 264                                   |
| Isapara (Bhāradvāja gōtra), m, 106, 110                                           | Jayadāsa, engr , 158, 161                            |
| Iśvara, (Gautama gōtra) m, 105, 109                                               | Jayanātha, <i>Uchchal alpa L</i> , 171, 172, 173     |
| Iśvara, s a god Śiva 238                                                          | Javangondasola mandalam, $dr$ , 24                   |
| Īśvaradatta, Ábhīra k, 48                                                         | Jayasımha I, E Chalukya k , 88, 90, 94 & n , 95 n ,  |
| Iśvaradatta, engr , 82, 83, 87                                                    | 167                                                  |
| Īsvaraghōsha, l, 226                                                              | Jayasımha II, do,                                    |
| Isvaravarman, Maulhari l, 116                                                     | Jayasımha, m, 124, 129, 131                          |
| Itrhasa, 253, 255                                                                 | Jayasımha, Paramāra k, 133, 134                      |
| ,                                                                                 | jaya stambha, 43                                     |
| j                                                                                 | Jayasvāmin, Uchchakalpa 1, 171                       |
| 0 #4 07 100 200 000                                                               | Jayasvāmını, Uchchakalpa $q$ , 171                   |
| g, 9, 74, 81, 186, 198, 270                                                       | Jayavarmadēva, Ganga ch, 267, 268 & n                |
| j, used for y,     141, 205, 270       Jadavulabhatta, m,     205, 212            | Jayavarmadēva, Ganga k, 261, 262, 268                |
|                                                                                   | Jayax 13aya, so called doornay in the Jagannātha     |
| Jagaddëva, $AalachuriI$ ,2 & $n$ , 5, 7Jagaddëva, $Paramära l$ ,117 $n$ , 133     | temple at Puri, 226                                  |
| T 171 -112-1 (771 7-7                                                             | Jaynagar, l, 227                                     |
|                                                                                   | Jēda(Jatā)śṛmga, d., 262 n & add                     |
| Jagannātha, te at Puri, 226 Jahāngur, Memoirs of — 232                            | jh,' 204                                             |
| Jāidēva, I adaia governor, 281, 282                                               | Jhampadaprabhu or Jhāmpadaprabhu, minister,          |
|                                                                                   |                                                      |
|                                                                                   | 278, 279, 280                                        |
| Jamad Inscription of Jagaddeva, $117 n$ , $133$                                   | 278, 279, 280<br>yıhıamüliya, 19, 57                 |
|                                                                                   | 278, 279, 280                                        |

| Pige                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | PAGE                                                     |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------|
| Jilm îrī, 234                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | Kalakkudi, s a Ukkiranköttai, 283 & n, 284, 286,         |
| Jimūtav ihana, progenitor of Silahāra dy, 274                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 287, 288                                                 |
| Jimūtavābana, I idyadhara prince, 30, 31, 32, 33 & n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Kalakkudi nādu, s a Ukkirankõttai, 283, 285, 288         |
| Jinabhatana, 293 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | lalam, measure of capacity, 25, 26, 27                   |
| Jirjingi Grant of Indravarman I, 62 & n, 63, 64 n,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Kālamukha, sub sect of the Pasupatas, 162, 163, 164,     |
| 92                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 165, 169                                                 |
| jīrn öddhara, purpose of donation, 195                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Kālamukhēndra, s a Pašupati II, or Prabhū                |
| jīrn ōddhara, 'repairs', 276                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | tarīsı II, 164 & n, 170                                  |
| Jital arna, s a Jaitrovara, 232                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | Kālanāthasvāmin, te,                                     |
| Jivasvāmin, m, 157, 159                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Kalandai, s a Karavandapuram, 283 & n                    |
| Instagupta II, Gupta 1, 242, 243                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | Kālanjara, l, 116                                        |
| Jiva Unhipati, s. a. Alagivasiyar, 177                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Kālanjara Stone Inscription of Udayana, 116              |
| jñ 121                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | lalanju, 286, 287, 288                                   |
| Jūīnāsvara, saint, 193                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | kalala, part of uūpa, 43 n                               |
| Jupiter, Twelve year Cycle of -, 171                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | kalaša, depicted over inscription, 273, 277, 278, 279,   |
| győtishla, 272 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 280                                                      |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | lala a, 'pitcher', auspicious sign, 168, 281             |
| K                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Kalas Inscription of Govinda IV, 104                     |
| 1, 9                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Kalawan Inscription, 37 & n                              |
| Kaccāyana (Kutyāyana), worl, 38                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | Kālēva, 'belonging to Kalı', 128                         |
| Kacheh, s a Kinch, 144 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Kalha Plates of Södhadöva, 259                           |
| Kadaba Plates of Gövinda III's Time, 11, 12 & n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | Kalı, age, 125, 128, 130, 131, 149, 150, 153, 154,       |
| Kadab Plates, 206 n, 214 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 207, 208, 219, 228                                       |
| •                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Kāhdāsa, author, 64, 83, 84 & n, 93,                     |
| Kadacha, 11, 102 Kadahichchhaka, 11, 102, 112                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 172 n                                                    |
| · · · · · · · · · · · · · · · · · · ·                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Kilidia, com, 82, 83, 84, 87                             |
| , , ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Kalinga, co, 57, 58, 59, 60, 61, 62, 64, 65, 69 & n, 70, |
| Kadamba, dy, 48, 89 n, 91 n, 142 n, 223, 221,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 75, 79, 89, 90, 92, 94, 95, 119, 123,                    |
| 225 & n, 226, 227, 228                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 125, 126, 127, 130 & n, 131n,                            |
| Kādambavāsa, s a Kadamba ch Samara                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 1125, 62, 163, 200, 225, 226,                            |
| 51mha (°), 226                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 258, 261, 262, 264, 266, 268, 297                        |
| Kādava, s a Pallava, 176, 178 & n, 179 & n,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | Kaling-ādhipati, 89                                      |
| 180, 181                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Kalınganagara, ca, 65 & n, 66, 68, 69, 72, 75, 76        |
| Kādava lumāra, s a Pallara ch Köpper                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Kalingapatam, ci , 65                                    |
| uñjingadeva II, 176                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Kalıngaraja, Kalachuri l., 2, 4, 7                       |
| Kādavarāvar, s a Pallavāndār, 181n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Kalmallabha, s a Rashfrakūţa k Nirupama, 208, 219        |
| Kadıtamūtya, off, 31, 34                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Kalı Vıshnuvardhana, s a E Chalul ya k,                  |
| Kāduvetti, 178                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | Vishnuvardhana V. 167                                    |
| Kaduvettigal, s a Perumangalam Udaiy ir, 176<br>Kailisa, m. 249, 254, 255                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | Kalıyuga Vıkramadıtya, sur of Gandara                    |
| 104 000 000                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | ditya, 31, 33                                            |
| 777 700 700                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | Kalpa, Vēdānga, 253, 255                                 |
| a transit of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the | Kalyāna, ca, 183                                         |
| 1 mboard, a m == 1.0                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Kaly īnī, ca, 134                                        |
| Kaitā, ti,<br>Kaitabha, demon destroyed by Vishnu, 178 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Kamalarāja, Kalachuri I , 2                              |
| Kajangalā, I,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | Kamalavana vanik sthāna, 'Kamalavana Mer                 |
| lulapada, sign, 1, 21 n, 22 n, 251 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | chants' Association', 249, 251, 252, 255                 |
| Kāl atiya, dy 96, 191, 192, 193 & n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | lamandalu, emblem on seal, . 114                         |
| Kakka I, Rāshṭral ūṭa I, 10, 14                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | Kāmārnava I, Ganga l, 71                                 |
| Kākusthavarman, 84 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Kāmārnava II, do, 71                                     |
| Kalachuri, dy, 2, 3, 4 & n, 5, 7, 8, 102, 103, 118,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Kāmārnava III, do, 68, 72                                |
| 172, 173, 174, 255, 257, 258 & n,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Kāmarūpa, s a Assam, 261                                 |
| 259 & n, 260, 296                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Kambha, s a Rāshtrakūta k Stambha, 144                   |
| Kaladondha, s a Konthalasthina (*), 280                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Kamdılıdēva, s a Kampılıdēva, 184 n                      |
| Kalahandi, vi,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | Kammarāshtra, di, 89 n, 94                               |
| Kalal ācharyal athānal a, work, 50                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Kampa or Kampavarman, Pallava 1, 144, 145 & n.           |
| Kalakkād 21.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 146, 147                                                 |
| 12thturness of 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | ==- <b>,</b>                                             |

1

| PAGE                                                                   | Page                                                                                       |
|------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|
| Kampana Eighteen, di, 185                                              | Karavantapura, s a Karavandapuram, 286, 288                                                |
| Kampila, Kampiladeva or Kampilaraya, 1, 182,                           | Karcha, vi , 102                                                                           |
| 183 & n, 184 & n, 185 & n                                              | Karda Plates of Karka III, 259 n                                                           |
| Kampilidēva, s a Kampiladēva, 184 n                                    | Karhādā Brāhmanas, cf Karahātaka, 104                                                      |
| La[m]sakara, 'brazier', 291, 292                                       | Karıgrāma, vi , 105, 107                                                                   |
| kamsāra do , 267                                                       | Karıkāla, Chōla ch , 96                                                                    |
| lamsara, do, 80                                                        | Karıkāla, family, 96                                                                       |
| Kanaswa, l, 51                                                         | Karıkāla Chōla, 96                                                                         |
| Kanaswa Inscription, 51 n                                              | Kārītalāi, vi , 255 & n , 256, 257                                                         |
| Kanauj, 47 & n, 103, 187, 224, 225, 258 n, 296                         | 77- 4.3- 7                                                                                 |
| Kāñchanatula, gift, 235, 236                                           |                                                                                            |
| Kānehī, ca, 10, 14, 89 n, 147, 179, 216                                | Karı turag agama, 'elephant and horse lore', 168 Karı turag öshtra nau sädhanıla, off, 229 |
| Kandañ Sūran, s a Tennavan Pallava                                     | larıyaıārachchi, tax, 26, 27                                                               |
| diaruyan 283, 286, 288                                                 | Tr. 1 personal residence                                                                   |
| Kāndēru, ci, 166                                                       | 1 77 11 77 13                                                                              |
| Kandēruvāti, s a Kandērvvādi, 166                                      |                                                                                            |
| Kandērvvādı, see Gudla Kandērvvādı, 166                                | 1 77 0 1                                                                                   |
| Kānhapa, Yadara I, 193 n                                               | 77 77 77                                                                                   |
| Kamshka, Kushāna l., 47 & n                                            | 77 -                                                                                       |
| Kanker Plates of Pamparājadēva, 142 n                                  | 77 71 1 70 71                                                                              |
| Kannada literature, 190                                                |                                                                                            |
| Kannadar, 180, 181                                                     | 77                                                                                         |
| Kannanūr, ca, 178                                                      | 77                                                                                         |
| Kannaradēva, Rāshṭral ūṭa $k$ , 144 $n$ , 145 $n$                      | 1 77 - 1- 1                                                                                |
| Kanni, 71, 180, 181                                                    |                                                                                            |
| Kanopī, 11, 102, 105, 109, 113                                         | karsha, measure of capacity, 137, 140 Kartal ritika, off, 157, 159                         |
| Kantēru, s a Kandēru, 166                                              |                                                                                            |
| kanthilā, 208, 219                                                     | Kārtavīrya, myth k, 2, 4, 6, 43 u<br>Kārtayuga, 86 & n                                     |
| ı anya dhēnu dhara turangama ratha grantha,                            | 7" 11.7 " 7 " 1                                                                            |
| gifts, 236                                                             |                                                                                            |
| Kānyakubja, ca, 225, 243                                               | 77 131 3 - 7                                                                               |
| Kānyakubja bhul tī, dī,                                                |                                                                                            |
| Kanyakubja dēsa, 188, 189                                              | Kasamana or Kasamana, dones, 11 & n, 16, 18                                                |
| Kanyākumāri Inscription, 97 n                                          | Kasēlī Plates of Bhōjadēva, 29 n<br>Kashmīr, 271                                           |
| Kāpīlika, Šana sect, 165                                               | 77-7                                                                                       |
| kapardaka võdī, see võdī, 139, 140                                     | Kāśi, tīrtha, 233                                                                          |
| Kapılā, l, 290, 291                                                    | Kasıā Stone Inscription, 259 & n, 260<br>Kīsiddā, vi, 264                                  |
| Kapılasıddha Mallē-varıdēva, 195                                       | 77- 1-1 701                                                                                |
| Kapılasıddha Malhl arjunadeva, te, 190, 191, 194,                      |                                                                                            |
| 195                                                                    | kāsu, com, 24, 26, 27, 287, 288<br>  Kāṭahaka, ° a Kādava, 180                             |
| Kapiśi, ci , 37                                                        |                                                                                            |
| Kapisthavātaka, ii, 157, 159                                           | 1 , , , , , , , , , , , , , , , , , , ,                                                    |
| Kapitthakhēda, vi, 105, 107                                            | Ialala, s a chashāla, 44<br>  Katah, s a Cuttach (?), 250 n                                |
| Kapotin, yūpa, 44 n                                                    | ** . * - *                                                                                 |
| Kar, 'first harvesting season' of Tula, 26,27                          |                                                                                            |
| lara, 'toll' or 'tax', 41, 60, 66, 98, 236                             |                                                                                            |
| Karahātal a, l, 104, 107                                               | 251 n, 253 n<br>Katakhadi, s a Katashadi, 275 n                                            |
| Kārai nidu, di ,                                                       |                                                                                            |
| Karaivali Āndi nādu, di , 147                                          | Katashadi, di, 275 & n, 276                                                                |
| Laral and acharu, work, 30 & n, 275 n                                  | Kāthiāwār, co, 138, 270 n, 277 & n   Kāttumannārkōyıl Inscription, 179                     |
| Karana, off, 120, 129, 131, 262, 265                                   | I                                                                                          |
| Karanila off, 156 n                                                    | 1 ****                                                                                     |
| karapaka, seo kāratala, 83 n karāvaka, used for lārala, 82. 83. n . 87 | 1 77 1 -                                                                                   |
|                                                                        |                                                                                            |
| Karavandapuram, s a Kalakkudi, 283, 284 & n, 285, 288                  | l                                                                                          |
| 200, 200                                                               | Kauptika, off, 138, 140                                                                    |
|                                                                        |                                                                                            |

|                                        | Page                 |                                                           | Pagi                |
|----------------------------------------|----------------------|-----------------------------------------------------------|---------------------|
| Kaurusha, one of Laluli's four pup     | nls, 164             | khanda sphutita jīrn öddhāra, ' repairs                   | s '. 35             |
| Kauśāmbi, ca,                          | 245 n, 247           | Lhanda sphutita naval arman, do,                          | 169                 |
| Kauśiki, goddess,                      | 167                  | khanda sphutita pratikarana, do ,                         | 255                 |
| Kauţılya, author,                      | 254 n, 255 n, 284    | Khandeya Rāya, s α Kampıladēva,                           | 184                 |
| Kāvada, 11,                            | 105, 109             | Khandimala or Khandivili, engr,                           | 76, 78              |
| Kāradī, tit , see also Kāvīdī,         | 147                  | Kharagiri, l,                                             | 28                  |
| Kātalar Tambirān, tit of Pallata       | ch Köpper            | Kharbādi, s a vi Khairadē (?),                            | 209                 |
| uñjingadēva I,                         | 179                  | Kharıyar Plates of Maha Sudevaraja,                       | 19                  |
| kāramūli, 'chief guard',               | 185                  | Kharjūrikā, vi ,                                          | 103, 106, 110       |
| Kāvannūr, u,                           | 144, 145, 147 & n    | Kharōd, vi                                                | 110                 |
| Kāvērī, rī,                            | 176, 178, 193 n      | Kharōd Inscription of Ratnadēva III,                      | , 2, 3              |
| Kāvērippākkam, u,                      | 145                  | Kharōshthi Inscriptions,                                  | 289 & n             |
| Kārīdī, tīt,                           | 144, 147 n           | Khaśa, tribe                                              | 291                 |
| Kävı Grant of Jayabhata III,           | 3, 151 n, 152 n      | khata, 'engraved', s a kshata,                            | 82 n , 8'           |
| Kavīlāsa, s a mo Kailāsa,              | 194                  | Khatāpūrana, vi ,                                         | 53, 54, 58          |
| Kavılāsapura, cı,                      | 194                  | Khayāravāla, s a l Khadırapāla (°),                       | 224, 225            |
| Kaurāja, tit of Yogisvara,             | 234, 237, 240        | Khed, s a vi Khēda,                                       | 214 n               |
| Laurājamarga, work,                    | 193                  |                                                           | 213, 214 n , 221    |
| Kāvīrī, s a rī Kāvērī,                 | 180, 181             | Khēdādītva, deīty,                                        | 29 31, 32, 34       |
| Kāvīrīppattīnam, 12,                   | 180                  | Khēdīpālikā, 11,                                          | 103, 106, 110       |
| Karrsärvabhauma, tit of Pallava ch     | i Köpper             | Khedauha, cf Khēdāpāhkā,                                  | 103                 |
| uñjmgadēva I, '                        | 175 n                | Khedāvala, cf Khēdūpālīkā,                                | 103                 |
| kāvyamīlā, work,                       | 83 n                 | Khedāval Brāhmanas,                                       | 103                 |
| karyamīmamsā, do                       | 83                   | Kherā, vi,                                                | 103                 |
| Kāyastha, caste,                       | 249                  | Khētaka, 11,                                              | 103, 106, 110       |
| Kāyathā, vi,                           | 2, 3, 5, 8           | Khētrī, s a Meuār ch Kshētra,                             | 232                 |
| Kelhana, Chahamāna I,                  | 191 <i>n</i>         | khila kshētra, 'fallow land',                             | 54, 58              |
| Kērala, co,                            | 10, 14, 217 n , 297  | Khoh Plates of Sarvanātha,                                | 101 n               |
| Kčšava, com,                           | 199, 202             | Khummāna, family,                                         | 236, 240            |
| Kësava, m,                             | 156 n                | •                                                         | 126, 127, 131 n     |
| Kēšava, s a god Vishnu,                | 249, 252, 255        | Khwājā Jahān,                                             | 185                 |
| Kēśirāja, Šilahara 1,                  | 279<br>120           | Kıdangıl, vı,                                             | 24, 25              |
| Keslā, vi ,                            | 72, 259 $n$          | Kiladrangaka,                                             | 221<br>3), 157, 160 |
| lh,                                    | 33 n                 | kīlaka, ' peg ' (for marking boundaries<br>Kindēppa, vi , | 57, 59, 60, 61      |
| Khachara, s a Vidyādhara dy,           | 157, 159             | Kindoppa Grant of Anantavarman,                           | 89                  |
| Khādgı, tıt ,                          | 249, 251, 255        | Kirīri Pillar Inscription,                                | 43 n                |
| Khadırapadra, vı ,<br>Khadırapāla, 1 , | , 225, 226, 227, 228 | Kıratārjunīya, work,                                      | 90, 93 & n          |
| Khadupallikā, vi ,                     | 103, 105, 109        | Kīrtīpāla, m,                                             | 224, 229            |
| Khailapātaka, vi,                      | 117 n                | Kīrtīrāja, Šilahāra l.,                                   | 29 & n, 30, 33      |
| Khairadē, vi,                          | 205, 206, 210        | Kıśōra radavā gō mahıshy adhıkııta, o                     |                     |
| Khajurāho Inscription of Kökkala       |                      | Kithai nādu, di,                                          | 24                  |
| Khajuriya, 11,                         | 104                  | Kittinissanka, l of Ceylon,                               | 225                 |
| Khālımpur Plates of Dharmapāla,        | 64 n, 290, 291       | Kōdavallı, dı,                                            | 29, 30, 31, 34      |
| Khalugakhanda, di,                     | 266, 268             | Kōddavīra, vi ,                                           | 157, 159            |
| Khambësvari, te,                       | 248                  | Kōdōh, vi,                                                | 30                  |
| Khambha, s a Rāshtrakūta ch Ste        | ambha, 12 n          | Kodumbalür Inscription of Vikramal                        |                     |
| Khamba II, Chālukya k ,                | 99, 100 n            | Koetei, l in Borneo,                                      | 44 n                |
| Khāmkhēd Plates,                       | 204                  | Kõkalāvalapura, s a Kōlāhalapura,                         | 79                  |
| Lhampana, t d,                         | 28, 29, 31, 34       | Kõkalla, Kalachuri l.,                                    | 2, 4, 7             |
| Khanda, com                            | 261, 263             | Kōkalla I, do ,                                           | 258 & n             |
| Khanda, t d,                           | 249, 250, 251, 254   | Kökkılı, E Chalukya k ,                                   | 167                 |
| Khandajötikä, vi ,                     | 157, 158, 159        | Kõlähalapura, ca ,                                        | 79                  |
| Khāndajuli, vi ,                       | 158                  | Köläncha, s a vi Kulänchä                                 | 103                 |
| khandakshētra,                         | 266, 268             | Kolār, s a Kōlāhalapura,                                  | 79                  |
|                                        |                      |                                                           |                     |

| _                                                                       |                            | 1                                                                                |
|-------------------------------------------------------------------------|----------------------------|----------------------------------------------------------------------------------|
|                                                                         | PAGE                       | Page                                                                             |
| Time Is an a Walthelenure                                               | 79                         | Krishnadēva, Yādara goiernor, 282                                                |
| Kölfulapura e a Kölfhalapura,<br>Kolavennu Plates of Chilukya Bhima II, | 27, 69                     | Krishnadëvarāya, Vijayanagara k, 180 n                                           |
|                                                                         | 29, 30, 275                | Krishna Kandhāra or Krishna, Jādava L,                                           |
| 1 tom that                                                              | , 30, 31, 34               | 184, 192, 193 & n                                                                |
| Kolliru Plates of Vijavanandivarman,                                    | 56                         | Krishnarija, Paramāra 1, 102, 108, 112                                           |
|                                                                         | 8 n, 89 n,                 | Krishana Subhatunga Akālavarsha, Rāshṭra                                         |
| No narri Plates of Changavarman, Co, C                                  | 200                        |                                                                                  |
| Komnijavāda, ii, 29                                                     | , 30, 31, 34               | Krita, age, 208, 219                                                             |
| Kommywada, tr, Komthala v itikā,                                        | 280                        | lrita, 'fruit', 'booty', 'reward',                                               |
| Kondal l arar, a caste of fishermen,                                    | 144                        | Krita, Hiranyanubha's pupil, 50                                                  |
| 20                                                                      | , 97, 98, 99               | Krita or Krita, n of era, 48, 49, 50, 51, 52                                     |
|                                                                         | 96                         | 77                                                                               |
| Kondapadumati, family,                                                  | 59                         | 77 / 77 / 77                                                                     |
| Kondapilem, 11,                                                         | . 144                      | 77 1 77 1 77 1 7                                                                 |
| Kondīr, s a Kondakkārar,                                                | 83                         | 1 m                                                                              |
| Köndarija, s a Kaundarāja,                                              | 94 n , 125                 |                                                                                  |
|                                                                         | 26                         | 1 , ,                                                                            |
| Köngöda, $co$ , 64, 69 $n$ , 123, 125, 126                              |                            | 7.7 0 3 13.7                                                                     |
| Köngöda, co, 64, 69 n, 123, 125, 126                                    | 201                        | 7 7 771                                                                          |
| Konlan, Konlan, Konlan or Könla                                         |                            |                                                                                  |
| 200 A 000 CM2 CM2 CM2                                                   |                            | 77.1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1                                         |
| co, 192 & n, 269, 271, 277, 278                                         | 282                        |                                                                                  |
| Könl anachal-rasartın, Sılahara tıt , 27                                | 7, 279, 280                | 7-7                                                                              |
|                                                                         | 192                        | 77.1-                                                                            |
| Kond an Thânâ,<br>Kôn Nagarattân,                                       | 287, 288                   | 77.1 = - 1                                                                       |
| Kön Sittan,                                                             | 287, 288                   | Kshemendra, author, 83 & n<br>Kshetra, ch of Mewar, 231, 232, 233, 235, 238, 239 |
|                                                                         | 280 & n                    | 77 1 1 66                                                                        |
| Könthalasthäna, et,  Kopparım Plates of Pulikisın II,  80               | 3,94,95 n                  | 17 - 7-                                                                          |
|                                                                         | 3, 04, 00 n<br>3 & n, 176, | 7                                                                                |
|                                                                         | 9, 180, 181                |                                                                                  |
|                                                                         | 7 & $n$ , 179              |                                                                                  |
| Kopperunjingan désam, di,                                               | 177                        | Kubera, god, 240, 251<br>Kubja Vishnuvardhana, E Chālukya k, 90, 93, 91,         |
| Körndöva, $m$ , 115 & $n$ , 12                                          |                            |                                                                                  |
| Norm Grant, Sal a 1003,                                                 | 70 n                       | 95 & n, 96, 167<br>Kūdagere Plates of Siva Māndhātrivarman, 89 n                 |
| Korni Plates of Anantavarman Chōdaganga                                 |                            | 1 77 - 1.1                                                                       |
| Kosala, Kosalī or Kosala, co, 19, 20 70, 9                              |                            | 7. 7                                                                             |
| 117, 118, 119, 249, 250, 251                                            |                            | 1                                                                                |
| 111, 110, 110, 210, 200, 201                                            | 258, 297                   |                                                                                  |
| Kosam, s a Kau ambi,                                                    | 245                        | 1 77 3 7 44                                                                      |
| No avardhana, s a 11 Shergadh, 132, 134                                 |                            | 77-11                                                                            |
| 210 01111011111, 0 0 0 0 0101611111, 202, 20                            | 139                        | ,                                                                                |
| No gain Stone Inscription of Vaharandra,                                | 117                        | 77                                                                               |
| Kotah, state,                                                           | 42, 48, 52                 | 77                                                                               |
| · .                                                                     | 190 n , 191                | kulaputraka, 70, 267<br>Kulattu <u>l</u> ān Tiruchchirrambalam Udaiyān Per       |
| Indinarcha, ci or di,                                                   | 159                        | www.in.com.h. Della-route and and a                                              |
| Kramāditva, s a Kramaītta,                                              | 9, 16 n                    | 17-1-145                                                                         |
| •                                                                       | ), 11, 16 n                | 77.7.                                                                            |
|                                                                         | 32, 34, 272                | Tall - Aut                                                                       |
| Kramavit, s a Kramaitta,                                                | 16 n                       | Westernes Obels II Obels I                                                       |
| Krimila, di ,                                                           | 291                        | 1                                                                                |
|                                                                         | , 214, 218                 | 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1                                          |
|                                                                         | 4, 208, 219                |                                                                                  |
| Krishna I, Lashtrakūta k,                                               | 10, 14                     |                                                                                  |
| Krishna II, do ,                                                        | 258 & n                    | 56, 157, 160<br>Kumāra, s a god Kārttikēya, 168                                  |
|                                                                         | 3, 257 & n                 | 77 1- 17.7 7 7                                                                   |
| . , ,                                                                   | , w #                      | Rumaradeva, Uchchakalpa k, 171                                                   |

|                                             | PAGE    |                                                             | PAGE                          |
|---------------------------------------------|---------|-------------------------------------------------------------|-------------------------------|
| Kum iradevi, Uchchakalpa q,                 | 171     | Lakasıpu Pasupatı I, Sana ascetic, 1                        | 63, 164, 169                  |
| Kumāragup'a I, Gupta $\hat{l}$ , 49, 51,    | 174 n   |                                                             | 205, 206, 211                 |
| Kumāramātya, off, 79, 157, 159, 201, 20     |         | Lakhanesvar Temple Inscription,                             | , 116                         |
|                                             | 68, 291 | Likhpuri, s a vi Lakhaipari,                                | 206                           |
|                                             | 92, 275 |                                                             | 33, 235, 236,                 |
| Kumārapalacharita, work,                    |         |                                                             | 238, 239, 241                 |
| Kumāra Ramana Kummaţa, sec Kummaţa,         | 184     | Lakshmadēva, Paramāra k,                                    | 133                           |
| Kumāra-Rāmanāthadēva, 182, 183 &            | n, 185  |                                                             | n, 187, 188                   |
| Kumara Ramanathana sangatya, Kannada        |         | Lakshmana, epic hero,                                       | 187, 188                      |
| work,                                       | 83, 185 | Lakshmana, Kalachuri k,                                     | 259                           |
| Kumāra Rumana kathe, Kannada work,          | 193 n   |                                                             | 271, 272, 277                 |
| Kumūrasambhata, work,                       | 84 n    | Lakshmananāyaka, 2                                          | 271, 277, 278                 |
| Kumāravatsa, donce,                         | 20, 21  | Lakshmanaprabhu, m,                                         | 273, 274                      |
| Kumāravishnu,                               | 89 n    | Lakshmanaraja I, Kalachuri 1, 255, 25                       | 56, 257 & n,                  |
| Kumbhā, ch of Mewar,                        | 232     | 258 &                                                       | n, 259, 260                   |
|                                             | 33, 234 | Lakshmanarāja II, do ,                                      | 259                           |
| Kumbhā's Tower of Victory, at Chitor,       | 232     | Lakshmanarīja III, do ,                                     | 259 n, 260                    |
| Kummața, ca, 183, 184 &                     | n, 185  | Lakshmanasēna, Sčna 1,                                      | 224, 227                      |
| lunda, 'spring',                            | 214 n   | Lakshmana Temple Inscription, 11                            | 15 n, 119 n                   |
| Kundabhögin, $m$ , 124, 1                   | 29, 131 | Lakshmiśvar Inscription,                                    | 184 & n                       |
| Kundanaka, m,                               | 39, 141 | Lalshmī, emblem on seal,                                    | 1, 18                         |
| Kundavanjār, II Ganga princess,             | 145     | Lakshmī, goddess, 108, 112, 1                               | 34, 135, 153                  |
| $I\bar{u}ndi, Im,$                          | 31, 34  | Lakshmidhara, m,                                            | 141                           |
| Kunkana, s a Konlan,                        | 271     | Lakshmi Nārāyana, tc , 1                                    | 32, 134, 139                  |
| Kunnūr, ti, 285, 2                          | 86, 288 | Lakulı, founder of Kālamukha sub sect of                    | of the                        |
| Kuntala, co,                                | 84, 92  | Pasupatas, 1                                                | 62, 163, 164                  |
| Kuntalčśa, s a Pravarasčna II,              | 84 & n  | Lakulīša Pāšupata, s a Pāšupata sect,                       | 165                           |
| Luntalčea, tit of Valāļaka kings,           | 81      | Lakulısvara, s a Lul ulı,                                   | 169                           |
| Kuntalēstaradautya, work,                   | 83 & n  | Lālgudi, ti ,                                               | 146                           |
| Kuntēsvaradautya, do s a Kuntalēsvara       |         | Lambödara, s a god Gančša,                                  | 280                           |
| dautya,                                     | 83 n    | Lamkēśa,                                                    | 31 $n$ , 33 $n$               |
| Kural a rāshira, di ,                       | 65      | Lāmu, 11,                                                   | 63, 166, 169                  |
| • •                                         | 13, 16  | lances, emblem on seal,                                     | 67                            |
| Kurhā, 11,                                  | 13      | languages —                                                 |                               |
| Kurram Casket Inscription,                  | 37      | Chinese,                                                    | 37, 241                       |
| Fürrancl, tax,                              | 24      | Dardie,                                                     | 40                            |
| Kurugodu nādu, di,                          | 184     | Hındī,                                                      | 142 n                         |
| Kuruspal Tank Slab Inscription,             | 244     | Hındustānī,                                                 | 137                           |
| Juruiam,                                    | 32      | Iranian,                                                    | 36                            |
| Kusivati, ca,                               | 149     | Jama Mahärāshṭrı,                                           | 246                           |
| Kushāna, tribe,                             | 47      | Kanarese,                                                   | 6 n                           |
| kusika, one of Lakuli's four pupils,        | 164     | Kannada, s a Kanarėse, 28, 33 n                             | , 34 n , 104,                 |
| Kūṭal olasa, off, 201, 2                    | 02, 203 | 1                                                           | 82, 189, 193                  |
| fulruram,                                   | 32      | Khotani Saka                                                | 36, 40                        |
| I-ujumbin, 'householder', 'ryot', 20, 54, 1 |         | Marāthī, 37, 100, 137, 193 &                                |                               |
| 79 & n, 97, 99, 169, 26                     |         | Mixed Sanskrit,                                             | 246                           |
| It, confused with Ish,                      | 9       | North Western Prakrit,                                      | 38                            |
|                                             | ļ       |                                                             | 49, 241, 242                  |
| <b>Y</b>                                    |         | Prākrit, 9, 40, 62, 84, 128 n, 137, 13                      |                               |
| L                                           | j       | Sanskrit, 2, 9, 19, 28, 46, 53, 57                          | 289                           |
| 1, 9, 74, 124, 14                           | 11, 245 | Sanskrit, 2, 9, 19, 28, 46, 53, 57, 78, 82, 84, 88, 100, 11 | , 04, 08, 74,<br>15. ]24. 132 |
| l, confused with n,                         | 1 (     | 137, 141, 148, 156, 16                                      | 32, 175, 186,                 |
| Lachchhaija, 8 a Lavvaija,                  | 16 n    | 189, 191, 196, 198, 20                                      | 95, 213, 223,                 |
| Lādāvallikā, v ,                            | 214 n   | 230, 241, 242, 246, 24<br>263, 265, 267, 270, 28            | 19, 256, 261,                 |
| Laghu Löhäri, 11                            | 221     | 203, 203, 201, 210, 28                                      | 290 , 283, 284,<br>290        |
|                                             |         |                                                             | 490                           |

|                                                 | There                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
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| Pa                                              | 100                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| languages—cortd                                 | mada 21 (14 Janes, 9)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| Tamil, 144, 175, 2                              | 210 010 010                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 1010,00                                         | 200                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| Tibetan, 37, 38, 2                              |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 230112011741,777                                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 1×1116 +,                                       |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| This c vain, a is reasona,                      | 37   Mādhavarāja II do , 91, 94 n , 126, 127<br>76   Mādhavasarman, donee, 94                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| 220-11 110 111 1                                | Litable Contract, work of                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
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|                                                 | 124, 126, 126, 126, 126, 131                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| 20/10/07                                        | Madhavavarman I. Vishnukundin k., 90, 91, 92 & n.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| Lihā, m, . 105, 1                               | 121112111111111111111111111111111111111                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
|                                                 | 93   Mādhavavarman II, do, 88, 91, 92, 93, 95 & n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| Lilidevi, Silāhāra q,                           | interpretation and any do y                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| Liliditya, m, 106, 1                            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| linga, s a Sita linga 275, 277, 283             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Lingiyat sect, 190 &                            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 7-11-6-3-11-1                                   | madnuka, at,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
|                                                 | 45                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
|                                                 | 58 Maunukumarnava, Ganga & ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| Lohadhangara di, 74,                            | Madhumathana, donee, 106, 110 77 Madhupāhkā, vi , 104, 105, 110                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Lohanagara di, 82, 84,                          | Madhurintaladiva, ch of Bhramarakotya, 244                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| Löhapa Agnihötrin, doner, 105, 1                | Madhuripu, s a god Vishnu, 208, 219                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| I ohiri, 11, 213, 218, 2                        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Löhīrī Grant of Gövinda III, 204, 206, 210 n, 2 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 216, 295, 296                                   | <sup>n</sup> Madhyndish, co, 103, 105, 109, 110                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Löhata, m, . 106, 1                             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Lohigakakshapathaka, di, . 148, 151, 1          | Madirai, ca, 144 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| Löhma, donce . 105, 1                           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| I ol abhatta, donec, 213, 2                     | 21 parts , 285 & n, 286, 288                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| Lökamahīdēvī, q of E Châlulya I Bhīma II, I     | Madra, tribe, 47 m.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| Lök inanda Dikshita, m, 105, 109, 1             | Madras Museum Plates of Jatilavarman, 284                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| Lokanitha, god, 157 1                           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Lokanatha god, emblem on seal 157               | <sup>n</sup> Saka 984. $64 n \cdot 67 n \cdot 68 & n \cdot 142 n$                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| Lönn, 11 or garden (?), 275, 2                  | 76 Maduraiklänchi, work, 144                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| Lonad, 11, 275 &                                | n Magadha, co, 103, 105, 109, 113, 115, 158, 224,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| Loni ri,                                        | 84 227                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| lotus, emblem on scal 73, 114, 265, 5           | 1 manua, site for noise . 25, 51, 52, 54 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
|                                                 | 41 Mahāhaladhikrita off . 199, 200, 202                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
|                                                 | Mahābalinuram, m. 180                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| Lupattarā, s a Luputurā, 250                    | n Mahahharata anya 12 n 240                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| Lupaturā, s a Luputurā, 250 &                   | n Mahahhashua work 47 n.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Luputurī, et, 249, 250, 251,                    | Mahā Bhavagupta II, Somavamšī l., 249, 251 & n.,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| 1.0                                             | 254                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| M                                               | mahādanapati, 'great giftlord', 38                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| 9, 74, 150, 186,                                | 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| m, confused with p,                             | 1 Mahādīvarāya, I ādara L, 184, 190, 191, 192,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| m, final, 45, 53, 57, 62, 67, 81, 156, 162, 1   | 97, 193 & n, 194, 195, 279                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| 198,                                            | 245 mahādēvapādhi, cf patī, 272 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| m), l m,                                        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Michighar Grant of Harischandra, 186            | 80, 100, 221, 265, 267                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| Mu'ili panji, work,                             | 201 Mahāditya, donee, 223, 224, 229                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| Madana, e a god Kama, . 134,                    |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Madanaratna, author,                            | 134 Mahaduji, m, . 276                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
|                                                 | ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |

| 1                                                                                    |                                                                              |
|--------------------------------------------------------------------------------------|------------------------------------------------------------------------------|
| PAGE                                                                                 | PAGE                                                                         |
| Mahalā Dēvalā, q, 100                                                                | Mahārāshṭras, three—,                                                        |
| Mahājana, . 32, 34 & n                                                               | Mahasāmanta, tit, 79, 126, 128, 129, 131, 158, 186,                          |
| Mahā Jayarāja, k, 19                                                                 | 188, 189, 201, 202, 203, 261, 263,                                           |
| Mahakārtākritika, off, 291                                                           | 264, 265, 266, 268, 283, 291                                                 |
| Mahakāvya, 191                                                                       | Mahasāmantādhīpatī, tīt, 149, 150, 151, 153, 154,                            |
| Mahā kōsala, co, 19 & n, 90, 91, 92, n, 95 n                                         | 276                                                                          |
| Mahākshapatalika, off , 292                                                          | Mahāsāndhivigrahādhikrita, off, 17, 18                                       |
| Mahākshapajalin, off, 249, 254, 255 & n                                              | Mahāsāndhivigrahika, off, 59, 199, 200, 201, 202,                            |
| Mahālakshmī, s a goddess Lakshmī, 31, 33, 258                                        | 271, 272, 275, 276, 278, 280                                                 |
| mahallaka, 'landlord', 139, 141 Mahāmahattama, off ,                                 | Mahāsandhugrahm, off, 249, 254, 255, 261, 263                                |
| 1 77 1                                                                               | Mahāsandhivigrahin, off, 279, 280                                            |
| ,,                                                                                   | Mahasenapati, tit, 46, 47, 48, 51, 52 & n, 291, 292                          |
| Mahamandadčva, ch, 186, 187, 188, 189  Mahamandalčévara, tit, 31, 33, 195, 226, 271, | Mahā Śivagupta, Somavamsī L, 90 n, 92 n, 115,                                |
| · · · · · · · · · · · · · · · · · · ·                                                | 116 & n, 118, 119, 120, 222 Mahā Śivagupta I, Sōmatamsī l. 250 n             |
| 274, 282  <br>Mahāmaṇḍalēśvarōdhīpatī, tīt , 226, 271, 272, 273                      |                                                                              |
| Mahāmandalika, tit , 223, 225, 226, 227, 229                                         | Mahāsiva Tivaradēva, s a Tīvaradēva, 90<br>Mahāsiva Tīvararāja, Kōsala k, 19 |
| Mahamandalil a, tit , 226                                                            | Mahasudassana Suttanta, work, 149                                            |
| Mahamanda Sihi, s a Muhammad ibn                                                     | Mahā Sudēvarāja, 1, 18, 19, 20                                               |
| Tughlaq, 187 n                                                                       | mahattara, 'elder', 157, 159, 291                                            |
| Mahāmātya, off, 271, 272, 278, 279, 280                                              | Mahattara, off, 15, 151, 154, 199, 201, 210, 220                             |
| Mahāmāyā, te, . 18                                                                   | 221, 265, 266, 269, 273                                                      |
| Māhāmāyūrī, work, 37, 38                                                             | Mahattarala, off, 199, 202                                                   |
| Mahammad, 234                                                                        | Mahavratin, s a Kāpālika, 165                                                |
| Mahammad, s a Näsir ud din Mahmüd, 233                                               | Mahāyāna, form of Buddhism, 196                                              |
| Mahammad Tughlak, Sulfan of Delhi, 232                                               | Mahēndra, l of Pishtapura, 89 & n                                            |
| Mahanadi, ri, 3, 19 & n, 20, 70, 250 & n                                             | Mahčndra, mo, 70, 71, 76, 79, 261, 262, 263, 264,                            |
| Mahūnākaka, s a Mahānāyaka, 286 & n.                                                 | 266, 268                                                                     |
| Mahānāyala, off, 283, 286 n, 288                                                     | Mahēndra, s a god Indra, 168                                                 |
| Mahānāyala, tit, 221                                                                 | Mahīśvara, s a god Šīva, 61, 115, 122, 153, 154,                             |
| Mahānila, I idyādhara prince, 30                                                     | 165, 168, 200, 254, 263, 265                                                 |
| Mahanripati tit, 223, 225, 228                                                       | Mahidatta, 157, 159                                                          |
| Mahanubhava, scet, 193                                                               | Mahimdaka, m, 140                                                            |
| Mahāpradana (Mahapradhāna), off, 184                                                 | Mahmūd Khıljı, of Maluā, 232                                                 |
| Malāpradhāna, off, 31, 34, 190, 194, 195, 271,                                       | Mahoba Inscription, 187 n                                                    |
| 272, 273 & n , 274, 275, 276, 277                                                    | Mahōdaya, $ca$ , 12 $n$                                                      |
| Mahāpratīhara, off, 199, 200, 203, 291                                               | Mahū, 11, 102                                                                |
| Mahā Pravararāja, / , 19                                                             | Māhula, m, 106, 110                                                          |
| Mahapurusha or Mahapurusha, s a god                                                  | Maillapiyya minister, 29, 31, 34                                             |
| Vishnu, 82 & n, 86                                                                   | Māmāku, minister, 280                                                        |
| Mahārāja, tit, 57, 60, 61, 62, 66, 71, 74, 77, 82,                                   | Maitra, nakshatra, s a Anurādhā, 168                                         |
| 85, 86, 89, 90, 91, 93, 95, 97, 99,                                                  | Mastriya, one of Lakuli's four pupils, 164                                   |
| 101 $n$ , 126, 129, 137, 149, 155, 157, 158, 160, 171, 173 & $n$ , 198,              | Majhowli, vi , 104                                                           |
| 199, 200, 201, 202, 203, 243, 245,                                                   | Majjhimanikāya, Buddist work, 241 & $n$ makara törana, omblem on seal, 67    |
| 247, 248, 261, 262, 268, 281, 291, 297                                               | makara törana, emblem on seal, 67 Māla, 11, 124, 129, 131                    |
| Mahārājadhirāja, tit, 15, 72, 79, 86, 106, 108, 112,                                 | Mālava, co, 134, 138 & n, 191 & n, 192, 194,                                 |
| 133, 135, 157, 158, 159, 169, 182,                                                   | 195, 209, 215, 258, 291, 297                                                 |
| 185, 194, 195, 205, 210, 220, 251,                                                   | Mālava, tribe, 49, 50, 51 & n                                                |
| 253, 254, 263, 264, 265, 266, 277n,                                                  | Mālara gan āmnāta, 48, 51 n                                                  |
| 279, 280, 290, 291                                                                   | Mālava gaņa sthiti, 40, 51 n                                                 |
| Maharānī, tit,                                                                       | malavam, 28, 32, 34 n                                                        |
| Mahārāshtra, co, 57, 101, 193 & n                                                    | Malarapati, 'Sultan of Malwa,' 232                                           |
| Maharashtra, s a Vidarbha (?), 118, 119                                              | Malara pūrtā, 49                                                             |
| Mahārāshtra, the sixty lac —, 193                                                    | Malavikägnimitra, work, 100 n                                                |
| •                                                                                    |                                                                              |

| _                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |                                                                  |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------|
| Page                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Pagf                                                             |
| Malaya mo, 91                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | Mīngi Yuvarāja, E Chalukya 1, 101 n, 167                         |
| Mālēya, tribe, 47 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Mānikadēva, donee, 266                                           |
| Malik Kāfūr, 178, 184                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Manikiāla Inscription, 38                                        |
| Mala apundi Grant of Ammaraja II, 162                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Mañjuvāg, Buddhist deity, 196                                    |
| Malkhed, s a Mänyakhēta, 104                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | Mankha, author, 271 n                                            |
| Malladatta, m, 249, 254, 255                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | Mannātha, vi, 148, 152, 154                                      |
| Mall u, 11, 176, 180, 181, 182                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | Manne, 11, 11 n, 293, 294                                        |
| Mallat Katalan, tit of Pallava ch Köpper                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Manne Plates of Gövinda III, 12 n                                |
| uñjingadēva II, 177                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Manne Plates of Khambhadeva, 11 n, 12 n                          |
| $\text{Mallāla, } rr, \qquad \qquad 114 \& n, 120$                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | Manne Plates of Saka 724, 206, 215, 216, 217, 293, 294, 295, 297 |
| Mallam, v1, 144 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | Manne Plates of Saka 732, 216, 217 n, 295                        |
| Mallapanāvaka, m, 69, 73                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Manōja, s a god Kāma, 168                                        |
| Mallar, 11, 113, 114 & n, 118 n, 120 & n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Manorathapūranī, commentary, 39                                  |
| Mallasārul, $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , $ii$ , | Mantrasal ti, 61 n                                               |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | mantrin, 'minister', 229, 249, 253                               |
| 2-11-2-11-11-11-11-11-11-11-11-11-11-11-                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Manu, myth, 1, 2, 4, 6                                           |
| Mallikārjuna, <i>Šilahāra 1</i> , 273, 274, 275 & n, 276, 277                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | Manu, sage, 150, 153                                             |
| Wallikārjuna Linga, te, 190 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | mānya, 'tax free', 31, 32, 34                                    |
| Malwi, co, 101 & n, 102, 103, 132, 173, 232,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | Mānyakhēta, ca, 101 n, 104, 105, 106, 107                        |
| 258, 259                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Manyapura, s, a vi Manne, 11 n, 217 n                            |
| Mamdapur Inscription of Krishna, 192, 193                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | mānya sthītī, 221                                                |
| Man, $n$ , 19                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | marakkāl, 'measure', 25                                          |
| Mānī, ii, cf Mīnska, 206                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Māran, s a Šadaiya Māran, 283 n                                  |
| Minabhita, sur of Sailodbhara I, Dharma                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Māran Eyman, minister, 283                                       |
| rija, 125                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Māran Kāri, minister, 283                                        |
| Manad, 21, 148                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | Mārañ Sadaiyan, s a Sadaiya Mīran, 283                           |
| Minaka, di, 205, 206, 210                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Marın Suran, s a Tennavan Pallaradıaraiyan 283,                  |
| Mānnmātrn, 1, 19, 22                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 286, 288                                                         |
| Manara Dharma sastra, work, 129, 131                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Mārāsarva, <i>l.</i> , 209, 215, 294, 297                        |
| Manchannabhattaraka, Vishnukundin prince, 95                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | Mārasımhn, <i>Silahāra 1</i> , 29 & n, 30, 33                    |
| Mañchin, 64                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | Mārasımha's Grant of Saka 980, 29 n                              |
| mandaī, s a mandapika, 137                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Mārasingha, Sēnāvara ch , 33 n<br>Marāthī literature, 193 n      |
| Mandalākritigadha, s a Māndalgarh, 235, 239                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | Maravarman Kulasékhara, Pandya I, 180 n                          |
| mandala, t d, 2, 4, 7, 102, 105, 117 n, 119 n,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | Māravarman Sundara-Pāndya I, do, 178, 179                        |
| 120, 126, 135, 201, 244, 272, 274,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | Māravarman Sundara Pāndya II, do, 27                             |
| 279, 280, 290 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | Mājavarmin Vikrama Pāndya, do, 180                               |
| Mandahla,       31, 33, 244         Mandahgarh, fort,       232, 239 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Marco Polo, 192                                                  |
| mandapila, 'market', 252, 259 %                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | mārg adaya, 'toll', 138, 140                                     |
| mandapil adaya, 'market tax', 140                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | Mari, ri, 11, 13, 16                                             |
| Mandasor, 1, 51                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | Mārichi, I <i>alsha</i> , 37<br>  Mīrkindēja, <i>sage</i> , 13   |
| Mandasor Inscription of Kumāragupta and                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Mirkandēja, sage, 13<br>Markandi, s a ca Mayūrakhandi, 13        |
| Bandhuvarman, 49, 51                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Markona, 22, 201 n                                               |
| Mandasor Inscription of Naras arman, 48                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Maru, 207, 219                                                   |
| Mandasor Inscription of Yasodharman, 49                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Mārurika, vi , 213, 221                                          |
| Mandar, s a 11 Mudupa (†), 218                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | marutakla, 'hostile army', 33 n                                  |
| Mandavaka 11, 105, 107                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Marutakka sarppa, s a Marutamka sarppa, 33 n                     |
| Mändh, e a ri Männ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Maruramla sarppa, ep, of Gandarāditya, 28, 31                    |
| Mindhātā Plates of Dēvapāla, 133 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | Mārwār, 187, 231                                                 |
| mandi, s a mandapila,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Māsopavāsin, s a m Vishau, 213, 214 n, 221                       |
| Mindu, s a Milnā, 232                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Musuliputum Plates of Amma I, 69                                 |
| Mangallu Grant, 69 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Masulipatam Plates of Chalukya Bhīma I, 69                       |
| Mangallu Plates of Ammaraja II, 162                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Masulipatam Plates of Chālukya Bhīma II, 27                      |
| Mangappa, donec, 10, 16                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | matha, 164, 165, 170                                             |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 1 -                                                              |

| -                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | PAGE   | Pagn                                                |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|-----------------------------------------------------|
| Māthara, family,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 89     | Vaméastha, $71 n$ , $169 n$                         |
| Mathura Stone Inscription of Chandragupta                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |        | Vasantatilakā, 3, 13, 21 n, 72 n, 121 n, 127,       |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 74 n   | 189 n, 206, 218, 226, 227, 236 n,                   |
| and the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of the same of th | 47 n   | 237 n, 286 n                                        |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 43 n   | Mewal, s a n Nimal, . 135 n                         |
| Mātrisarman, donce, 57, 59, 6                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 0, 61  | Mewär, state, 231 & n, 232, 233                     |
| Mau, vi,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 86 n   | Mhatārā, s a Mahattara, 274                         |
| Maukhara, progenitor of Maukhari dy,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 47     | Mhow, 22,                                           |
| Mukhari, dy, 42, 46, 47 & n, 48, 52, 115, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 16 &   | Miral, 11,                                          |
| n, 242, 243                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | & n    | Mirinji, di , 29, 30, 31, 34                        |
| Maukharı Inscriptions on Yūpas,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 42     | Mitail, vi,                                         |
| Māyāpurī, Mõkala's wife, 231, 237                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |        | Mitialpārā, vi ,                                    |
| Mayūrakhandi, ca, 10, 12 & n, 13 16, 17, 205,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 206,   | Mitila pātaka, vi , 103, 106, 110                   |
| 210, 213, 216 n, 217, 218                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |        | Mitrānanda, $m$ , 105, 110                          |
| Mayūrasarman, Kadamba k ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 48     | Mıyaraı nadu, s a Mıyaru nadu, 147                  |
| Mayūrī, 8 a Mahamayūrī,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 37     | Mıyaru nadu, dı , 144, 147                          |
| Mčda, a low caste,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 291    | Mōkala, ch of Meuār, 231 & n, 233, 234, 236, 237,   |
| Mēghadūta, work,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 84     | 238, 239, 240, 241                                  |
| Mēl Adaıyāru nādu, di ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 147    | Mõkhalapītaka, vi,                                  |
| Mēlpatti, ii,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 3, 145 | Mokhali, s a Maukhari, 47                           |
| Menamātura, cī,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 89 n   | Mōkhara, vi, 117 n.                                 |
| Mēru, mo, 150                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | , 153  | Mōkharı, s a Maukharı, 46, 52 & n                   |
| metres —                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |        | Monghyr, di & ci, 226, 227                          |
| Anushtubh, 3, 13, 22 n, 30, 77 n, 78 n, 8                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 37 n,  | months —                                            |
| 121 n, $122 n$ , $127$ , $167 n$ , $1$                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 70 n,  | Apelne (Appellaios),                                |
| 187 n, 188 n, 206, 218,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 227,   | Āshādha, 10, 30, 31, 34, 69, 73, 115, 119, 121,     |
| 237 n, 2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |        | 122, 217, 249, 253, 255                             |
| Āryā, , 13, 71 $n$ , 127, 156, 168 $n$ , 206                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | , 218  | Āshādha, Second, 104, 111, 174 & $n$                |
| • 0 -                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 68 n   | Āśvay uja, 148, 152, 154, 155, 183, 185             |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | .69 n  | Āśvõja, s a Āśvryuja, 48                            |
| Enśirkkali nediläśiriy 1,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 175    | Bhādrapada, 205, 211, 240                           |
| Gāyatrī, ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 44 n   | Chaitra 48, 134, 135, 188 n, 271 n, 277 & n,        |
| •                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 72 n   | 278, 280                                            |
| Indravajrā, 3, 13, 21 n 121 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |        | Jynshtha, 224                                       |
| 206, 227, 235 n, 236 n, 2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 37 n   | Jyēshtha, s a Jyaishtha, $66 \& n$ , $67, 295 n$    |
| Kalı,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 175    | Kārttika, 49, 82, 87, 89, 98, 99, 104, 108, 165,    |
| Mālmī, 3, 72 n, 227, 2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |        | 199, 201, 213, 223, 229, 230, 234,                  |
| Nardataka,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 196    | 236, 240                                            |
| Norsalvenba,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 175    | Māgha, 3, 6, 8, 77, 104, 105, 107, 112, 113, 137,   |
| Panniruśīrkkali nedilāśiriya                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 175    | 138, 140, 199, 203 271, 272                         |
| Pushpitägrä, 13,78 $n$ , 206, 218, 227, 263 $n$ , 2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |        | Mārgaśirsha, 168, 213, 215, 217, 221, 273, 295      |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 267 n  | Nabhas, s a Srāvana, 238                            |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 35 n   | Pausha, 3, 216 n, 217 n, 275, 276 n, 293, 294, 295  |
| 6ālmi, 206, 2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |        | Phalgu, s a Phalguna, 203                           |
| Sārdūlavikridita, 3, 30, 71 n, 72 n, 127, 16                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | -      | Phālguna, 46, 48, 52, 90, 199, 205 n                |
| 187 n, 206, 218, 227, 23                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |        | Pushya, s a Pausha, 190, 195, 196, 275, 276         |
| 235 n, 236 n, 237 n, 23                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | _      | Srāvann, 158, 161, 231, 234, 238, 241, 281,         |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 260 n  | 282                                                 |
| Sikharini, 3, 227, 2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |        | Vaisākha, 19, 22, 54, 56, 137, 138, 140, 199, 202,  |
| Sloka, s a Anushtubh, 71 n, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |        | 205 n, 274 n                                        |
| Sragdharā, 3, 13, 127, 167 n, 227, 253 n, 2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |        | moon, depicted over inscription, 271, 273, 274, 278 |
| Udgatā, .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 93     | 279, 281                                            |
| Upyāti, 3, 13, 30, 151 n, 170 n, 235 n, 2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |        | moon, emblem on seal,                               |
| 238 n, s                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |        | Mōragana, vi , 205, 206, 216                        |
| Upëndravajrä,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 151 n  | Morigere Inscriptions, 16                           |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |        | i e                                                 |

|                                                 |                            | 1                                              |                       |
|-------------------------------------------------|----------------------------|------------------------------------------------|-----------------------|
|                                                 | PAGE                       |                                                | Page                  |
| Mörkhand, l,                                    | 12, 13                     | n, confused with l,                            | 1                     |
| mu, Kharōshthī —,                               | 289                        | n, subscript,                                  | 213                   |
| Mudupa (Laghu' and Brih                         | at), 11, 213 & n, 218, 221 | n, superscript,                                | 204                   |
| Mugai nādu, di ,                                | 147                        | Nabinagar, s a vi Navinarapattana,             | 223                   |
| Muhammadans,                                    | 226, 227, 233, 277         | Nachnā Inscription,                            | 172, 173              |
| Muhammıd ı Bıkhtyār,                            | 226, 227                   | Nadagām Plates of Vajrahasta of Šak            | 12                    |
| Muhammad ibn Tughlaq,                           | 187 n                      |                                                | 68 n, 70              |
| Muhammad Shāh,                                  | 233                        |                                                | 34 n                  |
| Muhammad Tughluq II,                            | 233                        | Nadiā, ca,                                     | 226, 227              |
| Mukhalingam, ci,                                | 65 & n, 69, 76, 119 & n    | Nādōl, ca,                                     | 191                   |
| Mülavarman, k of Borneo,                        |                            | nādu, t d,                                     | 147, 178              |
| Mūlasthāna, donee,                              | 105, 109                   | Nāgabhata, Pratīhāra k,                        | 243, 294              |
| Multan,                                         | . 187                      | Nāgabhaṭa II, Gurjara Pratihāra k,             | 256, 258, 259,        |
| Mumjāla, donee,                                 | 106, 110                   | 77 77 77                                       | 260                   |
| Mumjaya, m,                                     | 100                        | Nagara bhuktı, dı ,                            | 290, 291              |
| Mumjēya Mahārānī, s a                           |                            |                                                | 5, 286, 287, 288      |
| Dēvi,                                           | 100                        | Nagarattār, 'tradıng guild',                   | 283, 285, 286         |
| Mummadı Sıngeya Nāyal                           |                            | · ·                                            | 287, 288              |
| Nāyaka,                                         | 183, 184 & n               | Nagari Yūpa Inscription,                       | 46, 49, 51            |
| Mummadisõlanallür, s a                          |                            | Nãgavamśi, dy ,<br>Nagnaka, monk or deity, 137 | 244                   |
| Muner, s a Monghyr,                             | 226, 227<br>290, 291       | Nagor,                                         | n, 138 & n, 139       |
| Mungir Plate of Devapala,                       | , 290, 291<br>100          | Nāgpur,                                        | 233                   |
| Muñja,                                          | 142                        | Nagpur Museum Inscription of Bhavac            | 255, 256<br>lēva. 116 |
| Muñja, Paramāra, I,<br>Munrukai Mahāsēnai, Chöl |                            | 1                                              |                       |
|                                                 | 218                        | Nagpur Museum Prasastı of Malwa Ru             |                       |
| Murambi, vi ,<br>Murampu, s a god Vishnu        |                            | 1                                              | 33 & $n$ , 134 $n$    |
| Murasiman, l,                                   | 250 & n                    | Naguli Mahattara, m,                           | 273, 274              |
| Murkand, sage,                                  | 13                         | Nāguma, vi ,                                   | 271, 272              |
| Mürti Eyinan,                                   | 283 n                      | Nashāti Grant of Vallālasēna,                  | 290 n                 |
| muru ksheira,                                   | 272                        | Namittika, off,                                | 230 n<br>229          |
| Murumba, di,                                    | 213, 218, 221              | nanēdya, 'offering',                           | 163, 164              |
| Murundadēvī, Uchchakalpa                        |                            | Nakkan Munnūrruvan, m,                         | 286, 288              |
| Musitaikudi, vi,                                | 25                         | Nala 8×9, measure,                             | 54, 55                |
| muttiyal, tax,                                  | . 24                       | Nālandī,                                       | 241, 290, 291         |
| Mūrara konēyā santatī,                          | 165                        | Nālandā Plate of Dēvapāla,                     | 290 & $n$ , 291       |
| Muzaffar Shih I, governor                       |                            | Nālandā Plate of Dharmapāla,                   | 159                   |
| Mysore, state,                                  | . 193                      | Nālandā Seal Inscripions,                      | 242                   |
| Mysore Copper Plate of A                        |                            | Nala Sopara, I,                                | 273                   |
|                                                 | ,                          | nāli, measure of capacity,                     | 25, 287, 288          |
|                                                 | N                          | namasya,                                       | 107                   |
|                                                 | М                          | Namidāsa, com,                                 | 84                    |
| n,                                              | 9, 38, 62, 74, 81, 88, 141 | Nanda, family,                                 | 58                    |
| r, changed to anustāra,                         | 10                         | Nanda, m,                                      | 83, 87                |
| n, final,                                       | $162, 264 \ n$ , $290$     | Nandagiri, s a Nandidroog,                     | 79                    |
| n, final, changed to m,                         | 124                        | Nandagırınātha, ep of Ganga l Indrav           | arman, 79             |
| n, final, changed to $m$ ,                      | 124, 205                   | Nandalagrāma, vi ,                             | 105, 107              |
| n, final omitted,                               | 115, 205                   | Nanda Prabhañjanavarman, Ganga l.,             | 58                    |
| n, used for anusiāra,                           | 82, 156                    | Nandapur or Nandapura, vi,                     | 53, 54, 159           |
| n, used for m,                                  | • 156                      | Nandasura, vi,                                 | 105, 107              |
| $n$ , used for $\bar{n}$ ,                      | 230                        |                                                | 53, 54, 55, 159       |
| n, used for anustura,                           | 19, 62, 82, 115, 124, 256  | nandī, see also bull emblem on seal,           | 67, 119               |
| ñ,                                              | 68, 124                    | Nandidroog, s, a Nandagiri,                    | 79                    |
| n, superscript,                                 | 204                        | Nandi Kampa, s a Pallava l Kampa,              | 145 n                 |
| 21,                                             | 38, 62, 81, 124, 256, 290  | Nandikampa, vi ,                               | 144 n                 |
|                                                 |                            | •                                              |                       |

|                                        | _ 1                                   |                                           | 70               |
|----------------------------------------|---------------------------------------|-------------------------------------------|------------------|
| Nandı Kampiśvara, te,                  | PAGE 144                              | Navanērapattana, vi,                      | Page<br>223, 229 |
| Nandi or Nandivarman III, Pallava L.   |                                       | Navmara pattana, s a vi Navanērapatts     |                  |
| Nandi pillar,                          | 189                                   | Nāyaka, family,                           | 69 n             |
| Nāndipura, et,                         | 103, 106, 110                         | Nayaka, off .                             | 142, 143         |
| Nandivarman III, Pallaia k,            | 176                                   | Nayanāga, m ,                             | 156 n            |
| Nāndod, 11,                            | 103                                   | Nūyımma, Šılāhāra k                       | 29, 30, 33       |
| Nandpur, s a Nandapura,                | 53 n                                  | Ndāsringa, di ,                           | 261, 262         |
| Nāndsā, l,                             | 47 n                                  | Neduñjadaiyan, s a Pandya l Jatila I      | -                |
| 3 1 - 3                                | , 46, 47, 48, 51                      | taka,                                     | 284              |
| Nanjunda, author,                      | 193 n                                 | Nēnaiyaka, donee,                         | 106, 110         |
| Nannadeva, Somaramer I,                | 116                                   | nčrvayam, tax,                            | 23               |
| Nannadčva, Somatamšī prince,           | 92 n                                  | Nēsari Plates, 11, 12 n, 204, 206, 21     | 14, 216 & n,     |
| Naogam, 11,                            | 65, 69                                | · · · · · · · · · · · · · · · · · · ·     | n, 294, 296      |
| Napa, m,                               | 80                                    | Neulpur Grant of Subhākaradēva,           | 201              |
| Narangi, ri ,                          | 244                                   | ñch,                                      | 156              |
| Nārana, s a donec Nārāyana,            | 10 n, 18                              | ng,                                       | 124              |
| Narasuuha, m,                          | 137, 140                              | Nidana sūtra, Buddhist work,              | 241              |
| Narasniha, te,                         | 283                                   | niddesa, 'exegesis'                       | 241              |
| Narasimha II, s a Hoysala k Vira Na    |                                       | Nidhanapur Plates of Bhāskaravarman,      |                  |
| II,                                    | 178 & n                               | nıdhı nıkshëpa jala pashāna samanvıta,    | prı-             |
| Narasingapalli, vi ,                   | 62                                    | vilege,                                   | 195              |
| Narasingapalli Plates of Hastivarman,  | · · · · · · · · · · · · · · · · · · · | Nighantu, Tamil work,                     | 144              |
| Narathambaka, s a Ranathambaka,        | 231 n, 235,                           | Nigūha, vi ,                              | 290, 291         |
| , ·, ·,                                | 238                                   | Nılısanlasanlara, ep of Scna l Vallalas   | -                |
| Nārzuka, donec,                        | 11, 16                                | Nikāya, Buddhist work,                    | 211              |
| Nūrīy ana, com ,                       | 199, 201                              | Nila, Vidyadhara prince,                  | 30               |
| Naray ana, donce,                      | 10, 16, 18 n                          | Nilakkudi nādu, di ,                      | 285              |
| Nārāyana, engr ,                       | 199, 203                              | Nimaj, ri,                                | 135              |
| Nārāyana, m,                           | 74,77                                 | Niranjana, m,                             | 145 n            |
| Nārāyana, s a god Vishnu, 62, 64, 6    | 5,66,67 & n,                          | Niraŭjana guru,                           | 145 n            |
| 131, 135, 151, 151                     | , 167, 236, 238,                      | Niruddhapura, ca,                         | 12 n             |
|                                        | 240, 241                              | Nirupama, Rāshţrakūţa l.,                 | 15, 208, 219     |
| Nārīvana bhaffa, donec,                | 32, 34                                | nırıāna,                                  | 41, 42           |
| Nīrāyanarāja, m,                       | 82, 86                                | nīreilai, tax,                            | 24               |
| Narbadā, ri,                           | 148                                   | Nirvritavātaka, vi                        | 157, 159         |
| Narindradiva, sur of Govinda IV,       | 106                                   | Nissankamalla, tit of Pallaia ch Köpp     | •                |
| Narendrideva, sur of Vakpati Munja,    | 108, 112                              | ıngadēva II,                              | 177              |
| Narendramrigaraja, e a E Chali         | •                                     | Nity avarsha, sur of Indra III,           | 104, 106         |
| Vijay'iditya II,                       | 163, 169                              | nivariana, l m, 31, 32, 34, 82, 86 &      |                  |
| Narendrasena, Väläfaka I,              | 173                                   | niväsin,                                  | 262              |
| Nārga unda, off,                       | 31, 32, 34 & n                        | nııēdya, s a naivedya,                    | 169              |
| Nārgāvunda sāmyabhūta,                 | 31                                    | nuceana, 'house' or 'house site',         | 32, 62, 66       |
| * *                                    | 3, 258, 259, 297                      | Nivinā Grant, 91, 94 n                    |                  |
| Nārttāmalai,                           | 146                                   | Niya Inscription,                         | 41               |
| Nāsapura, vi,                          | 105, 107                              | nıyögadhıpatı,                            | 182              |
| Nūsik,                                 | 193                                   | Nıyōganıyukla, off ,                      | 86               |
| Näsir ud din Mahmüd,                   | 233                                   | Nıyuktaka, off                            | 15, 210, 220     |
| Națaraja, le,                          | 177, 180                              | Nolamba, dy,                              | 146, 147         |
| Nausari Plates of Jayabhata III, 148   | s, 140 n , 100 n                      | Nolambavādi, di,                          | 184 & n          |
| Navagrāma, ti,                         | 65, 69, 73                            | nolli,                                    | 33 n             |
| navalamma (navakarman),                | 38, 39                                | Nripa, s a Napa,                          | 79, 80 n         |
| natakammika (natakarmika),             | 38, 39                                | Nripatunga or Nripatungavarman, Pallo     |                  |
| nätakammila, do,                       | . 38                                  | Zitilianuiga or Zitilianuigatariiani z am | 145, 146         |
| naval ammıkā,                          | 38                                    | Nripatunga, s a Pallara ch Köpperu        |                  |
| naval armil a, 'superintendent of work |                                       |                                           | ., 181, 182      |
| Navančra pattalā,                      | 229 n                                 |                                           | . ,,             |
|                                        |                                       | •                                         |                  |

|                              |                                                                  | ı                                                                             |
|------------------------------|------------------------------------------------------------------|-------------------------------------------------------------------------------|
|                              | Page                                                             | PAGE                                                                          |
| Nülegrīma, 11                | 194                                                              | olukku, oblation, 23 & n                                                      |
| -                            | or symbol —                                                      | Om, symbol for —, 3, 13, 20, 60, 65, 70, 76, 79, 108,                         |
| 1,                           | 230, 238, 241, 253, 255, 268 & n, 269,                           | 111, 120, 127, 135, 140, 142, 201,                                            |
|                              | 271, 272, 273, 275 & n, 276,                                     | 202, 203, 206, 218, 227, 250, 260,                                            |
|                              | 277 & n, 278, 279, 280, 281, 282                                 | 262, 264, 266, 268, 272 n, 273,                                               |
| 2,                           | 230, 273, 275 n, 278, 280, 281, 282                              | 276, 278, 279, 280, 282, 291                                                  |
| 3,                           | 156, 161, 229, 246, 248, 257, 260, 275                           | Omgōdu Grant I, 89 n                                                          |
|                              | & n, 276, 281                                                    | Ömgödu Grant II, 89 n                                                         |
| 4,                           | 42, 53, 55, 56, 230, 238, 241, 278                               | Oruvakallu, vi , 161 & n                                                      |
| 5,                           | 45, 52, 152, 155, 230, 238, 241, 246,                            | Osmanabad, s a Dharaseo, 206 n                                                |
|                              | 248, 253, 255, 257, 260, 275, 276,                               | Osmanabad, vi, 30                                                             |
|                              | 277, 278, 280                                                    | Otantapuri, s a Udyanna, 220                                                  |
| 6,                           | 152, 155, 257, 271, 272, 280, 281                                | Öymä nädu, di, 24                                                             |
| 7,                           | 22 n, 53 add, 55 add, 56 add, 156,                               | _                                                                             |
|                              | 161, 246, 247, 248, 253, 255, 273,                               | P                                                                             |
|                              | 275 n, 277, 278, 282<br>19, 22, 53, 55, 56, 90 n, 156, 161, 238, | <i>p</i> , 9                                                                  |
| <b>ે</b> ,                   | 241, 247, 275 & n, 276, 277 n,                                   | p, confused with $y$ ,                                                        |
|                              | 279, 280                                                         | p, used for $ph$ , 115                                                        |
| 9,                           | 19, 22, 53, 55, 56, 62, 66, 67, 257, 260,                        | pachchaya, s a pratyaya, 41                                                   |
| ٥,                           | 275 n , 277 n                                                    | Pachchayākāra vibhanga, Buddhist work, 242                                    |
| 10,                          | 42, 152, 155                                                     | Padaittalaivan, 286, 288                                                      |
| 20,                          | 19, 22, 42, 156, 161                                             | Padala[śu]nga, vi , 268                                                       |
| 40,                          | . 90 n                                                           | Padamkalūru Grant of Ammarāja II, 162                                         |
| 48,                          | 90 n                                                             | Pādamūla, 86                                                                  |
| 60,                          | . 53, 55, 56                                                     | Padhālasaka, vi, 275, 276                                                     |
| 70,                          | 62, 66, 67                                                       | Pādh, s $a$ $Pati$ , . 272 $n$                                                |
| 80,                          | . 152, 155, 246, 247, 248                                        | padi or pādī, s a pātī, 272 n                                                 |
| 90,                          | 45, 52                                                           | padılāval, tax, 79                                                            |
| 100,                         | 53, 55, 56                                                       | Padıvasa, vi , 278, 279                                                       |
| 200,                         | 45, 52                                                           | Padma, donee, 268, 269                                                        |
| 400,                         | 152, 155                                                         | Padmaśiva Rāul, m, 273, 274                                                   |
| numerals, wor                |                                                                  | padma tunka, com, 193 n                                                       |
| buna (=5),                   | 238                                                              | Paduvūr kottam, di, 144, 147                                                  |
| chandra (=)                  |                                                                  | Pāgunāra, di , 89, 97, 99                                                     |
| giri(=7),                    | 162                                                              | Pāgunavara, s a Pāgunāra di, 97                                               |
| nabha (=0),                  | •                                                                | Pāgunavara, do, 97                                                            |
| rasa (=6),<br>śruti (=4),    | 162                                                              | Pāhārpur Copper plate Inscription, 53, 54 n, 156                              |
| tasu (=8),                   | 238                                                              | Paryalachchhī, work, 101 n Parthan Plates of Gövinda III, 9, 10, 14 n . 15 n. |
| $V\bar{c}da (=4),$           | 162, 168, 238, 241<br>241                                        | Paithan Plates of Gövinda III, 9, 10, 14 n, 15 n, 16 n, 206, 214              |
| Nuparsuga, v                 |                                                                  | 1                                                                             |
|                              | Luputurā (?), 250<br>250                                         | Paithan Plates of Ramachandra, 191, 192 Pala, $dy$ , 131 $n$                  |
| Nyāya, āstra                 | 5, 8, 89, 98, 99                                                 | Palaiyanūr, vi,                                                               |
| • • •                        | , 0, 0, 00, 00,                                                  | Palakı, dı, 94                                                                |
|                              | 0                                                                | Palakhada, ci, 89 n                                                           |
|                              | <b>O</b>                                                         | Pilanpur, state, 232                                                          |
| õ, medial,                   | 53, 81, 135 n, 156, 162, 204,                                    | Pālanpur Plates of Bhimadēva, 257 n                                           |
| 011                          | 230                                                              | Palasadā, l, 3, 6 & n, 8                                                      |
| Oddagunta, v                 | 163, 169                                                         | Palhanāpura, s a Prahlādanapura, 231, 232, 235,                               |
| Odra, co,                    | 126, 199, 202                                                    | 238                                                                           |
| Odraka, co,                  | ,258, 27                                                         | Pālı canon, 242                                                               |
|                              | chchalalpa I, . 171                                              | pālīdhvaja, . 14                                                              |
| Olakkūr, 11, olul lavi, obli | • 144 n                                                          | pallāna (Skt paryāna), 'saddle', 246                                          |
| olui i ani oni               | 23 & n                                                           | pallānakāra, 'saddler', 246, 248                                              |
|                              |                                                                  |                                                                               |

| Page                                                  | Page                                                                                |
|-------------------------------------------------------|-------------------------------------------------------------------------------------|
| Pallava, dy, 48, 89 & n, 94, 96, 144, 145 n, 146,     | Paramadarı atādhıdarvata, tıt, 200, 202                                             |
| 174 n , 175, 176, 177, 178, 179 &                     | Paramadēvatadhīdaīvata, līt, 200                                                    |
| n, 182 $n$ , 207, 209, 215, 216,                      | Paramamahēświra, tit, 60, 65, 72, 77, 79, 86, 120,                                  |
| 217 n, 220 296,                                       | 142, 149, 150, 169, 200, 225, 228,                                                  |
| Pallava, territory, 145, 146                          | 242, 251, 264, 266, 268                                                             |
| Pallavamalla, Pallata L, 179                          | Paramāra, dy, 101, 102, 103, 117 n, 132, 133 &                                      |
| Pallavändär, 181 n                                    | n, 134, 135 $n$ , 142, 191, 192 & $n$ ,                                             |
| Pallavarayan, 175                                     | 232, 272 n                                                                          |
| pallī, 'hamlet',                                      | Paramasaugala, tit, 291                                                             |
| Pallichchanda, 22                                     | Paramavaishvaia, tit, 119 n                                                         |
| Pallikonda Inscription, 144 n                         | Paramavaishnavī, tit, 80                                                            |
| Pallimadam, ii, 165                                   | Paraměšvara, s a god Šiva, 75, 208, 219                                             |
| Pallimadam Inscription, 285                           | Paramēšvara, tit, 10, 14, 15, 17, 79, 106, 108,                                     |
| pana, coin, 138, 139                                  | 112, 133, 135, 149, 169, 194, 195,                                                  |
| Pañcha, e a Mahāyana, 34 n                            | 205, 210, 220, 242, 243, 251, 251,                                                  |
| Panchaganga ri, 30                                    | 253, 254, 263, 264, 265, 266, 290,                                                  |
| panchagni, 'five sacred fires', 224 n                 |                                                                                     |
| pañchagnika, 224 n                                    | 291, 293 <i>n</i><br>Parūntaka I. <i>Chōla k</i> . 25                               |
| Panch ilisvāmin, donec, 20, 21                        | Parāntaka I, <i>Chōla k</i> , 25<br>Parāntaka Viranārāyana Sadaiyan, <i>k</i> , 284 |
| 7ancha mahapātala, 17, 152, 160, 170, 211, 222        |                                                                                     |
| pancha mahāśabda, 31, 33, 71, 142, 149 & n.           | Parel Inscription of Aparādity adēva, 275 n<br>Pārikud Grant, 199 n                 |
| 150, 151, 193, 261, 263, 273, 276                     |                                                                                     |
| pařcha mahāyajña, 16, 54, 160, 211, 221               |                                                                                     |
| parchatūriyo, ef pañcha mahāsabda, 149                | Parivrājaka, dy , 59, 171, 173 Pāriyātrika, tribe, 48                               |
| pancharura, tax, 23, 24, 25, 26                       |                                                                                     |
| panchardral lal, measure of expansity. 25             | Parlähmedi, ci, 119 Parlähmedi Plates, 79                                           |
| Panchavari varivam, committee, 23 & n, 27             |                                                                                     |
|                                                       |                                                                                     |
|                                                       | Parläkimedi Plates of Indravarman II, 62                                            |
| princhupili, tax, 26, 27 Pindavas epie heroes, 119    | parnašala, 138, 139, 140 n                                                          |
| Pandharpur, 193 & n                                   | Parsadā, u,                                                                         |
| Pandita, tit . 223, 224, 229                          | Parsadi, ii,                                                                        |
| · · · · · · · · · · · · · · · · · · ·                 | Parsodi, vi,                                                                        |
| • •                                                   | Partha, s a epic hero Arjuna, 15                                                    |
|                                                       | Parthian dramma, coin, 280 n                                                        |
| Pindan, co. 146, 179, 297                             | Parvat amnaya, 165                                                                  |
| Pandya, dy, 10, 14, 116, 165, 178, 179, 217 n,        | Parvati, goddess, 127, 130, 240                                                     |
| 283 & n, 294, 285                                     | Parwūn, ri , 135, 139                                                               |
| Paugala nādu, di , 115, 147                           | paśanam, tax, 26                                                                    |
| Pānini, author, 4 n, 47 n, 205, 246                   | Paschimasamudrādhipati, tit of Yādaia                                               |
| Pānipit, I, 233                                       | goternor Rāmadēva, 282                                                              |
| Panja, a Padivasa (1), 279                            | Pasupata, Sana sect, 162, 163, 164, 165                                             |
| Papañchasūdanī, commentary, 39                        | Pasupati II, Saiva ascelic, 164 & n, 170                                            |
| Para bala sarppa, cf Maruvakka sarppa, 33 n           | pajaka, t d,                                                                        |
| Paradura sodara Rumana charite, Kannada               | Pāṭakrbōjya (1), vi, 77                                                             |
| worl,                                                 | Pajakīla, off, 273, 274                                                             |
| Paral Esari, Chola tit, 144 n                         | Patañjala Mahabhashya, s a Mahabhashya, 47 n                                        |
| Paral cearmann, Chôla tit, 25, 26                     | pathaka, t d,                                                                       |
| Paramabhagatata, lit, 20                              | Pathān, 232                                                                         |
| Paramabhatfural a, tit, 15, 51, 55, 72, 79, 106, 108, | pāļī, 272 & n, 276, 280                                                             |
| 112, 133, 135, 157, 160,169, 194,                     | Patiākellā Grant of Sivarāja, 198, 199, 200                                         |
| 195, 200, 202, 203, 205, 210, 220,                    | Patichchasamuppāda vibhanga, Buddhist                                               |
| 251, 253, 254, 263, 264, 265, 266,                    | work, 242 & n.                                                                      |
| 290, 291                                              | Patichchasamuppāda vibhanga sutta, Buddhist                                         |
| Paramabrahmanya, tit, 89, 97                          | work, 242                                                                           |
| Paramadawata, tit, 200, 201, 202, 203                 | Putil, s a Paļakīla, 273 n                                                          |
|                                                       |                                                                                     |

211

|                                        | 1                     |                                       |                   |
|----------------------------------------|-----------------------|---------------------------------------|-------------------|
|                                        | Paur                  |                                       | Par I             |
| Paina, ds,                             | 201                   | Põdas adh Inscription                 | 82 r & add        |
| Pățnă Plates of the 6th 3 car,         | 210, 250              | Po lo mo lo la li # a Bhramaragiri    | 119               |
| Pat alo, tit,                          | 216 279               | Pomađej sudita, minir' r.             | 250               |
| Pattal il & a Patakila,                | 273 n                 | Pondh, +1,                            | 116 r             |
| - 11                                   | 98, 111, 112, 135     | Ponumidan * a Clibal                  | 180               |
| Paṭṭākīla, e-a-Paṭākīla,               | 271 n                 | Penniturian of Loronta dan,           | 141 n             |
| Pattalaka, off ,                       | 167, 16n              | Pon varianm, cor r iller              | 23 n              |
| Pattan, 11,                            | 61, 64, 55            | Poons Hates                           | 83                |
| pattarajni, ' chief queen',            | 165                   | Po na Plates of Prabhamath up a       | 817               |
| Paundarila 11,                         | 103, 105, 109         | Perulare is                           | 110               |
| Pāvunavara, e a Pagunāra di .          | P7                    | Perim deimen, com sea Partlina        |                   |
| Pavalipattona, 11,                     | 101, 107              | (*)                                   | 260 281           |
| Pavoshni, m.,                          | 214 r                 | Perbhajjanari en ra a Terbhabjan      |                   |
| Pedayalaka off,                        | 109, 203              | Prillistar Nasaks rurus,              | -75 276           |
| Pedavegi Grant of Vijavanandivarma     |                       | Perlit tyra Pasenjikak                | 171               |
| Peddavili Plates of Javaruiha I.       | 44                    | , ,                                   | , 18 & 1 00 61    |
| Pendrabandh er,                        | 1 7                   | fither Buildier term                  | 212               |
| Pennagadam, ti,                        | 178                   | Frett 1 et ests ork                   | 278               |
| Pepnai, ri,                            | leu                   | Prilitanti op i Fölögelag,            | <b>*</b> ₺        |
| Pennanadi e a ri Pepnai .              | . 150                 | Irdiniss                              | 100               |
| Penthama Uukti,                        | 116 7                 | Fr 15 - 40                            | El n              |
| Perisagene nam, Tomil's orl            | 178                   | Irellatur all' di aj I, Suo e come    |                   |
| Pernagara e a Peruna, ir               | 110                   |                                       | 160               |
| Përdjakhanë e a Pro- khën              | 270                   | Prailer ill & as energy,              | 164 & n , 107     |
| Perumangalam I dan ir Edanapperi       | n <sup>1</sup> 5, 176 | 1                                     | 52 164, 115 170   |
| Perumeya Navala, ch.,                  | 123                   | I full fitter rate our of I tends     |                   |
| Perunagar, er,                         | 131 14" 146           |                                       | 210, 220 203 ;    |
| Perungar Agaram, s o Perungar,         | . 144, 147 r          | Tr to , a a 1 . mg                    | 11                |
| Perungulam I                           | 265                   | It dt at eff                          | 120 273 274       |
| Perunjuga ch                           | 176                   | Pratt we, rule                        | 262               |
| Perintimiri nādu, di ,                 | 117                   | Profit rem in of Prime Vinite         |                   |
| peruvari tax,                          | 24 25                 | Prail Chesel y                        | F4 55             |
| ph,                                    | 501                   | ,                                     | 13 224, 226 225   |
| phadijā, s c. phadiaka,                | 270 r                 | Priblidanid va Pener in cha           | 232               |
| phedyala, com,                         | 237 239 8 n           | Prablidanaj ura ca-                   | 232               |
| Phan's, engr                           | 231, _35 241          | Pr & Appile & a Pri Innila            | 291               |
| Phunda, s a Padisana (1),              | 270                   | Prepapiti e a god Brahman             | 46                |
| Pimpalgāon, ir ,                       | 219                   | Pramsta off                           | 201               |
| Pimparikā tr,                          | 211 #                 | Prantapale en                         | 201               |
| Pimparipadral a, ri,                   | 116 z                 | Promin er Pressansu ätes L            | 19, 2.            |
| Pimpri, s a in Pimparila (*)           | 214 n                 | Pravenusdi va cem                     | 257, 264          |
| Pengala Neghantu, Tanul work.          | 175                   | Pra intariga sir of Gurgers 1 Dade    |                   |
| Ping Chi (ki)lo & a Venci (?)          | 110                   | presult 117 & r 155 231 237 2         | 5" 204 205, 206   |
| Pinni, s a ri Pennai (*),              | 150 181               |                                       | 24 225 & r 229    |
| Pipparikā, 11,                         | 213 218 221           | Pratapamalle Keliebiei I.             | 1, 2 3, 5 7, 8    |
| Piprod, ti,                            | Han                   | gratelara, 'door keeper ',            | 263               |
| Pishtapura, ca , 57, 59, 59, 60, 61, 8 | 89, 90, 95 OC OT      |                                       | n, 139 243, 259   |
|                                        | 99                    | •                                     | 21, 125, 131, 229 |
| Pibuna off, spy,                       | 251, 274 & r          | pratikāras, door keeper               | 203               |
| Pitāmilia, m,                          |                       | Priliterya sec. Prattura              | 130               |
| Pitavāsa m,                            | 83 S7                 | Praturija writer                      | 2, 6              |
| Pithāpuram, s a Pishtapura.            | 105 109               | pratishiddha d'uta bhata praic a pris | ılege, 120        |
| Pithapuram Pillar Inscription of       | 59 97<br>" Mallana    | Pratuhthana di                        | 261 262 n         |
| dēva,                                  |                       | Pratishthitachandra engr.             | 199, 203          |
| plural-dual,                           | 69, 96 n              | Pratityamutpada sibhanganirdefa,      |                   |
| <del>-</del>                           | 246                   | a confirmation to many answers,       | 24444111111       |

work,

|                                                                                            | Page                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
|--------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Page                                                                                       | Pulakësin, W Chālukya ch , 8 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Pratītyasamutpāda ribhangasūtra, Buddhist                                                  | Pulibūmra Grant of Jayasımha I, 88, 90                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| work, 241, 242                                                                             | Pulikēśin II, W Chālukya k , 88, 89, 90, 93, 94,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| Pratītyasamutpāda vyākhyā, do, 241                                                         | 95 & n, 96, 118, 119                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| pratitāsin, 109, 112, 120, 135, 291, 292                                                   | Pulindasēna, ancestor of Šailodbhava, 125, 127, 130                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| pratyaya, 41                                                                               | Pulombūru, va, 1. 93                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| Praudhapratāpachakravartin, Yadava tit, 194, 195,                                          | Pulombūru Grant of Mādhavavarman, 88, 90, 91 &                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| 281, 282                                                                                   | n, 92, 93 & $n$ , 94, 95 & $n$ ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| Pravarapura, ca, 82, 85, 90 n                                                              | 96, 116                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| prataras —                                                                                 | Punada, tribe, 48                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| Aurava Bhrigu Chyavana Apnavāna Jama                                                       | Punarvasu, nakshatra, 217 n, 295                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| dagni, 78, 80                                                                              | Punyābhra, ri, 102, 112                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Autathya or Utathya, 124, 129 & n, 131                                                     | Punyakumāra, Chōla l, 96                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| Vasishtha Sakti Pārāšara, 2, 5, 7                                                          | $p\bar{u}$ ppon, tax 24                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Pravarasčna I, Vakatala k,                                                                 | Puri, ci, 123, 226                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| Pravarasina II, do, 82, 83, 84 & n, 86, 88,                                                | Puri Copper plate of Nrisimhadeva IV, 226                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| 90 n, 92, 114                                                                              | Puri Plates of Mādhavavarman, . 123, 126, 127                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Prayīga, tīrtha, 233                                                                       | Puri (Uttarapāršva Matha) Plates of Dharma-                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| Prēshanda, off.                                                                            | rāja, 125                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| Primeval Boar, s a Adi Varaha, 153                                                         | Purle Plates,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Prithivibhatta, donce, 213, 221                                                            | Purle Plates of Indravarman, 78, 264                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| Prithivi Maharija, Chola I (1), 88, 89, 90, 95, 96, 97, 98                                 | Pūrnā, s a rī Payoshnī, 214 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Prithivimūla, s a Prithvimūla, 92                                                          | Pūrnadčva, m, . 261, 263                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| Prithivisarman, m, 88, 89, 98, 99                                                          | pūrņa kalaša, depicted over inscription, 279                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Prithivishēna I, Vākaļala L, 84, 85 & n                                                    | Pūrna pathaka, ca, . 102, 112                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Prithivishčna II, do, 114, 172, 173                                                        | pūrnimānla, , , 3, 104, 119                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| Prithis Isvara, 96 n                                                                       | puroga, s a purohua (?), . 262                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Prithivivallabha, sur of Rashfrakūja k                                                     | purōhita, 'priest'                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| Gövinda III, 10, 15                                                                        | Purujvanā, vi , 74, 77                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| Prithivivarman, Ganga k, . 78, 79                                                          | Purushottama, donec, 105, 110                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Prithu, myth L,                                                                            | Purushthanā, cf Purujvanā,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| Prithvīdēva I, Kalachuri k, 2, 4, 7                                                        | pūria bhuktaka bhuyyamāna dēva brahma dāya-                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| Prithvideva II, do, 2, 5, 7                                                                | tarjila, privilege, 292                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Prithvigangaraiyar, ch, of Pangala nadu, 145                                               | Pūrvadēša, 225                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Prithvigangaraiyar, s a W Ganga k Prithvi                                                  | pūrvagraharika, 94                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| pati I, 144, 145, 146, 147                                                                 | Pūrsa pathala, di,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| Prithvīmūla 88                                                                             | Pushkar or Pushkara, tīrtha, 234, 236, 240                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| Prithvipati I, W Ganga k, 145, 146 & n                                                     | Pushkarını, dı,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| Prithvīrīja, Chauhan l., 226 Prithvīragarāsā, work. 226                                    | Pushpāyudha, s a god Kāma, 235, 237                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| T little cittain and a comp                                                                | Pushya, nalshatra, 215, 217 & n, 294, 295 & n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|                                                                                            | Pushyamitra, Sunga k, 47                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
|                                                                                            | Pustapāla, off 'record Leeper', 54, 158, 161, 202                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| Prithvivallabha, sur of Gövinda IV, 108<br>Prithvivallabha, sur of Väkpati Muñja, 108, 112 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
|                                                                                            | Q                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
|                                                                                            | Qutb ud din, 226                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| Dčvariya I, 182, 185 Prithvīvallabha, tit of Yādava l. Mahādēva                            | the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of the second control of |
| 201 200                                                                                    |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| rūya, 194, 195<br>Prithvīvarman, Ganga k, 263, 264                                         | R                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| Priyamitrasvāmin, donee, 199, 203                                                          | r, 9,24,198                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| Prola, Karılala ch,                                                                        | r, doubling of consonant after —, 2, 9, 28, 53, 57,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| Prolakava, f, 69, 73                                                                       | 62, 68, 74, 82, 115, 124, 137, 156,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| Pūdı Pōrān, m, 286, 288                                                                    | 189, 198, 205, 249, 256, 261, 263                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| Pngūr, v, 180, 181                                                                         | r, doubling of consonant before —, 53, 57, 68, 82,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| Pulakčirāja, Gujarāt Chalul ya k, 93 n                                                     | 115, 124, 156, 198, 256, 261                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
|                                                                                            | ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |

| Pagr                                                                                | Рлов                                                                              |
|-------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------|
| r, subscript, 20 n, 114                                                             | Rājarāja III, Choļa k , 177 & n , 178, 179                                        |
| r, superscript, 1, 201, 213                                                         | Rūja4čkhara, author, 83                                                           |
| Richapatnam, vi,                                                                    | Rājasithla, Pallaia k, 171 n                                                      |
| Rīdhī, Krishna's consort, 108, 112                                                  | Rājnsifilm, Pāndya k, 281                                                         |
| Rādhānagarī, s a Vallavāda, 30                                                      | Räjasunha, sur of Ganga k Hastivarman, 63, 66,                                    |
| Ridhanpur Plates, 12, 204, 208, 208 n, 209 n,                                       | Discoulth III Rondon I                                                            |
| 210 n, 214, 215, 216, 217 n, 296 n                                                  | Rājasuhha III, Pandya I , 283<br>Rājasuhha ppīraugādi, colony, 283, 285, 286, 288 |
| Rāghavāni a, author, 190                                                            | Rājasingi ppetangati, colony, 200, 200, 200, 288                                  |
| Raghuramsa, worl, 43 n, 61, 67 n, 172 n, 238 n                                      | Rajasthanīya, off,                                                                |
| Rāgōlu Plates of Saktivarman, 89                                                    | Rajarallabha, off, 251, 254 & n                                                   |
| Rāhappa, /,                                                                         | Rijnyn, m, 31, 34                                                                 |
| Rahasya, off, 76, 78                                                                | Rījīndra, s a Sailodbhaia k Mādhavavarman                                         |
| Rai Lakhamaniya, s a Lal shinanasčna, 227                                           | III, 124                                                                          |
| Rai Mal, prince, . 231                                                              | Rājēndravarman, Ganga k , 74, 75, 77                                              |
| Rai Mal's Inscription of V S 1545, 233                                              | Rājgīr, s a Rājagriha, 291                                                        |
| Raipur, 233                                                                         | Rājim, 11, 116 & n                                                                |
| Raipur Plates of Mahā Sudövarāja, 19                                                | Rijim Plates of Tivaradeva, 19, 114, 116 &                                        |
| raya, 29                                                                            | n, 118 n, 119                                                                     |
| Rāja, m, 273 n                                                                      | Rājput, 232                                                                       |
| rajabhavya sarva pratyāya samēta, privilege, 202                                    | Rājputānā, 232, 239 n                                                             |
| raja datti, 'royal gift', 202, 203                                                  | Rajyadatta, m, 157, 159                                                           |
| rājadhanī, 'capital', 235<br>Rājādhirīja I. Chōla I. 25                             | Rajyadhikrita, 'chief minister', 83 Rāma, epic hero, 107                          |
| Rājādhīrija I, Chōla I,       25         Rājadhīraja, tīt ,       10, 14, 15, 293 n |                                                                                   |
| Rājādhirījadēva, Chola I,                                                           |                                                                                   |
| Rājūdhirājavitankar Šaņdčšvaradčvar, deity, 21, 25                                  | Rāmabhadra, s a epic hero Rāma, 107, 111,                                         |
| Rûjagriha, di , 291                                                                 | 113, 136, 212                                                                     |
| Rajaguru, 275 n , 276                                                               | Rämabhadradöva, Pratshära k, 243                                                  |
| Rijal čbiri, Chola tit,                                                             | Ramachandra, s a epic hero Rama, 253                                              |
| Rījal čśarivarman, Chōla tit, 21                                                    | Ramachandra, Iudava L, 184, 191, 192, 193 n,                                      |
| Rījakiya grama, 11, 103, 110                                                        | 270, 281, 282                                                                     |
| rajal īya māna, 'royal mensuro', 86 n                                               | Rimadisa, commentator, 84                                                         |
| Rajakkaļnāyan, tit of Hoysala Somisvara, 180 n                                      | Rimadiva, ch, 142 & n, 143                                                        |
| Razakkal Tambirān, tit,                                                             | Rāmadēva, I adara general, 281, 282                                               |
| rājal ya mana, s a rājakīya mana, 82 n, 86                                          | Rimadeva, I adava k, 184, 281, 282                                                |
| rāja mana, s a rajakīya mana, 82 n                                                  | Rimadisi, Chalukya princess, Sena q, 225                                          |
| Rajāmātya, off,                                                                     | Rāmadēvī, Uchchakalpa q, 171                                                      |
| rajan, ' prince ', 151, 220 Rajan, tit, 291                                         | Rāmagiri, s a mo Rāmtek, 84 & n                                                   |
| m = 1                                                                               | Rāma grove, 37, 38, 42                                                            |
| Rajanaka, m, 273 & n Rajanaka, tit, 79, 129, 262, 264, 268, 291                     | Rīmakakshā, l, 37<br>Rūmakal shaka, e a Rīmakakshā, 38                            |
| Rājanārāyana Sambuvarāyan, Sambuvarīya                                              | Rāmakhila s a Rāmakakshā, 37                                                      |
| ch, 179 n                                                                           | Rimalengurija, m, 89, 98, 99                                                      |
| Rājanya, s a Kshatriya, 237                                                         | Rāmanātha, Hoysala l, 180 n                                                       |
| Rajanyaka, tit, 129, 131                                                            | Rāmanātha, s a Kumāra Rāmanāthadāva, 182, 185                                     |
| Rajaparamēstara, tit, 182, 185                                                      | Rāmāranya, s a Rīmakakshā, 38                                                     |
| Rājapura, vi , 244                                                                  | Rimatirtham Plates, 91 & n, 92 & n, 93 n, 94,                                     |
| Rājapura Copper plate, 270 n                                                        | 96                                                                                |
| rajapurusha, 103, 120, 135                                                          | Rīmēšvara tīrtha, 206 n., 216 & n                                                 |
| Rājaputra, Kalachuri prince, 259                                                    | Rimgan, Copper plate, 226                                                         |
| Rajaputra, sur of Kalachuri l. Lakshmana, 259                                       | Rāmtel, mo, 84                                                                    |
| Rajaputra, tst, 79, 129, 131, 201, 202, 203, 262,                                   | raña Skt aranya, . 37                                                             |
| Pāurāja I <i>Chāla I</i>                                                            | Rana, tit, 282 n                                                                  |
| Rājarāja I, Chōļa l.,                                                               | Rana, tit, 233, 234                                                               |

| -                                                                    | •                                                |
|----------------------------------------------------------------------|--------------------------------------------------|
| Page                                                                 | PACE                                             |
| Ranabhīta, Lailodbhaia 1 , see Aranabhīta,                           | Renah Stone Inscription 296                      |
| Ranabhita, sur of Ganga & Hastivarman, 63, 64,                       | $r_i$ , used for $r_i$ , 82, 205                 |
| 66, 67                                                               | r, 114, 245                                      |
| Ranabhītodaya, n of god Vishnu, 64, 66, 67                           | r, used for r, 10, 19, 82, 205                   |
| Ranadhavala, 1, 223, 224, 228                                        | Riddhapur Plates of Prabhävatiguptä, 84 n        |
| Ranāditva, m , 105, 109                                              | rın āday ādı sambandha tarjıta, privilege, 281   |
| Ranadurjaya, 96 n                                                    | Rishi, m, 224, 229                               |
| Ranadurjaya, Chöla 1, 89, 96, 97, 99                                 | Richi parchami, bth day of bright half of        |
| Ranadurjaya Durjaya, Karilala ch , 96                                | Bhādrapada' . 327, 240                           |
| Rānaka, tit. 142 & n, 143, 186 n, 187, 188, 219,                     | Rishiy appa, s a Risiy apabhatta, 213, 214 n 221 |
| 254, 255, 263, 264, 266, 267, 268                                    | Pishvaśringa, sage, 231, 237, 210                |
| Ranakcsarın, s a brother of Maha Sıvagupta                           | Risi Mahattara, m, 273, 271                      |
| (°),                                                                 | Risiula, m , 105, 109                            |
| Panakisarin, s a Somaramsi k Bhava                                   | Risiyapabhatta, donec, 205, 210                  |
| dčva, 116 & n, 117, 118                                              | Rithpur Plates of Bhavattavarman, 82 n           |
| Ranastambhaka, s a Ranathambaka, 231 n                               | $r\tilde{v}$ , 186                               |
| Panathambaka, l, 231 & n                                             | Rohanaki, 11, 62, 65, 66                         |
| Ranathambor, ca, 187                                                 | Röhini, nal shatra, 72, 215, 295                 |
| Ranāvaloka, s a Rashtral ūfa ch Stambha, 2, 93 & n,                  | Röhini, Vasudera's wife, 50                      |
| 952                                                                  | Röhmmitra, m, 38                                 |
| Ranthambor, 1, 231 & n, 232, 238                                     | Rohtasgadh Inscription, 224, 225                 |
| Pāneya, 181                                                          | Rönanki, s a ti Röhnnarn, 65                     |
| Rangalachhvi, ti, 11, 13, 16                                         | Ronunky, s a 11, Ronanki, 67                     |
| runi 'queen', 100                                                    | rth, 9                                           |
| Ranvad, 11, 192, 278                                                 | ru, used for ri,                                 |
| Pashid ud din, 192                                                   | Ruddappa Dikshita, donec, 10, 11, 16             |
| rashtra, t d, 65 94                                                  | Rudra, s a god Swa, 163, 169, 256, 260           |
| Rüshtrakula(l ūta), family, 186, 188, 189                            | Rudrīditya, m, 102, 111                          |
| rashtral ūta, 70 & n, 169, 262, 266                                  | Rudramāmbā, Kakatīya q, 192                      |
| Rāshtrakūta, dy, 8, 10, 12 13, 14, 83, 101,                          | Rudras, gods, 46                                 |
| 102, 104, 106, 144, 145 n,                                           | Rudraśarman, donec, 90, 94                       |
| 146, 162, 163, 203 208, 213, 216, 219, 257, 258, 259 n , 296         | Rudrasčna I, Valufaka I, 85 & n                  |
|                                                                      | Rudrascna II, do , 86, 92                        |
| 21007772                                                             | Rūpīvartanī, $di$ , 65                           |
| 2.00                                                                 | Rūpyavatī, di , 65                               |
| Ratanpur, ca, 23, 4n, 118 Ratanpur Inscription of Prithyldeva II and | 5                                                |
| - 1 10 110 100                                                       | 8, 9, 71 156                                     |
| Ratanpur Stone Inscription of Jājalladēva I, 117,                    | 8, used for 8, 2, 68, 102, 137, 141, 189, 205,   |
| 118 n                                                                | 231, 249, 263, 265, 270, 282                     |
| Rathantara, Vedic hymn, 67                                           | s, used for sh, 68, 141, 265                     |
| Pati, Kuma's wife, . 210                                             | <i>8</i> , 62, 74, 198, 213                      |
| Ratnadeva I, Kalachuri I,                                            | b, used for s, 2, 10, 68, 205, 268               |
| Ratnadeva II, do, 2, 4, 7                                            | b, used for sh, 189                              |
| Ratnadčva III, do 3, 103                                             | Sabara, donce, 105, 109                          |
| Ratnarija I, do, 2, 4, 7                                             | sa bhūta vata pratyāya, privilege, 152           |
| Ratnarīja III, do ,                                                  | sa bhūt öpulta pratyāya, do, 211, 221            |
| Raula, tit, 273, 271                                                 | sa chauroddharana, do, 292                       |
| Ravikirti, author, 93                                                | sachcha, Buddhist term, 211                      |
| Raybarman, donec, 261, 262                                           | Sachcha niddesa, Buddhist work, 241              |
| Raya jhaga jhampa, tit, of Ludava / Mahū                             | Sachcha ribhanga, do , , 241                     |
| dčyn, 194                                                            | sacrifices —                                     |
| Raya Nārayana, tit of Ludaia k Mahūdēva, 191, 195                    | Agnishtoma, 46, 85, 89, 91, 92 n, 95 n, 98, 99   |
| Raziyya, q, 187                                                      | Aptöryāma, 85                                    |
| Regadugunta, 11, 163, 169                                            | Aśvamēdha, 44, 45, 85, 91, 92 n, 95 n, 125,      |
| Renandu, co, 97<br>Revana, donce, 142, 113                           | 128 131 167                                      |
| Revana, donce, 142, 113                                              | 1                                                |

mgi saliyi ngil dakushkan kirjina. danihna danih adaman dani dan dala dida majar ba Minta samana

| _                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |                     | ngi sabat ngil dalapating. NYBn.<br>dapating dalaphadasayan dalap dala selah terapa ha yeleb. Umayar<br>a | -                |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------|-----------------------------------------------------------------------------------------------------------|------------------|
| Sperifices —contil                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Paon                |                                                                                                           | Pagr             |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 10                  | #1) ila #tl ala #akita privilege                                                                          | 251              |
| Aci Friratra .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 10 85               | Siln trile                                                                                                | 15 69 61         |
| Atiratra                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | #5                  | Salabilina achil ametigal tit of Pal                                                                      | lain el          |
| Britin pati and                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 16                  | l                                                                                                         | , 170, 180, 181  |
| Gan a Triration,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 10<br>85            | Salaterne, Stopete tit,                                                                                   | _42              |
| Endynal orn                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | in                  | II Camert.                                                                                                | 214              |
| Sohn ridal dana Irifatta,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | ነ።<br>ትኝ            | 216/30                                                                                                    |                  |
| Sheda I,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 16.62               | A vet your                                                                                                | 11:1             |
| Inratia,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | \$17 47~<br>{1, 5.* | Habert I are It hap had 16                                                                                | 10 - 105 109,    |
| Uthyn                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                     | 110 113 177                                                                                               | *                |
| 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 18 55               | Chivil ~ pir pip)                                                                                         | 107 105 107      |
| Sidius i Miran en Larl, il PSje ilika                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                     |                                                                                                           | 160-110          |
| and the second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second s | 1 245 244           | I savace hans 20 21, 101                                                                                  | 107, 199, 201,   |
| en dar de des apris da, priviller,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 2111                | 1                                                                                                         | 20 - 20 + 200    |
| erdarde de la da.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 107                 | 1                                                                                                         | 124 12+ 131      |
| Endose, an Ha do                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 1.0 1*              | of Hynline                                                                                                | 20/21            |
| Sellarite (Saltrit) 10%                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                     | I vese s                                                                                                  | 74 K13 8 4       |
| Suffers eff Councillor                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | )(4)                | 7 11.5                                                                                                    | \$1\$            |
| ridia is linery sterij wilepr — 10                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 167 1*              | Tape des                                                                                                  | D) 61 91 n       |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 211 2-1             | ٠, ١                                                                                                      | 11, 21           |
| Salliars d'ores                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 7, 4 % /            | 3 CH 3 15 45 15 4 10", 100.                                                                               |                  |
| Sidl'ten raitter, 210 200 2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |                     |                                                                                                           | 145 152 1 5      |
| Signar 1: 4 1 0 17, 12 12 7                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 7 ( ) 111           | * Acigs , they garatem                                                                                    | 57               |
| 113, 121, 129, 130, 172, 202, 493, 213                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |                     | Slieroini                                                                                                 | 1/7              |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 7 7                 | adder we and                                                                                              | 274              |
| Shont little are Sar , larak lita                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 243                 | take to short each y exchange                                                                             | . 105            |
| engale for privilage                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 2.) 21              | Eskly toppe planetlick 1 ans                                                                              | na 261 n         |
| South the transfer to the second                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                     | Kan arm mer i st                                                                                          | 51               |
| Silani se Sche i                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | jen,                | Extract the though                                                                                        | × )              |
| Subsect 1 223 124 22 8 m                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | •                   | Chiom in metall 1113                                                                                      | 37               |
| Sähn apura tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | ****                | \$41 3 PS                                                                                                 | 124 129 131      |
| Sala rability of F                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 47 7                | en 15°                                                                                                    | _2               |
| Salara minar Brahma, es                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 101 107             | 1 . · ·                                                                                                   | Gr 62 & 6        |
| ealing alle 117, a privilege                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 1(9                 | 6.113 6.                                                                                                  | 35               |
| ealingtable the exemple on other                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | • • •               | hall man to so                                                                                            | 19               |
| emet do                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 1~4                 | 4.0 . 1                                                                                                   | 11 13, 16        |
| zai u ed fer et i (Prol ne inai erre)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                     | Kir I wish as                                                                                             | 157, 158 159     |
| Enfolling a dy 50 111 m 91                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                     | a that e n a n a stoppe                                                                                   | 229              |
| 1.4 12" 1.6 5                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                     | Sot a 11                                                                                                  | 13               |
| Smilodbhaan L eponyr warf Scale Wage and                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                     | i ·                                                                                                       | "L p 158, 179    |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 7, 125, 170         | 8 1 F 19 1 CT 12)                                                                                         | 21242 -          |
| Sainvel litte Sa longara 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | C1                  | 6 d Plates of Danisher's                                                                                  | 10 n             |
| Same blitta I, ser of Sailett in 1 Walls                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                     | hi-utts rem                                                                                               | 25 - 269         |
| r ja I, 125 126 127                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |                     |                                                                                                           | 5) 07 00 111.    |
| Summablita II sur of Saile Where I to                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                     | I .                                                                                                       | 201 200 208      |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 1 126 127           | S = 112 05                                                                                                | 11, 131          |
| Some ablata III err of Sastal Fara L Mir                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                     |                                                                                                           | 171 223 229      |
| vavarman III, 129, 1.5, 120                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |                     | Cor main 303 413 con menter,                                                                              | 39               |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 120 & 1             | Samiontarari an George I                                                                                  | 261              |
| Sutrim, Gal adatula L,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 157                 | San htay strayn's Ir emption                                                                              | 79 n             |
| Sni a doctrine,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 163 100             | אין אינה מינה אינה מינה מינה מינה מינה מינה מינה מינה מ                                                   | 245              |
| Sai a crints,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 163 105             | Ser reviblatlemella ep of 1 In                                                                            |                  |
| Saive m,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 105                 | vala                                                                                                      | 227 228          |
| ea Jala ethala privilege, 73 14                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 3, 229, 264         |                                                                                                           | 3, 224, 226, 228 |
| sa yala *l al-uranya, do ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 70                  | Samaripalla, ra,                                                                                          | 213, 221         |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |                     | 1                                                                                                         |                  |

| i                                                        | _                                                              |
|----------------------------------------------------------|----------------------------------------------------------------|
| Page                                                     | Page                                                           |
| Samar Sing, s a Kadamba ch Samara                        | Sangha, Buddhist —,                                            |
| sımlır (?), 226                                          | Sangrīmanallūr, v., 285                                        |
| samasta bhaga bhōga kara hırany ādāya samīta,            | Sangūr, 11, 182, 185, 189, 194                                 |
| privilege, 113                                           | Singur Inscription, 185                                        |
| Samastabhuvanāsrīja, sur of E Chālukya k                 | Sangūru, vi, 185                                               |
| Ammarāja II,                                             | sa nidhi, privilege, 21, 87, 120, 251                          |
| Samastabhuvanäéraya, sur of E Chalul ya k                | Sami ā, f, 246, 247, 248 Sami ārasiddir en of Gandarāditya. 31 |
| Vijavādītva II, 163, 169                                 | winter actually of of warrantees, s                            |
| Samastabhuvanūśraya, sur of Vijayanagara k               | Sanjān Plates of Amoghavarsha I, 11, 92 n, 243, 258, 994, 297  |
| Děvaráva I, 182, 185                                     | Sanjān Plates of Gövinda III, 217 & n                          |
| Samastabhuvanäsriya, te, 163, 169, 170                   | Sankara, donce, 105, 110                                       |
| samast čipatti sulk čipatti sahita, privilege, 107       | Sankara, 8 a god Siva, 225, 228, 235, 236, 239,                |
| eāmarayīka, 79 n<br>Sambolpur, 19                        | 291, 297                                                       |
| Sambalpur, 19<br>Sambhu, s a god Siva, 86, 125 127, 130, | Sankha, Chāhamāna L,                                           |
| 194, 195, 235, 236 239, 278                              | śankha, emblem on seal,                                        |
| Sambhurasas, 1, 199, 200, 201                            | śankhakara, see śankhika, 139 n                                |
| Sambhus ayya, misrcading for Sambhuyasas, 200            | Sunkhāyana srautasūtra, work, 46 & n                           |
| Sambuvarāya, dy,                                         | Sankhēda Plates (1st set) of Dadda II, 82 n                    |
| Sampha, 38                                               | Sankhēdā Plates (2nd set) of Dadda II, 82 n                    |
| Sanghan, Sanghannira, monk, 38, 42                       | sankhika, 'worker in shells' or 'person of                     |
| Sampharal shita, monl, 289 & n                           | mixed parentage', 139, 141                                     |
| sampharan a, 38 289 n                                    | Sannasīvi, misreading for Annasīvi, 214 n                      |
| Samgulla, com, 148, 153, 155                             | Sannidhatri, off, 120 251, 254 & n                             |
| Samıddhīśvara Temple Inscription, 233                    | Santa, Sringika's wife, 237, 240                               |
| sainl-rantis—                                            | Santabomalı Plates of Indravarman II, 62, 64                   |
| Dakshināyana, 31, 34                                     | santaka, 'servant', 83 & n, 86 87                              |
| Dhanush, 72                                              | Santanu, epic hero, 150, 153                                   |
| Karha 30                                                 | santika, 'proximity' 'presence', of santaka, 83 n              |
| Makara, 2, 3, 6, 8                                       | Sänuthäkura, m, 281                                            |
| Uttaras ana, 60, 61, 162, 163, 169, 273, 274 & n         | sa padr uranya, privilege, 264                                 |
| Vishuva, 269                                             | sa parilara, mistako for s oparilara, 16, 211, 221             |
| Samkshovha, Parurājaka I., 171, 172, 174                 | Saphara or Sāphara, m, 246, 247, 248                           |
| Sammoha vinodini, Buddhist work, 242 n                   | Saptal ötišvara, deity, 226                                    |
| s-āmra madhula, privilege, 251                           | Sapta lök aika nätha, ep of god Vishnu, 66                     |
| s-amra madhūla, do , 229                                 | Sapta lők aika saméraya, do, 67 n                              |
| samuchita dēya bhāga bhōga kara hirany-adi, 292          | sapla miltri group, images of —, , 284 n                       |
| eamudaya, Buddhist term, 242                             | Sapt archir mulka, ep of god Vishnu, 67 n                      |
| Samudaya buhy ūdy astamba, ' (land) originally           | Sapt arnava jalisaya, do, 67 n                                 |
| devoid of regetation, which does not yield               | Sapt arnara sayın, do , 66                                     |
| any revenue (to the state)', 51                          | Sapta sam ōpagīta, do, 66, 67 n                                |
| Samudragupta, Gupta k, 41, 45, 57, 58, 89, 173           | Sarabhanga, off, 291                                           |
| samvyataharin, 51, 55                                    | Sarabhapura, ca, 19, 20, 114, 115, 173                         |
| samya, 32                                                | Sarabharija, 20                                                |
| Säsichstaka, 1, 199, 202                                 | Sarabpur, ts , 19                                              |
| Sünch: Prakrit Inscription, 142 n                        | Sarada Inscription from Hund, 257 n                            |
| candhi, not observed, 46, 133, 137, 143 n, 221 n,        | Sa Râneva, general, 184<br>Sarapgarh, 11, 19                   |
| 249                                                      |                                                                |
| sandhi, wrong, 10, 82, 84, 115, 205                      | المستعد أفعد ما                                                |
| Sāndhungrahika, off, 83, 158, 161, 109, 202, 203         | l a                                                            |
| Sandhungr_hin, off, 79, 80, 264, 265, 266, 267           | ن ع ن م ا                                                      |
| sandu(sandhı)ııgrahappēru, tax, 26, 27                   | Sardär, tit, 206                                               |
| Sangama, dy., 183                                        | Sarêpha or Sarêphā, ei & di, 199, 201 & n,                     |
| Sangama, m, 182, 183, 185                                | 202, 203                                                       |
| Sangavūru, s a vi Sangūr, 189                            |                                                                |
|                                                          | Sarkar Bhadrak, 201                                            |

| Pagr                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Pagi                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
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| nn                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | reasons—contd                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| patrar oacests                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | Vasa (Varshā), 91                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| partition that the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of the contract of | Selfada, er, 65                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| ration 1 lates of 2 decimals in 22.1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Sellavi, 11 , 105, 107                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| paintin G,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | Senn, dy, 159, 225                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| kan njadata dyamanany wasay                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | Sena Amul a m 271, 272                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| 200                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Senadhikarila, off, 223, 229                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| Sarva, s a Mārīserva (?), 213, 297                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Senadhipati, tit, 182 183, 185                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Burta badaa parada, princes                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | Senapati, tit, 47, 48, 82, 81, 97                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| saria badha inarjita do , 251                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | Senasāra, family,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| Sarvachandra or Sarvachandra com, 76,78                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Seman, m, 31, 14                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| sari ce aya sameta privilege, 109                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Sendamangalam, et . 176, 177                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| Sarvadeva Avasthila, donce, 106, 110                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Sendan Du ikaram, worl. 181 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Sarudhyal sha 86                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | Sindraka, dy 171                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| sarta kara parthara, 'exemption of all taxes', 169                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Sen Iamil, 'Tamil literature', 180, 181                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| saria kara sameta, privilege, 120                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 1 1 111 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| saria namasya, 32 31 105                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 1 ( )                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| Sarvānanda, donec, 102, 103 105 100 1113                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Sarvanatha, Uchchakalpa I. 101 n 171, 172 173                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | Challes Harris                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
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| saria pida tarjila, do , 120 201 203                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| sarıa pīda vivarjita, do 71                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | A-11/2 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Sarvavarman, Maukhari k., 242 243 & i                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| saria vishti parihara parihrita, privilege, 87                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| sari aya tisuddha do , 32                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| sarv öparıkara kar udara sarıc'a do, 251                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 11.1.1.1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| sarı ölpatlı sahıla, do , 281                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Lisana 'grant', 78 SO, S7, S5 101, 107 111                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
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| Sasinla or Sasanlarija I, 126                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Satapatl a Brahmena, worl                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| s afari rifapa samanvita, privilege, 264                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| eatipatthana, Buddhist term, 211                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
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| eatra, 66, 67, 82 56, 104, 107, 163 169                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| sa trina kashth ödal öpeta, privilege, 272, 251                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | ***                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| Satrughnarāja, m,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Shol ipur, rs 190 n , 193, 191                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Sättan Ganavadı, ch , 283                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | Shrinëvadi, ti , 273 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| Satyādītya, Chōla 1,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | st th u ed for sht                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| Satvasidhāra, donce, 5, 5 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | Shummana + a Khummana, 236<br>Siahu + a Sihaji, 157                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| Satyāsraya, sur of Pulakisin II 167                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| Satyāsraya, W Chalukya 1, 213                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | Sulcha Hennekandra, vorl,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| Salyusraya kula tilaka, ep. of Lijayanagara l                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | aiddham, 'hail' 216, 217, 218                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Divariy 1 I, 152, 185                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | aiddham, symbol for —,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| Saucha Khambha (or —Stambha), Rushtra                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Siddhantam, 11, 65                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| l-ūja ch , 206 293 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Siddh irima or Siddharimanatha, eaint, 189, 190 &                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| Saurāshtra, co , 277, 279                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | n, 101, 103, 104, 105, 196                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| Savathi, di,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | Siddl aramapurana, Kannada work, 190                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| Savathıdesa, Savathıl a or Savathıl adesa                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | Siddhärthaka, ri, 65                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| di, 103, 105, 106, 110                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Siddhati, ti 75                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Savitri, s a god Sūrya,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | siddh aya, 'fixed income', 273 n, 274 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| sa vril shamāl āl-ula, privilege, 107, 109 112,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | siddhay im, tax, 21, 25                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| 136, 272<br>sa vrel shamala nidhi nil shëpa sahila, do , 282                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | Siddhčávara, god, 190 n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| scasons — 282                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | Sidila Bomma 184                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| Cilma (Grichma)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | Shapi Gahadarala I , 187                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| 91                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Silinta donce, 105, 110                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
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|                                            | PAGE                 |                                 | Pag                   |
| Sıl sha, Vēdanga,                          | 253, 255             | Sivarāja, 1,                    | 198, 199, 200         |
| Silīhāri, $dy$ , 29 & $n$ , 30, 31, 32,    | 33 n, 192,           | Sivarāja, Kalachuri k,          | 259                   |
| 193, 226, 269, 270, 271 n, 272 n, 2        | 275, 277 n,          | Sıva ritri,                     | 278                   |
|                                            | 279, 281             | Sivasarman, donce,              | 90 93, 94             |
| Sılīhāra, s a Sılāhāra,                    | 273, 274             | Sivrilla, m or f,               | 219, 251, 25          |
| Sılāhīra, s a Śılāhāra,                    | 275, 276             | Siyadoni Inscription,           | 28, 137, 139          |
| Sılaharā Caves,                            | 256                  | Siyaka, Paramara k,             | 102 & n, 108, 112     |
| Silappadigaram, Tamil work,                | 181 n                | Siyan Pallavan, s a Rajanar     | āyrna Sambu           |
| Silīra s a Šilāhāra,                       | 271                  | varāyan,                        | 179 $n$               |
| filiari, tax,                              | 24, 25               | Skandrguptr, Gupta L,           | 138                   |
| Simāsīmi, ei ,                             | 158                  | skandhāvara,                    | 217 n, 291            |
| Simha, m,                                  | 100                  | skandharara, 'capital',         | 12 & n                |
| Simha, s a Pallaia ch Köpperinjinga,       | 178                  | Smara, s a god Kāma,            | 235                   |
|                                            | 02, 193 & n          | Smarīrāti, s a god Siva,        | 135 & n               |
| Siniha Parishad, division of the Kulamukha | 8,                   | Smriti, 89, 98, 9               | 99, 253, 257, 260 & n |
|                                            | 163, 16 <del>4</del> | Smritikaustubha, work,          | 134, 188 n            |
| Simha parshad, s a Simha-parishad,         | 169                  | Snake Temple, at Bhandak,       | 117 n                 |
| Simha parshe, s a Simha parishad,          | 165                  | Sõbhana,                        | 249                   |
| Simhaporuda valanādu, di ,                 | 178                  | s öddčća, privilego,            | 20                    |
| Simhavarman, Pallava I,                    | 179                  | Södha[da] Näyal u, minister,    | 271, 272              |
| Sinda, $dy$ ,                              | 100 & n              | Sodhāka, m,                     | 140                   |
| Sindhurīja, Chāhamāna 1,                   | 191, 192             | s odranga, privilege,           | 16, 152, 211, 221     |
| Sındhurüja, Paramära 1,                    | 133, 135             | Sohawal Plates,                 | 174                   |
| . [si]nga-Isvaram, te,                     | 286, 288             | Sokkachchij an, sur of Pallava  | ch Köpperuñ           |
| Singalum,                                  | 285                  | ımgadöva I,                     | 175, 180, 181, 185    |
| Singana, Yadara I,                         | 191                  | Sollanayanar,                   | 173                   |
| Singeva Nāyaka k , 18.                     | 3, 184 & n           | Sokka Sizan, s a Sokkachchiya   | n, 175 n              |
| Singupura, 11,                             | 65                   | Sola kon, m,                    | 177                   |
| Sınnamanür Plates (larger),                | 284, 285             | Solanl I, dy,                   | 231                   |
| Simpuram Plates of Anantavarman,           | $57 \ \& \ n$ , $58$ | Sõlanralaikonda Vira Pändya, P  | āndya k, 284 & n      |
| Sırıy û Dövî, Châlukya q ,                 | 100 & n              | Solapuram Inscription,          | 144                   |
| Sirivā Dīvī, Sinda q,                      | 100 & n              | Soliyam, measure,               | 286, 288              |
| Sirpur, 19, 20, 115, 117, 11               | 8, 119 & n           | Soma, god,                      | 253                   |
| Sirpur Inscription of Vāsatā,              | 115                  | Soma, m,                        | 140                   |
| Sirpur Lul shmana Temple Inscription,      | 92 n                 | Sömadattr, ch ,                 | 199, 200, 209         |
| Sirpur Stone Inscription,                  | $116 \ n$            | Somadeva, Maul harr ch,         | 15, 46, 52            |
| Sirso, 11, 20                              | 4, 200, 214          | Somakula, dy,                   | 251, 253, 254, 255    |
| Siruguppe, l,                              | 184                  | Somakuli, e a Somrvamsi,        | 249                   |
|                                            | 6, 210, 214          | Somanātha, deity,               | 271, 277, 278         |
|                                            | 213 & n              | Somanātha, te,                  | 134, 137, 138, 139    |
|                                            | 4 & n, 216           | Somanāthadēva, s a god Siva,    | 135, 136, 140,        |
| $S_{1VR}$ , god, 13, 85, 102, 115, 119 & n |                      |                                 | 190, 195              |
| 130 133, 134, 142, 154, 162, 163, 165,     |                      | Somanatha palli (or pallika),   | 134, 139, 141         |
| 183, 186, 188, 190, 191, 194, 200, 223,    |                      | Somavamsa, dy of Kosala,        | 70, 116, 117, 118,    |
| 241, 256, 262 n, 273, 271, 278, 2          | •                    |                                 | 119, 120              |
| ivagupta, s a Mahā Sivaguptarāja,          | 122                  | Somavaniśa, 'lunar raco',       | 188 n                 |
| sivagupta, s a Somaramsi / Mahā S          |                      | Somavama, family,               | 90 n, 91, 94 n, 249   |
| _ C                                        | 9, 251, 254          | Somisvara, Hoysala l,           | 180 n , 193           |
| sica linga,                                | 85                   | Somosvara I,                    | 163                   |
| ita linga, depicted over inscription,      | 275                  | Somisvara, Silāhura 1.          | 192                   |
| is alingaka, et ,                          | 20                   | Somosvara I, W Chalukya k,      | 134                   |
| ivamagha, s a l Sivamīgha,                 | 218 n                | Somistara II, do ,              | 134                   |
| ıva Mündhütrivarmın, Kadamba k ,           | 80 n                 | Somesvaradeva, ch of Chakral of |                       |
| ovamāra II, W Ganga I,                     | 145                  | Somēsvaradēva, Šilahāra 1, 27   | 0, 275 n, 278, 279,   |
| avamegha, I of Kausambi,                   | 215, 217             |                                 | 280 281               |

|                                                       | 1        |                                    |                    |
|-------------------------------------------------------|----------|------------------------------------|--------------------|
| PA                                                    | /GE      |                                    | Page               |
| Somnath,                                              | 192   Sr | risthänaka,                        | 281                |
|                                                       | 103   Śr | Ivallabha, Pandya k                | 285                |
|                                                       | 222   Śr | ivallabha, sur of Gövinda IV,      | 106                |
| Sonepur, slate, 248, 2                                |          | rīvallabha, sur of Rashtral ūta k  | Gõvinda            |
| Sonepur or Sonepur Raj, ci, s a ca Suvarna            | 1        | III.                               | 10, 15             |
| puri, 248, 2                                          | 250   Šr | rīvallabha, sur of Vākpati Munja,  | 108, 112           |
| Sonnilge, vi , 190 & n , 191, 193, 194, 1             |          | rīvāstavya Kāyastha, caste,        | 224, 230           |
| s ōpanıdhı, privilege, 21, 87, 120, 2                 | · · ·    | rungavarapukōţa, vi ,              | 56, 59             |
| s ōpankara, do, 16 n, 109, 152, 201, 2                |          | rungavarapuköta Grant of Anant     |                    |
| Sõpura, vi, 103, 106, 1                               | ١ .      |                                    | 9, 163, 164, 257,  |
| Sorab Inscription. 190 &                              | 1        | 00,00,0                            | 260 & 2            |
|                                                       |          | tambha, Rāshfrakūja ch , 11 & n    |                    |
| 1 8-7                                                 |          |                                    |                    |
| Sōrō, w, 197, 201 &                                   |          |                                    | 294, 295, 296, 297 |
| 1 1 1                                                 |          | tambha, Rashtrakūta I,             | 144                |
| •                                                     |          | tambha Törana, s a Thamb Töran     | ), 42, 43          |
|                                                       |          | ar, emblem on seal,                | 73                 |
| •                                                     |          | thāna, l,                          | . 277, 278         |
| · · · · · · · · · · · · · · · · · · ·                 |          | thănāntarıka, off ,                | 201, 202, 203      |
| s otpadyamāna vishtila, privilege, 152, 211, 2        | 221 sti  | ūpa,                               | 289 & n            |
|                                                       | 100   Su | ubandhu, <i>author</i> ,           | 217                |
| Śravanabhadra, vi , 103, 105, 106, 1                  | 110   Տա | ubhadatta, m,                      | 158, 161           |
| Śrāvastī, s a Sārathi,                                | 103   Su | ubhākaradēva, Bhauma k ,           | 201                |
| śrēshthin, 'banker', 79, 80, 1                        | 140   Su | ubhasniha, com,                    | 199, 203           |
| Šri, s a goddess Lakshmī,                             | 1        | udarsana, Vishnu's discus,         | 151, 154           |
| Sribhavana, v., 206, 209, 215, 216, 218, 220, 2       |          | udassana, myth L,                  | 149                |
| Śridatta, m, 157, 1                                   |          | udčvarija, s a Mahā Sudčvarāja,    | 22 n               |
| Śridēvī, s a goddess Lakshmī, 182                     | 1 -      | idha l'arma, 'white washing',      | 170                |
| Sridhara, donce, 213, 2                               | •        | adhamma, monk,                     | 39                 |
| Śridhara Dīkshita, donec, 213,                        | 1        | ndı İnscription,                   | 25 <b>7</b>        |
| 6 - 31                                                | 1 -      |                                    |                    |
|                                                       |          | ūdra, caste,                       | 139, 237, 240      |
| 6 11 25-1 4                                           | 1        | •                                  | 117, 196, 197, 290 |
| Sridhara Māhula, m, 106, 1                            |          | ujana, com ,                       | 223, 224, 230      |
| Srikandakanaka, m,                                    | , ,      | ukhākara, com,                     | 186, 188, 189      |
| Sukantha, s a god Siva,                               |          | ūlapāni, s a god Siva,             | 253                |
| Śrīlanthacharita, work, 271                           | 1 -      | ūlika, s a Chola (*),              | 116 n              |
| Srikantha śūra, s a Tennavan Pallavadiarai            |          | ülin, s a god Siva,                | 187, 188           |
| yan, 283, 286, 2                                      | 288   ธน | ılla,                              | 190, 196           |
| srīl arana, 'record office', 2 add, 6, 8, 271, 272, 2 | 76, Su   | ultān,                             | 233                |
| 278, 279, 2                                           | 280 Su   | ultān of Mālwā,                    | 232                |
| Śrikhandayaka, m, 152                                 | n Su     | ultāns of Delhi,                   | 187 & n            |
| Sringaraprakasa, work, 83 and                         | n Su     | umatı südhära, m ,                 | 8 n                |
| Simgātikā, vi,                                        | 261 su   | m, depicted over inscription,      | 271, 273, 274,     |
| Śringika, s a Rishyństringa, 237,                     | 240      | · -                                | 278, 279, 281      |
| Sringi Rishi, l., 230, 2                              |          | in, emblem on scal,                | 67                 |
| Srinivāsa, $m$ , 106. 1                               | . 1      | unak Plates of Karnadeva.          | 50                 |
| Srinivāsa, s a Sailodbkaņa k Mādhavavar               | 1        | undarānandā, nun,                  | 38                 |
| man 111, 122, 125, 126, 127, 128, 130 &               |          | undara Pāndya, Pāndya k,           | 285                |
| Sripura, ca, s a Sirpur, 19, 20, 115, 118 &           |          | undera Pandyan köl, l m ,          | 26 27              |
| Sri Rimo e a lazara anno 100                          |          | īnya, s a nolli,                   | . 33 n             |
| Arirama com of Dath Wiles                             |          |                                    | 282                |
| Srirangam c                                           | 1        | upili, m,                          | 132                |
| Small manta at 100                                    |          | ūr, dy ,                           | 103                |
| /                                                     | m ST     | urādītya, ch ,                     | 105, 109           |
| 20, 202, 2                                            | 03,   51 | urādītya, m,                       |                    |
| 6rīsthāna, l,                                         |          | uraguru, ' preceptor of gods', s a | OTO OES            |
| , , , , , , , , , , , , , , , , , , ,                 | 280      | patı,                              | 218 253            |

|                                         |                  | 1                                        |                   |
|-----------------------------------------|------------------|------------------------------------------|-------------------|
|                                         | PAGE             |                                          | Page              |
| Surapura, e a Amarīvatī,                | 251              | Tagarapura paramēsvara, ep of Šīlah      | âra k's,          |
| Surāshtra, co,                          | 271              |                                          | 275, 276          |
| Surat Plates of Vyāghrasēna,            | 12 n             | Taijaprabhu, minister,                   | 278, 279          |
| Sūravira, Paramāra ch,                  | 133              | Taila, L.                                | 142 n             |
| Sürpāraka, l,                           | 273, 274 & n     | Tailapa, L,                              | 142 & n, 143      |
| Sūrya, god,                             | 249, 283 n       | Tailapa II, W Chālukya k ,               | 142               |
| Sūryadēva, engr,                        | 199, 202         | tailikarāja, 'chief of guild of oilmen', | 138, 140          |
| Süryavarman, Maukharı k,                | 115              | Taittiriya samhita, work,                | 46 & n            |
| sūtra, s a sutta,                       | 241              | Tajjika, 'Arab',                         | 51 & n, 154 n     |
| sũtradhāra, ' mason ',                  | 234, 238, 292    | Takāri, vi ,                             | , 250             |
| sutta, s a sūtra,                       | 241              | Takkolam Inscription of Parantaka I,     | 25                |
| Suttanta bhajaniya, Buddhist work,      | 241, 242         | Takshasilā, ca,                          | 37                |
| Sutta pitala, Buddhist work,            | 241, 242         | Tāla or Tālapa, E Chālukya k,            | 167               |
| Sutarna garuda dhi aja, ep of Ganda     | rādītya,         | Talahārı mandala, dı ,                   | 120               |
|                                         | 31, 33 & n       | talaka, t d,                             | 108               |
| Suvarnakara, m,                         | 2, 5, 7          | Talakād, vi ,                            | 11 n              |
| suvarnakara, 'goldsmith',               | . 87             | Tālatthērē, vi ,                         | 261               |
| Suvarnapura, ca, 249, 250               | 0 & n , 252, 255 | Talavananagara, s a 11 Talakād,          | 11 a              |
| Suvarnavarshadēva, sur of Gövinda       | IV, 104, 106,    | Talegaon, vi,                            | 13                |
|                                         | 107              | Talegaon Plates of Krishnaraja,          | 14 n              |
| Suvarna vîthî, di ,                     | 159              | Talēvātaka, vi,                          | 10, 13, 16        |
| Suvarnayasas, m,                        | 157, 159         | Tallaru, vi, 176, 177,                   | 178, 180, 181     |
| sia hasta, 'sign manual',               | 111, 153         | Tamil, co,                               | 178               |
| Svalpa dakshina vīthī, di ,             | 158              | Tamil literature, 175 & n                | ı , 176, 178, 180 |
| sıāmarajıka, see sāmavayıka,            | 79               | Tamparavadama, l,                        | 199, 201          |
| svāmi, 'member of a guild',             | 285              | tāmra, s a tāmrasāsana,                  | 229               |
| Svāmi Mahāsēna,                         | 167              | tamrapatra, 'copper plate',              | 104               |
| sı arnakāra, 'goldsmith',               | . 143            | tamrapațta, 'copper plate', 54,          | 55, 160, 198,     |
| sıa sīmā paryanta, 229                  | 9, 272, 281, 282 |                                          | 202, 203          |
| sıa sıma irina göchara göyüti paryanta, | , privi          | tāmrapatiaka, 'copper plate',            | 129               |
| lege,                                   | . 112            | tamraśāsana, 21, 121, 143, 24            | 8, 251, 254, 255  |
| sıa sīmā trina kashtha yūti göchara par | yanta,           | Tanardā, vi,                             | 78, 79, 80        |
| do,                                     | 109              | Tāndikoņda, vi,                          | 163, 166, 169     |
| sıa sīmā trına yūtı göchara paryanta, d | o, 136, 292      | Tāṇdīvāda, vi ,                          | 89, 97, 99        |
| Svayambhu, engr,                        | 79, 80           | Tañjai, s a Tanjore,                     | 144 n             |
| Svayambhū, s a god Brahman,             | 125, 128, 130    | tapita, 'heated' or 'engraved',          | 158, 161,202,     |
| Svayamtapa, donee, .                    | 106, 110         |                                          | 203               |
| Švēta, s a ca Švētaka, .                | 264, 268 & n     | Tapōrāśi, Śaiva ascetic,                 | 165               |
| Svētaka, ca, 78, 79, 261,               | 262, 264, 266    | Tārā Bhaṭtārīlā, s a Ārya-Tārā,          | 292               |
| Švētha, s a ca Švētaka,                 | 266              | Tārāchandi Rock Inscription,             | 224               |
| sword, emblem on coins,                 | . 3              | Taradaméaka, di ,                        | 5, 120 & n , 122  |
| sword, emblem on seal,                  | 1                | Tarīl h ı Ālfi, work                     | 234               |
|                                         |                  | Tārkshyapura, cf Tōrke,                  | 30                |
| T                                       |                  | Tarod, vi,                               | 120 n             |
| •                                       |                  | Tātār Khān, governor of Gujarāt,         | 233               |
| <i>t</i> ,                              | 9, 74, 88        | Tattañ Sendil,                           | 287, 288          |
| t, final, 9, 53, 57, 81, 115, 156,      | 162, 213, 261,   | Taula, engr,                             | 141, 143          |
|                                         | 263, 290         | Tuxila Copper plate,                     | 37, 38            |
| t, used for th,                         | 10               | Taxila Lamp Inscription,                 | 289               |
| Tablāt : Albarī, work,                  | 233, 234         | Taxıla Silver Scroll,                    | 37, 41            |
| Tabaqāt ı Nāsırī,                       | 226 & n, 227     | Tējakantha, m,                           | 271               |
| Tadanıyuktaka, off,                     | 129, 131         | Tel kalı Plates,                         | 58 n              |
| Tadayuktaka, off, 157, 159, 201         | 1, 202, 203, 291 | Tekkalı Plates of Dēvēndravaiman,        | 75, 76, 77 n,     |
| Tādīparru, vī,                          | 97               | ,                                        | 78 n              |
| Tagara or Tagaranura, ca. 29, 30        | 1 31 33 275      | Tell als Plates of Indravarman           | 904               |

|                                         | PAGE                  |                                                                  | PAGE       |
|-----------------------------------------|-----------------------|------------------------------------------------------------------|------------|
| Tel m,                                  | 59                    | Tıvarkhöd Plates of Rüshtraküta Nannarija,                       | 13 n       |
| Tel, s a n Telä,                        | 250                   | tm,                                                              | 156        |
| Telī, n,                                | 250 n                 | Toll-appiyam, Tamil work,                                        | 175 n      |
| Telnahi, s a ri Tel,                    | . 59                  | Tomara, clan,                                                    | 135        |
| Tella gamudy, er,                       | 59                    |                                                                  | 80, 181    |
| Tellīru, see Tallāru                    |                       | Tondaımān,                                                       | 179        |
|                                         | , 59, 60, 61          |                                                                  | 47, 179    |
| Tillavalli, of Tellavalli,              | 59                    | Tondaı nādu,                                                     | 181 n      |
| Telungs, 183, 191, 192, 19              |                       | Tondaivar,                                                       | 178        |
| Telungar,                               | 176                   | Tondamannan,                                                     | 181 n      |
| Temtura, 11,                            | 269                   | Toragaleya Devarasa, e a minister Deva                           | 700        |
| Tennavan Pallavadiaraiyan, m, 283,      | 285, 286,<br>287, 288 | rāja (?)                                                         | 193 n      |
| Ton a g Taganapura (2)                  | 275 n                 | Tor Dherai Inscription,                                          | 37         |
| Ter, s a Tagarapura (?),                | 30                    | Tōrke, vi ,                                                      | 30         |
| Ter, ti,  Icwar, ti,                    | 90 n                  | Tosada, vi,                                                      | 20         |
| th, 189, 204, 213, 256, 25              |                       | Tōsali, co,                                                      | 200        |
|                                         | 256, 259 n            | Tosarā, vi ,                                                     | 20         |
| • •                                     | 7, 138, 139           | Traikūţaka, dy , 48, 1'  Traividya sāmānya, 151, 155, 213, 214 : | 72, 173    |
| Thall ura, tit, 138, 140, 141, 22       |                       | Tribhuvanachakravartin, tit of Chöla k Kulöt                     | 10 , ±41   |
| Thal ur, tit,                           | 139                   | tunga Chōla III,                                                 | 170        |
| Thākurdiyā Plates of Mahā Pravararāj    | 1                     | Tribhuvanamulududaiyār,                                          | 179<br>175 |
|                                         | 115 n, 118            | Tribhuvanaviradčva, sur of Chōla l Kulöt                         | 110        |
| Thamb Toran, 1,                         | 42                    | tunga Chōla III,                                                 | 176        |
| Thann, s a Sthann,                      | 277                   | Tridasaputi, s a god Indra,                                      | 20         |
| Thini, 11,                              | 282                   | Tri Kalinga, co, 69 & n, 70, 71, 25                              | _          |
| Thīnā Plates of Yādava Rāmachandra's T  |                       |                                                                  | , 70, 72   |
|                                         | 282 & n               | Trikalingādhipati, sur of Mahā Bhavagupta                        | -          |
| Thiriditya, m,                          | 137, 140              |                                                                  | 51, 253    |
|                                         | 9, 131 & n            | Trikalıngādhıpatı, tit of Sōmavamšī rulers,                      | 119        |
| Tilal wädā Plates of Bhōja,             | 103                   |                                                                  | 68, 269    |
| Tilli, s a Delhi,                       | 235                   | Trikūţa, mo or co, 91, 92, 17                                    |            |
| Timisa, mo,                             | 11, 13, 16            |                                                                  | , 32, 34   |
| •                                       | 9,95n,96              | _                                                                | 38, 241    |
|                                         | 9 & n, 201            | trına kāshth ödal öpēta, privilege,                              | 282        |
| Timūr,                                  | 233                   | Trinëtra, s a god Siva,                                          | 194        |
| tiramam, s a dramma,                    | 26, 27                |                                                                  | 8, 70 n    |
| Tiriya, ii in Ceylon,                   | 196                   | Tripura, demon destroyed by Sila,                                | 226        |
| Tirlingi Grant,                         | 63 n                  | Tripura or Tripuri, ca ,                                         | 90n        |
| Turidi Plates of Pravarasčna II,        | 81, 83                | Tripurahara, s a god Siva,                                       | 227        |
| Tırumadu, q of Pallata ch Köpperuñjinga | 181, 182 n            | Tripurintakam Inscription,                                       | 177        |
| Tırumunaıpp'idı, dı ,                   | 179                   | Tripuri, ca, 2, 4, 7, 257, 28                                    | 58 & n     |
| Tirupati Inscription,                   | 175 n                 | trı sahasra vidya,                                               | 89, 98     |
| Tiruttindisi iramudaija Mahādēva, te ,  | 24, 25                | Tristhali, 'Kāsi, Prayāga and Gayā',                             | 233        |
| Tiruvadi, ti .                          | 178                   | trisūla, emblem on seal,                                         | 114        |
| Tiruvālangādu Plates,                   | 97 n                  | Trīvara, s a Tivaradēva,                                         | 90, 91     |
| Tiravālīsvaram, et ,                    | 285                   |                                                                  | l, 92 n    |
| Tiruv ilisvaram udaivār, te,            | 285                   | Tryambaka kshētra, s a Nāsak,                                    | 193        |
| Tirui innimalai, ca ,                   | 178                   | Tsandavõlu Inscription of Buddharāja,                            | 98, 97     |
| Tiruvannāmalni Inscription,             | 176, 177              | Tudarūri, f , 283, 285, 2                                        | 86, 288    |
| Tirus Endipurum Inscription,            | 175, 177              | Tulā, ' second harvesting season ', cf Kur,                      | 26, 27     |
| Tiruvorrivur, ti,                       | 145                   | Tula purusha praduna,                                            | 17         |
| Tivera or Tivaradeva, Somatamei 1 of M  |                       | tula purusha sthita,                                             | 10 n.      |
| Kosala, 90, 91, 92 & n, 94 & n,         |                       |                                                                  | 63, 169    |
| 115, 116, 118 &                         | n, 119 & $n$          | Tungabhadrā, ri, 206 n, 209, 215, 2                              | 16, 220    |

|                                       |                          | 1                              | -                         |
|---------------------------------------|--------------------------|--------------------------------|---------------------------|
|                                       | PAGE                     |                                | PAGE                      |
| Turushka, 'Mohammadan',               | 183, 185                 | upādhyāya, 38,                 | 223, 229, 230, 273 & n,   |
| Turvulā, s a 11 Turvunā,              | 250 n                    | 30,                            | 274 & n , 275             |
| Turvunā, vi,                          | 250 & n                  | Upalabadā, vi ,                | 142, 143                  |
| Tusdā, vi ,                           | 20 0 10                  | Upalada, vi,                   | 141, 142                  |
| Tutrahı Falls,                        | 20<br>224                | Upanishad,                     | 89, 98, 99                |
| Tyāgadhēnu, sur of E Chālu            |                          |                                | , ,                       |
| man,                                  |                          | vpapataka,                     | 17, 152, 160, 211<br>50   |
| ман,                                  | 95 n                     | Uparichara, Krita's son,       |                           |
|                                       |                          | Uparıka, off,                  | 79 & n, 129 & n, 131,     |
|                                       |                          | C                              | , 202, 203, 264, 268, 291 |
| ŭ                                     |                          | uparıkara,                     | 154                       |
| u, mitial,                            | 100                      | upavita,                       | 44, 45 & n                |
|                                       | 123                      | Upayuktika, off,               | 106                       |
|                                       | 213, 254 n, 256, 259 n   | Upëndra, s a god Vishnu,       | 256, 260                  |
| u, medial, used for $\bar{u}$ ,       | 115                      | Upēndrasımha, com,             | 124, 129, 131             |
| u, medial,                            | 9, 74, 137               | uposathagāra 'Uposatha hall'   | 9, 39                     |
| ubhayatomul hī, ' parturient co       |                          | Uran, mo,                      | 227                       |
| Uchehada, donce,                      | 148, 152, 155            | Uran, vi,                      | 192, 279, 280             |
|                                       | 71, 172, 173 n , 174 & n | Ūrana, s a Urana,              | 280 n,                    |
| Udagayana, 'winter solstice',         | 104                      | Urana, vi,                     | 278, 279, 280 & n         |
| Udaıyar Rajadhırajadöva, s            | ı Chöla k Rājā           | Urattı, vı,                    | 178                       |
| dhirija I,                            | . 24                     | uri, measure of capacity,      | 25, 286, 288              |
| Uday ādīty 1, Paramāra ch ,           | . 133                    | Urlam Plates of Hastivarman    |                           |
| Udayādītya, Paramāra l.,              | 117, n, 132, 133 & n,    | Utkala, co.                    | 69 n                      |
|                                       | 134 & n , 135 & n , 138  | Utmānzai, vi ,                 | 289                       |
| Udayana Somatamsi 1,                  | 116                      | utpratikara, s a akińchit prat |                           |
| Uday apur Inscription,                | 133                      | Utsahaśaktı,                   | 61 n                      |
| Uday ipur Prasasti,                   | 133 n                    | Uttama Chōļa, Chōla k,         | 25                        |
| Uday arija, Kadamba ch ,              | 223, 224, 225, 226, 229  | Uttara Kandēruvāti, di,        | 166                       |
| Uddalladevi, q,                       | 186, 188, 189            | 77447-7-7-7                    | 103, 105, 109             |
| Uddandapura, ci,                      | . 223 n                  | Uttarāma, v.                   | , 290, 291, 292           |
| uddēsa, Buddhist term,                | 242                      | Uttaramallūr, vi               | 145                       |
| Uddi Bisavanna, te,                   | 165                      | Uttaramallür Inscription I,    |                           |
| Uddina, of Udyanna,                   | 225                      | Uttaramallür Inscription II,   | 23 n, 28                  |
| Uddiyana, cf Udyanna,                 | . 225                    | T7.0                           | 23 n, 28                  |
| udranga,                              | 154                      | •                              | . 283                     |
| Udunpur, of Udyanna,                  | 225                      | Uttara Rādhā, co.,             |                           |
| Udyanni, s a Udyanna,                 | 225                      | Uttara Tosali, co,             | 199, 201, 202             |
|                                       | 223, 225, 226, 228       | Uttarāyana,                    | 278                       |
| Udyanna, ci (?),<br>Ugra, Pandya ch , | 284                      | Uttarčáv vra, desty,           | 280, 281                  |
| 0 /                                   |                          | urājhha, s a upādhyāya,        | . 276                     |
| Ugrapperuvaludi, Pandya 1,            | 284                      |                                |                           |
| Ujjam Plates of V S 1036,             | 102, 104                 | v                              |                           |
| Ujjay mi, ca,                         | 50, 51, 259              |                                | 40 You                    |
| Ujjaj ini tishaya, di,                | 102, 112                 |                                | 57, 62, 189, 213, 254 n,  |
| Ukkiran, s a Ugra,                    | 284                      |                                | 10, 28, 53 & n, 68, 74,   |
| Ukkırınköttaı, el,                    | 283, 284                 | 102, 124, 141, 156, 1          | 198, 205, 231, 249, 256,  |
| ulal ku, mensure of enpacity,         | 286, 288                 |                                | 261, 263, 265, 267, 290   |
| Umā, s a goddess Pārvatī,             | 168                      | vachana, 'saying',             | 189, 190 & n , 191,       |
| Umā Mahīśvara, deity,                 | 163, 169                 |                                | 194, 195, 196             |
| Umāpati, s a god Šīva,                | . 278                    | vachanakara,                   | 190                       |
| Umavarman, Ganga k,                   | 58 & n, 89 n             | Vāchaspatī,                    | 225                       |
| umbrella, emblem on scal,             | 67                       | Vadavalı Plates of Aparādıtya  | , 271 & n                 |
| Umvarāchara, et ,                     | 105, 109                 | Vadavāyıl amandāl, deity,      | 287, 288                  |
| Una Inscription,                      | 50 n                     | Vadavāyıl nangaı, deity,       | 284 & n, 285              |
| Unchahra, 11,                         | 186 n                    | Vādı, donee,                   | 11, 16                    |
| upadhmānīya,                          | 19, 57, 77 n, 81, 162    | Vādodē, vi,                    | 266                       |
| •                                     |                          |                                | •                         |
|                                       |                          |                                |                           |

|                                                          | 1                                              |                                                                               |
|----------------------------------------------------------|------------------------------------------------|-------------------------------------------------------------------------------|
|                                                          | PAGE                                           | $\mathbf{P}_{\mathtt{AGE}}$                                                   |
| V. In p. (1),                                            | 272 & n                                        | Vāmana Bhāradvāja, donee, 32, 34                                              |
| Vodur, et .                                              | 13                                             | Vāmana Kāsyapa, donee, 32, 34                                                 |
| Vagada, a a Vatapadraka,                                 | 232                                            | Vāmanasvāmin, donee, 105, 109                                                 |
| Vegran anva, m.                                          | 37, 41                                         | Vāmanasvāmin, m, 157, 159                                                     |
| Vagramanya viliām,                                       | 37                                             | Vāmēšvara, Šana ascetic, 163, 164, 169                                        |
| Leteniyaka, off,                                         | 157, 159                                       | Vameadharā, ri, 65                                                            |
| Vai lumba, family,                                       | 72                                             | Vamšadhārā, ri ,                                                              |
| Yeign me, m.,                                            | 103                                            | Vānaraiyar, ch, 144, 147                                                      |
| I cil-rtana, 'of Vikartana',                             | 286                                            | tana vatikā trīna jantu göchara paryanta, prī<br>vilege. 229                  |
| Ved unta Perumal, &,                                     | $\begin{array}{c} 179 \\ 174 \& n \end{array}$ | vilege, 229<br>Vāna Vidyādhara, s a Bāna Vidyādhara, 146                      |
| Vailar ti ,                                              | 174 & 77                                       | Vandaram Plates of Ammaraja II, 97                                            |
| Valur Inscription of Köpperunjingadeva,                  | 156, 158                                       | Vanga, co , 258                                                               |
| Namvagupta, I., Namvagupta, I., Namvagupta, I., 10       | 2, 103, 112                                    | Vāṇi Dindori Plates, 12                                                       |
| I cishratī, see Paramavaishnatī,                         | 79                                             | Vanikā, v., 102, 104, 108                                                     |
| Vai'ravana, s a god Kubira,                              | 237                                            | tanik sthāna, 'merchants' association'. 249                                   |
|                                                          | 55 n, 148,                                     | Vanīvilasa, tit of Yogisvara, 234, 237, 240                                   |
| 152, 155, 157                                            |                                                | vappaka, 1 m, 32, 34 & n                                                      |
|                                                          | n, 237, 240                                    | vāra, 156 n , 157                                                             |
|                                                          | 1, 254 & n                                     | Varadākhēta, v. , 82, 84, 85, 86                                              |
| rajta, s a upadhyāya,                                    | 275                                            | vāragōshṭhī, 27, 28                                                           |
| vajh i s a upadhyaya,                                    | 276                                            | Varaguna, Pāndya k, . 145                                                     |
| rajhta, s a upadhyaya,                                   | 276                                            | Varaguna II, do,                                                              |
| Vajrahasta, Ganga I ,                                    | 101 n                                          | varāha, com, , 138, 139, 140                                                  |
| Vajrahasta I, Ganga k ,                                  | 71                                             | Variha, donee, 106, 110                                                       |
| Vajrahasta II, do,                                       | 71                                             | Vārahakōnā, l                                                                 |
| • • • • • • • • • • • • • • • • • • •                    | , 69, 70, 72                                   | Varaha länchhana, emblem of the Chulkyns, 167                                 |
| Vajrata, I,                                              | 10, 14                                         | Varihamihira, astronomer, 49                                                  |
| Vajrin, s a god Indra,                                   | 168,                                           | Varāhavartanī, di , 62, 65, 66, 69, 73, 75, 94 Varakrita, off , 156 & n , 160 |
| Vāl ūtaka, dy, 19, 81, 82 &:                             |                                                |                                                                               |
| 81 & n, 85 & n, 86, 88, 90 & 1                           | 8, 172, 173                                    | Varanga, m , 138, 140<br>  vāra pramukha, 28                                  |
| · · · · · · · · · · · · · · · · · · ·                    | 57, 158, 159                                   | Vārūšīva, misreading for Dhārāšīva, 214 n                                     |
| Vaklatinka, 21,                                          | 157, 159                                       | Vardhamāna bhukti, Burdwan di , 157, 158, 159                                 |
| Vakpati Vakpati Muñja or Vākpatirāja, i                  |                                                | vārī satra nītyahoma, purpose of donation, 195                                |
| mara 1, 102 & n, 104, 108                                |                                                | tariyam, 'committee', 23                                                      |
|                                                          | 33, 135, 142                                   | turiya pperumakkal, cf vāra pramukha, 28                                      |
| Valabhī, ca , 138, 147, 149                              | 0, 151 & n,                                    | rariyilar, off, 27                                                            |
| 15                                                       | 3, 154 & n                                     | Varmadeva, misreading for Dharmadeva, 187 n                                   |
| Valiki, e.,                                              | 243                                            | Varman, $dy$ , 115                                                            |
| Valava, s a Chola,                                       | 180, 181                                       | l 150, 153                                                                    |
| Valavada, s a Vallavada,                                 | 30                                             | tarn üsrama dharma, 131 n                                                     |
| Vojnavāda, s a Vollavāda,                                | 30                                             | Varsha, 'Rains', 245, 247, 248                                                |
| Vallabha,                                                | 15                                             | Varukāna, di , 199, 201, 202                                                  |
| Vallabha I ,<br>Vall bha, off , 60, 61 n . 77, 7         | 10, 14                                         | Varukona or Vārukona, s a Varukāna, 201 n                                     |
| Vall bha, off, 60, 61 n, 77, 7<br>201, 202, 203, 262, 26 | 9, 129, 131,                                   | Varuna, god, , 253                                                            |
| Vallabha, s a Rushfrakūfa I Krishna,                     |                                                | vāsaka, 'camp', 201, 202, 203<br>tasaka, 'capital', 96                        |
| Vellabhanarendra, sur of Govinda III, 20                 | 207, 218                                       | tasaka, 'capital', 96   139, 140, 141   139, 140, 141                         |
| Vallabharija, s a Rushfrakūja k Dantidu                  | rga, 14                                        | Vasantavilāsa, work, 191 & n                                                  |
| - 11 11 - 1                                              | ında                                           | Vūsatī, Maukhari princess and Somavamst q,                                    |
| Ш,                                                       | 12 n add                                       | 116, 116                                                                      |
| Vellabhendra sur of Pulakesin II,                        | 167                                            | Väsishtha, author,                                                            |
| Vallavādu er, 29                                         | , 30, 31, 34                                   | Väsishtha, family, 58 & n, 60, 61, 90                                         |
| Vallavaruyan, s a Pallavaraiyan,                         | 175                                            | Vasishtha Āsrama, at Ābū, . 272 n                                             |
|                                                          |                                                | 1                                                                             |

| Page                                           | Page                                             |
|------------------------------------------------|--------------------------------------------------|
| Vāsishthīputra, metronymic of Ganga k Šakti    | Vēlvikudi Grant of Jatila Parāntaka Nedunja      |
| varman, 58 & n                                 | daiyan, 178                                      |
| Väsishthīputra, metronymic of Šaktivarman, 89  | Vēngī, ca, 119 & n, 258                          |
| Vastupāla, minister, 191                       | Vēngi or Vēngimandala, co, 57, 69, 89 n,         |
| Vasubandhu, author, 241                        | 92 & n, 96, 163, 167, 206, 209, 215, 216, 217 n, |
| Vāsudēva, m, 105, 109                          | 218, 220, 297                                    |
| Vāsudēva, m, 223, 229                          | Venravāypēši, m, 236, 288                        |
| Vasudēva, Rohini's husband, 50                 | Vēsupadavala, m, 273, 274                        |
| Vāsudēvabhatta, donee, 279                     | tēsyā, error for vēsyā or Vatsya, 69 & n, 73     |
| Vāsugi Nāyaka, m, 273, 274                     | vēšyā, 'courtesan', 69,73 n                      |
| Vasus, gods, 46                                | Vētkovar Vira nāyan, 287, 288                    |
| Vāṭamitrasvāmin, donee, 199, 203               | Vētragartā, vi, 157, 158, 160                    |
| Vatapadraka, s α Vāgada, . 232                 | vetti, tax, 23, 24                               |
| Vatapura, vi, 11, 13, 16                       | vettikkudi, 286, 288                             |
| Vatar, v1, 273                                 | veffipātiam, tax,                                |
| Vatavallaka, v., 157, 159, 160                 | Vēyaghana, vi , 10, 13, 16                       |
| eapla, . 277, 278                              | Vibhanda or Vibhandaka, father of sage           |
| Vatsarāja, l, 207, 219, 294                    | Rishyasringa, 237, 240, 241                      |
| Vatsarāja, m, 205, 212, 213, 214, 222          | vibhanga, 'exegesis', 241, 242 & n               |
| Vatsasvāmin, donee, 157, 158, 160              | Vibhanga sutta, Buddhist work, 241, 242          |
| Vattāra, vi, 273, 274                          | Vibhanga vagga, Buddhist work, 241               |
| vāvīkā, s a vāpilā (?), . 276 n                | Vichitrahasta, engr, 261, 263                    |
| Vāyalūr, s a vi Vailūr, 174 n                  | Vidarbha, co, 84, 117 & n, 118                   |
| Vãy alūr, vi, 174 n                            | Vidēšasvāmin, engr, 199, 201                     |
| Vāyalūr Inscription of Rājasimha, 174 n        | Vidyādhara, dy , 30, 32, 33 n                    |
| Vayama, m, 214, 222                            | Vidyārāši, Saiva ascelic, 165                    |
| Vāyıgrāma, s a vi Vaigrāma, 103                | Vidyāsamudra, tit of Karpara, 190                |
| Vāyu Purāna, work, . 164                       | Vidy ěśvara I, Sawa ascetic, 163, 164, 169       |
| Vēda, 5, 7, 89, 98, 99, 103, 163, 164,         | Vidyēśvara Pandita II, Saiva ascetic, also       |
| 205, 210, 214 n, 237, 240, 253, 255            | com, $162, 164 & n$ , $165, 170$                 |
| Vēdānga, 89, 98, 99, 253, 255                  | whara, 38, 39, 41                                |
| Vēdāngajyōtisha, work, 91                      | vihārikā, 'small monastery', 121                 |
|                                                | Vijaj achandra, Gāhadavāla k, 225                |
| Vedas —                                        | Vijayadāman, Kshatrapa, 48                       |
| Rigvēda, 10, 36, 44 n, 102, 105,               | Vijayāditya I (Bhattaraka), E Chālukya k , 167   |
| 106, 157, 205, 213                             | Vijayāditya II, do , 163, 167, 169               |
| Sāmavēda, 53, 55, 94 n, 103, 105, 106          | Vijayāditya III, do , 69, 167                    |
| Yajurvēda, 74, 77, 94 n, 105, 106, 199         | Vijayāditya IV, do, 69, 167                      |
| Yajurvēda (white), 20, 148                     | Vijāyāditya, sur of E Chālukya k Ammarāja        |
| Vēdašīva, Rajaguru, 275 n, 276                 | II, 169                                          |
| Vēdavanam Udaiyān Ammaiyappan Annan            | Vijaya Kampavikramavarman, s a Pallava           |
| Pallavarājan, general, 179                     | k Kampavarman, 144, 147                          |
| Vēdavyāsa, s a sage Vyāsa, . 17, 152, 211, 222 | Vijayanagara, ca, 180 n, 182, 183 & n,           |
| Vēdhas, s a god Brahman, 13, 206, 218          | 184 n, 185 n, 194                                |
| Veduc revival, 43, 44, 51                      | Vijayanagara Inscriptions, 149 n                 |
| Vedic sacrifices, 47                           | Vijayanandivarman, Šalankāyana k , 56, 57        |
| vedinar, tax, 23                               | Vijaya sādhāra, m, 8 n                           |
| Velanandu, family, 96                          | Vijay asēna, k, 155, 157, 158, 160               |
| Veläpur Inscription of Šaka 1227 282 n         | Vijayavāti, ca, s a Bezwāda, . 163, 169          |
| vēli, l m , 26, 27 }                           | vijnapti, 86 n                                   |
| vēlikkāsu, taz, 24                             | vijňapya, used for vijňapti, 82, 86              |
| Věllavaša, vi , 105, 107                       | Vikartana, s a god Sūrya, 283, 288               |
| Vēlpūru Inscription of Mādhavavarman, 96       | Vikharani, vi, 230                               |
| Vēlūrpālaiyam Plates, 144                      | Vikrama, <i>l</i> 223, 224, 225 & <i>n</i> , 226 |
| Velvikudi Copper Plates 284                    | Vikrama or Vikramāditya, Mālava k, 50, 5         |

|                                                       | 1                        |                                                               |                      |
|-------------------------------------------------------|--------------------------|---------------------------------------------------------------|----------------------|
|                                                       | PAGE                     |                                                               | PAGE                 |
| ikramadhavala, s. a. Chālulya k. Vikra                | mā                       | I īraunāda, work,                                             | 233                  |
| ditya                                                 | 227                      | Virinika, e.,                                                 | 7ŏ n                 |
| akmmīdatyn Clola l                                    | 96                       | Virințika, ei,                                                | 73                   |
| ikrimīditya I, Bana ch ,                              | 146                      | Višākhasvāmin, donee,                                         | 20, 21               |
| ikramīditza II, do,                                   | 147                      | Viśākhavarman, Ganga k,                                       | 58                   |
| il ramiditya, E. Chalukya prince,                     | 167                      | Visaladēva, Chaulukya k,                                      | 192                  |
| ikrimīdits i II E Chalulya k,                         | 69, 227                  | visarga,                                                      | 124                  |
| ikramīditya, sur of Chandragupta II,                  | 83, 84                   | tisarga, changed to s,                                        | 124                  |
| ikrimīdīty i VI, Chalul ya 1 ,                        | 100                      | tisarga, mark of punctuation resembling                       |                      |
| ıkramakësarın                                         | 165 & n                  |                                                               | 261, 265, 268        |
| ikramo[ma*]hēndrīvarmīn, 8 a Visl                     |                          | usarga, superfluous, 2                                        | 1 n, 261, 268        |
| kundin / Vikramendravarman II,                        | 91 & n                   | usarga, used for punctuation mark,                            | 270                  |
| ikramanl adetacharita, worl,                          | 134                      | vishaya, t d, 54, 55, 57, 59, 61,                             | 65, 66, 75,          |
| ikramārka, s a I Vikrama,                             | 227, 228                 | 78, 79, 89 & n, 93, 94, 97, 99,                               | 102, 124, 129,       |
| I il rama colan ula, Tamil worl,                      | 178                      | 131 & n, 148, 152, 159, 163, 1                                | 66, 169, 190,        |
| Sikrimistria, sur of I ishnul undin I Go              |                          | 194, 195, 199, 201, 202, 203, 2                               | 05, 221, 261,        |
| davarman,                                             | 93, 95                   | 262 & n, 264, 266, 268, 275, 276,                             | 290 & n, 291         |
| •                                                     | 95, 97, 99               | Vishayādhikarana,                                             | 156 n                |
| Vikramendravarman I, Vishnukundin I,                  |                          | vishaya māna, 'local measure', cf raja                        |                      |
| · · · · ·                                             | 88, 91 & n,              | Vishayapati, off, 15, 53, 54,                                 | 55 & n, 64 n,        |
|                                                       | 93, 95 & n               | 79, 106, 129, 131, 151,                                       | 157, 159, 201,       |
| Vilachi, m,                                           | 75 n                     | 202, 203, 210, 220                                            | , 264, 268, 291      |
| Vilāpadral a, ti,                                     | 135                      | Vishnu, author,                                               | 43                   |
| Villiyanür, 11,                                       | 176                      | Vishnu, donec,                                                | 32, 34               |
| Villiyanür İnscription,                               | 176, 177                 | Vishnu, god, 13, 30, 31, 34, 7                                | 1, $82 n$ , $102$ ,  |
| •                                                     | 03, 105, 109             | 119, 130 n, 134, 178 n                                        |                      |
|                                                       | 67, 268, 269             | 77.1                                                          | 253, 255, 256        |
| Vimnlidityn, ch,                                      | 11                       | Vishnu, m,                                                    | 106, 110             |
| timāna, 'shrine',                                     | 165                      |                                                               | 05, 210, 214 n       |
|                                                       | , 64, 66, 67             | Vishnu, te,                                                   | 116                  |
| Viniyādītya, Ganga I.,<br>Viniyaka, s. a. god Ganēsa, | 71                       | Vishnugōpa, Pallava k,                                        | 89 n                 |
|                                                       | 280                      | Vishnukundin, dy., 89, 90                                     | 0, 91, 92, & n       |
| Vinayamahādēvi Ganga q ,                              | 68, 72                   | 93 & n, 94 n, 9                                               |                      |
| Vanaya Pajala, worl ,<br>Vandhyn, mo ,                | 38, 39                   | Vishnunha, m,                                                 | 281                  |
|                                                       |                          | Vishnuśarman, m,                                              | 89, 98, 99           |
| Vindhyapuri, te,                                      | 22, 243, 297             | Vishnuśarman, donce,                                          | 94                   |
|                                                       | 157, 159<br>37, 188, 189 | Vishnusomāchārya, donce,                                      | 261                  |
| tiniyōga tax,                                         | 26, 27                   | Vishnuvardhana, s. a. Kubja Vishnuva                          | · ·                  |
| I inigul taka, off,                                   | 20, 21                   | Vichnissedhana II E Chālulus I                                | 93 & n               |
| \Irabhadra                                            | 228                      | Vishnuvardhana II, E Chālukya k ,<br>Vishnuvardhana III, do , | 167                  |
| Virablindra, te,                                      | 189                      | Vishnuvardhana IV, do,                                        | 167                  |
| Vira Chivundarasa, 8 a Chāvundarasa,                  | 184                      | Vishnuvardhana V, do,                                         | 167                  |
| Viradhavala, Chaulul ya I                             | 191, 192                 | ushura, 'equinor',                                            | 97, 167              |
| Viri kampiladëva, s a Kampiladëva,                    | 183, 184                 | Viśvakarman, caste,                                           | 269                  |
| tiraria, sign indicating consonant being m            | nite                     | Višvamātri, s a goddess Pārvati,                              | 130<br>230, 231, 234 |
| •                                                     | 67, 68, 162              | Visiarūpa, work,                                              |                      |
|                                                       | & $n$ , 181 $n$          | Viśvarūpasēna's Copper plate Grant,                           | 50<br>188 n          |
| Viri Anrisingadeva, Ladara ch ,                       | 178 n                    | tistusa,                                                      | 51, 55 n             |
| Viriñjā I,                                            | 199, 203                 | Viśvēdēvas, gods,                                             | 50 n                 |
| Vira Pandya, Pandya k ,                               | 165                      | Vitarāga, sur of Gurjara k Jayabhata                          |                      |
| I fra Pan lyan kal measure of capacity,               | 26, 27                   | tithī, t d, 53, 51, 55 & 1                                    |                      |
| trapratipa lit of lagayanagara l,                     | 185                      | 1                                                             | 290 & n, 291         |
| Virasina &,                                           | 138 n                    | Vithy adhil arana, 'Vithi court',                             | 157, 159, 160        |
| Virn'iva, sect                                        | 190                      | Vithy adhil rita off                                          | 150                  |

| Page                                              | Page                                         |
|---------------------------------------------------|----------------------------------------------|
| Vittadeva, donee, 124, 129, 131                   | yathā pradīyamāna bhāga bhōga hırany ādıka,  |
| Vitthala, deity,                                  | privilege,                                   |
| Vizagapatam Grant, Šaka 1003, 70 n                | yath ölpadyamāna bhāga bhōg ādila, . 113     |
| Vizagapatam Grant, Saka 1057, 70 n                | Yaudhēya, tribe, 47 n                        |
| Vizagapatam Plates of Anantavarman Choda          | Yavana, 'Mohammadan', 235, 239               |
| ganga, 70                                         | Yayātı, s a Mahā Šivagupta I 90 n            |
| Võdhūna, s a Bõdhana, 265                         | Yayatı, s a Sömavamsi l Maha Sıvagupta, 90 n |
| tōdī, com, 138                                    | Yayatınagara, ca,                            |
| võdrī, s a võdī,                                  | years of the cycle -                         |
| Vönkhirabhöga, di 64 n                            | Dhātrī,                                      |
| Võppana, donee,                                   | Mahāmāgha, 172                               |
| Vratakhanda, work, 192                            | Mahāsvayuja, . 58                            |
| Vriddhāchalam Inscription, . 177 n                | Parābhava, . 31, 34, 277 n                   |
| 171shabha, com, . 138, 140 & n                    | Pingala,                                     |
| Vrishabha, raši, 72                               | Plavanga,                                    |
| Vyāghradēva, Uchchalalpa l. 171, 172, 173         | Pramõda, 273                                 |
| Vyāghrarāja, /, 173                               | Raktālshin, . 190, 195, 196                  |
| yal hyūna, 'commentary', 89, 98                   | Raudra, 280                                  |
| Vyamasiva, 8 a Vyomasiva, 276 & n                 | Sarvadhārın, 216 n                           |
| Vyapura, 11, . 117 n                              | Sarvajit, 183, 185, 205                      |
| Vyāsa, sage, . 17, 21, 55, 56, 66, 67, 87,        | Śārvarı, 281, 282                            |
| 98, 99, 121, 211, 222                             | Saumya, . 183 n                              |
| vyatahārin, 129, 131, 262, 263                    | Siddhārtha, 278, 279                         |
| Vyomakėsa, s a god Siva, . 135 & n                | Subhakrit, 277 n                             |
| Vy omasiva, priest, 275 n, 276 n                  | Tārana, . 216 n                              |
| ,                                                 | Vikārin, . 277 n                             |
| 377                                               | Vikrita, 104, 107                            |
| W                                                 | Vishva, s a Vrisha, 275 n, 276 n             |
| Waignon, 11, 13, 16 n add                         | Viśvāvasu, . 271 & n, 277 & n, 278           |
| Waingangā, ri,                                    | Vrisha, . 275 & n, 276 & n                   |
| Wairgarb, ii,                                     | Vyaya, . 205 & z, 211                        |
| Want Dindort Plates, 205 n , 214, 215 & n , 216   | years, regnal —                              |
| Warid, s a 11 Varadikhita, 84, 85                 | 2+9, 283, 286, 288                           |
| Wardak Vase Inscription, 37, 41                   | 2+13, 283, 285, 288                          |
| Wheel of Law, emblem on scal, 155                 | 2+14, . 283                                  |
| Wurgaon, et, . 117 n                              | 3rd, 158, 161, 249                           |
|                                                   | 5th, • 199, 203                              |
| Y                                                 | 6th, . 26, 176, 249                          |
| *                                                 | 7th, . 26                                    |
| y, 9, 45, 156, 189, 198                           | 8th, . 19, 22, 27, 249                       |
| y, confused with p,                               | 10th, . 144, 147                             |
| y, doubling of consonant before, —, 9, 57, 62, 82 | 11th,                                        |
| y, used for j, 2, 141, 205                        | 13th, . 124, 249                             |
| Yādava, dy, 178 n, 184 & n, 190, 191,             | 14th, 25                                     |
| 192, 193 & n, 194, 208, 219, 270, 279, 281, 282   | 15th, 199, 202, 203                          |
| Yajñasvāmin Ātrčya, donee, 20, 21                 | 17th, 249, 253, 255                          |
| Ynjñasvāmin Kītyāyana, donce, . 20, 21            | 18th, 94                                     |
| Yajian arman, Maukhari ch , 46                    | 23rd, 124, 129, 131                          |
| Yaha, 11, cf Ayaha, 103                           | 27th, 82, 87                                 |
| Yaksha, 37, 41                                    | 28th, . 24, 25                               |
| Yakubi Image Inscription, 289                     | 31st, . 249                                  |
| Yamalagrima, 11, 105, 107                         | 46th, 89, 98, 99                             |
| Yakobhita, Sailodbhara k., see Ayakobhita, . 64   | 48th, 90                                     |
| Yakōdharman, $l$ , 49                             | Yellamanchili, vi,                           |
| yathā kal adhyasın, 251, 262, 264, 266            | Y1 tsing, Chinese pilgrim, . 37, 38          |
|                                                   |                                              |

|                        |      |         |      |         | PAGE         |
|------------------------|------|---------|------|---------|--------------|
| Yadıhallı İnscription, | •    | •       | •    | •       | 190 n        |
| Yōqa, exetra,          |      | •       | •    | ٤       | 89, 98, 99   |
| Yogisvara, com, .      | ٠    | •       | •    | 234,    | 237, 240     |
| убпіраtta,             |      |         | •    | •       | 275          |
| Yuan Chwang, Chines    | e pi | lgrım,  | •    | •       | 118, 119     |
|                        |      |         |      | ė       | $x^2$ n, 241 |
| Luddhamalla I, L Cl    | ālu  | kya pri | nce, | •       | 167          |
| Yuddhamalla II, do,    | ,    |         |      | •       | 167          |
| Yudhishthira, epic her | ο,   | •       | 22,  | 60, 66, | 85, 98,      |
|                        |      |         |      | 121,    | 152, 161     |

 Yūpa,
 43 & n, 44 & n, 45 & n, 46, 51, 52

 Yūpa Inscriptions of King Mūlavarman,
 44 n

 Yutarāja,
 167, 193, 223, 229, 265

 Yuvarāja I—Kēy ūravarsha, Kalachuri l., 255, 257

## Z

Zafar Khān, s a Muzaffar Shāh I, 233

| - |  |
|---|--|
|   |  |
|   |  |
|   |  |
|   |  |
|   |  |
|   |  |
|   |  |
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